AN EXPOSITION WITH Practicall Obſervations

CONTINUED UPON

The Eighteenth, Nineteenth, Twentieth, and twenty-one Chapters of the Book of

JOB:

I. C. Price

BEING

The Summe of Forty-two Lectures, delivered at *Magnus* near LONDON Bridge.

By JOSEPH CARYL, *Preacher of the Word, and Paſtour of the Congregation there.*

ROM. 15. 4.

Whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

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TO THE CHRISTIAN READER.

TO Thoſe eſpecially of this CITIE, who continue the promoters of this WORKE.

GOD onely wiſe, who cauſed his holy Word to be written aforetime for our learning and inſtruction, hath in all times appointed the Miniſtery of Expounding and Preaching his Word, that it might be the better fitted for inſtruction. The buſines of the Expoſiter (or of the preacher expounding) is to collect and give out the ſence and meaning of the Word aright; The buſines of the Preacher (or of the Expoſiter preaching) is to divide the ſence and meaning of the Word aright, gi-

ving to every one, that portion which is proper to him, his proper doctrine, *(of truth) his proper* reproofe *(of error) his proper* correction *(of evill manners) his proper* instruction *(about holines of conversation) and all* in righteousnes. *While* Jesus Christ himselfe *was fullfilling his Ministerie here on earth, he performed not onely the office of a* Preacher *(Luk.* 4. 18, 19, 20, *&c.) but of an* Expositer *also (Luk.* 24. 27.) Beginning at Moses, and all the Prophets he expounded unto them in all the Scriptures the things concerning himselfe. *The Scripture is indeed it's own Expositer; dark Texts receive light from clearer, and those which are so plaine that they need no Comment, are a Comment to those that need. But though the word of God (as to truth and light) be (as God himselfe is)* selfe-sufficient, *and carrieth in some one or other part of it the interpretation of other parts; yet as to man, there is much need of an Interpreter for the due accommodation of any one part to the interpretation of another. For the Scripture is such an Expositer of it's owne hard Places, as it is a Judge of all hard Questions and Controversies, arising from, or grounded upon it;* That is to say, A normal not a personal Expositer.

positer. *And therefore as* the Father of lights, from whom cometh every good gift, and every perfect gift, *hath bestowed This very good and perfect gift, His holy Word upon us, so he hath furnished some with gifts, and sent them forth as Interpreters of it; yea, he hath sent forth his* holy Spirit, *who is not onely (as* Elihu *speakes (in this booke) of some choice spirited man)* An Interpreter one among a thousand, *but the onely unerring Interpreter. For as the Word of God is the onely unerring* normal Expositer *of it selfe, so the* Holy Spirit of God, *whom Jesus Christ hath promised to send, and of whom Christ hath sayd,* He shall take of mine, and shew it unto you, *is the onely unerring* personal Expositer *of the Word: yet the* Holy Spirit *(as I may say) in person seldome doth it, but usually conveigheth the light of the Word unto man, by such men as himselfe hath first enlightned.*

There want not some who would have the Word set nakedly before all, that so every man, waiting for the light of the Holy Spirit, may make his owne apprehension the interpretation of it; and 'tis true, that nothing is an interpretation to any man beyond or besides what himselfe

ſelfe apprehends: yet the apprehenſions of this or that man may be very ſerviceable unto many others, and are often the meanes which God uſeth and bleſſeth for the leading of their underſtandings into the way both of truth and holines. Nor can they who are thus led, be therefore juſtly charged to ſee, ſpiritually, with other mens eyes, becauſe others have been inſtrumentall for the opening of their eyes, or that they ſee by other mens light, becauſe others have been helpfull in bringing them from darkneſs unto light; no more then they can be charged to ſee, corporally, with other mens eyes, whoſe eye-ſight hath been cured (as a ſecond cauſe) by the skill of man, or, that they ſee by other mens light, who ſaw nothing till a window was opened to them. For the light which any man brings and holds forth, becomes every mans proper light, who is enabled to receive it and ſee by it. The Goſpel is held forth to Thouſands to whom yet it is hid; The God of this world having blinded the eyes of their minde, leſt the light of the Glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto (or irradiate) them, *that is, ſhine into them. So that every ſoule muſt have an internal eye or light*

light given him before he can ſavingly receive that light which is externally offered him; And whoſoever thus receives the light offered, makes that as much his owne (in his owne capacity) as it was the offerers. And foraſmuch as there are many unſtable and unlearned *ones (ſo the Apoſtle* Peter *expreſſeth them,* 2 Epiſtle 3. 16.) who *(at leaſt preſuming to ſee without, if not ſcorning to ſee by the light which others offer)* wreſt not onely the Epiſtles of Paul, in which *(as the Apoſtle* Peter *there affirmeth)* are many things hard to be underſtood, but all other Scriptures to their owne deſtruction, *it cannot be reaſonably judged a diſſervice eyther to God or to his people, to endeavour (in the utmoſt improvement of gifts and light received) aright interpretation of them. And though we dare not offer our interpretations under the Title of* Infallible *and ſo challenge a* dominion over the faith *of others, yet we may be helpers both of their joy and knowledge. We are commanded to* try the Spirits whether they be of God (1 *Joh.* 4. 1.) *We muſt not reject all Spirits, becauſe poſſibly many are not of God. The Spirit of God is above all tryall; but there are Spirits (even the Spirits or ſpirituall gifts of all men) which*

must be submitted to tryall and stand Probationers. *And because they are to be tryed, therefore it followeth that they are to be used; for to what purpose should that be tryed which is not to be used? To try a thing or person doth indeed suppose that there may be a fayling in eyther, but it doth not at all inferre, that there is no use of eyther, but rather that both are usefull. And if upon tryall much be found which is unsound and so to be refused, yet that which is sound must be retained. Thus the Apostle directs* (1 Thess. 5. 21.) Prove all things, hold fast that which is good.

What is presented in the following Expositions, is not the imposing of a sence eyther upon the Word of God, or upon the understandings of men, but an humble tender of what the Expositer understands as the sence of it, to the tryall of all.

Some, I know, begin to say, that there is, or at least that shortly there will be little or no need at all of such poore helpes as these: Surely it will be the rejoycing of all who honour Jesus Christ, and love his appearing *to see that day, not so much because they may then take their ease and rest from these labours (for though the servants*

wants of Christ *through the infirmitie of their flesh are often wearied at their worke, yet through the strength of his Grace, they shall not be weary of it) but because when that which is imperfect, or (as the Apostle speakes,* 1 Cor. 13. 10.) in part shall be done away, then that will be come which is perfect. *Onely my feare is that some are so busie in decrying these things (which we readily acknowledge to have many imperfections in them) that for hast they would doe them away (in their owne and others wrong) before that which is perfect be come unto us.* Prophecy shall cease and knowledge *(of this size and as now attained)* shall be done away; *But when these cease, in order to Gods appoyntment, those weaknesses and wants in the sonnes of men shall cease also, to cure and supply which they were appoynted by God. How happy and glorious a thing were it, if we could see this age approve it selfe such as had no need to be taught? or that the symptomes of the same sicknesses and impotences both of judgement and practice did not now discover themselves as formerly? How many are there who speake much of* the holy and blessed Spirit *(concerning whom we can neyther speake nor boast too much) who yet* walke af-

ter the flesh? *How many discourse high (concerning which all our discourses fall too low) of those* new Heavens and of that new Earth, wherein dwelleth righteousnesse, *who yet defile and pollute the old with their unrighteousnes? Where almost can we behold the image of that Glory, which we should continually waite for, stampt upon the wayes of men? And while the actings of men are, every where, thus low and earthly, doth the age looke like that which is eyther actually above or hath neere out-growne teaching? As for my selfe, I desire (should I live to that day) when my Lord and Master commeth to be found* Thus doing. *It is dangerous to lay downe or depart from the practice of knowne duties, upon the expectation of further priviledges. Or to say, we need not now doe that which shortly (possibly very shortly) we shall need to doe no more. Each state hath its proper rules and helpes, and to them we must submit, till we are removed out of such a state. 'Tis no wisedome for a dim-sighted man presently, to throw away his Spectacles, though he be assured that within a while his eye-sight shall be cleared.*

Christian Reader, *let you and I be, not onely contented but, thankfull that we may* behold the

Glory of the Lord in these Glasses, *till himselfe lead us into his Glory, and give us, the top-stone of all perfections*, to see Face to Face. *The Furtherance of Soules in the way to this Glory is the Designe of this Worke, which now by the assistance of God is advanced halfe way; as for the other halfe (seing no man can boast of to morrow, or knoweth what a day may bring forth) I can onely say, that it is in my heart, if the Lord continue life and strength with the call hitherto afforded, to advance with what speed I can (though I confesse the best of my speed is but slowness) towards the finishing of that also. The travell of this sixth Stage I leave with you, and both you and it to the blessing and under the shadow of the Almightie, in whom I am*

The 3d of the 11th Moneth commonly called *January*. 1652.

Yours affectionately in the worke of the Lord,

JOSEPH CARYL.

ERRATA.

PAge 16. l. 2. for *ſad* r. *ſuch*. p. 56. l. 38. for *hard* r. *bad*. p. 72. l. 37. for *put* r. *putteth*. p. 153. l. 31. for *proofe* r. *reproofe*. p. 159. for *etſi* r. *eſto*. Marg. p. 187. l. 17. for *all* r. *art*. p. 197. l. 30. for *advice* r. *adviſe*. p. 282. l. 36. for *that* r. *be*. p. 327. l. 20. put out thoſe words, *to a tree*. p. 376. l. 22. put out, *the*. p. 393. l. 8. for *above* r. *about*. p. 394. l. 8. adde *and*. p. 477. l. 37. for *leaſt* r. *lees*. p. 746. l. 7. for *foure* r. *five*. p. 821. l. 22. for *miſbromes* r. *muſbromes*. p. 822. l. 27. for *ſpirits* r. *ſpirit*.

AN EXPOSITION

Upon the eighteenth, nineteenth, twentieth and twenty-firſt Chapters of the Book of Job.

Job Chap. 18. Verſ. 1, 2, 3, 4.

Then anſwered Bildad the Shuhite, and ſaid;
How long will it be, ere you make an end of words? Mark, and afterwards we will ſpeak.
Wherefore are we counted as Beaſts; and reputed vile in your ſight?
He teareth himſelfe in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?

ELIPHAZ having finiſhed, *Bildad* begins a ſecond diſpute with *Job*; *Then anſwered Bildad the Shuhite, and ſaid.* Yet he rather reproves then anſwers; and returns invectives more then reaſons. *Bildad* ſtrikes here againe upon the ſame ſtone, at which himſelf and his friends had ſtumbled before. His whole diſcourſe falls into three parts.

Firſt, We have his preface.
Secondly, The body of his ſpeech.

Thirdly, he winds up, and drawes all together into a briefe concluſion.

His preface is laid downe in the foure former verſes of this Chapeer.

The body of his diſcourſe extends it ſelfe from the 5th verſe incluſively to the end of the 20th, in which his generall ſcope is to deſcribe the miſerable condition of a wicked man: and he doth it under a threefold conſideration, as a threefold gradation of his miſery.

Firſt, In his life.

Secondly, In his death.

Thirdly, After death.

So that living, dying, and dead, he is miſerable, and therefore altogether miſerable.

The concluſion of his diſcourſe is contained in the laſt verſe, in which he gives us the ſtrength of what he had ſaid, and reaffirmes it; *Surely ſuch are the dwellings of the wicked, and this is the place of him that knoweth not God.*

His generall deſigne and ſcope is to convince *Job* that he was a wicked man, becauſe he ſuffered thoſe things which none but a wicked man (according to his opinion) ever did, or ſhould ſuffer. For the proofe of this he proceeds in his former method, bringing nothing new for the matter, no new argument, no new *medium*, either to confirme his own poſition, or to infirme the opinion of *Job*; but cloathing his former reaſons in a new dreſſe, he gives us a very lively and pathetical deſcription of the eſtate of a wicked man; upon which ſubject he had treated in the eighth Chapter. Onely two differences appeare between this and his firſt diſcourſe.

Nova hic nulla: eſt tamen oratio Allegoriis & Metaphoris illuſtribus improborum clades oculis ſubijciens. Merl:

Firſt, At the 8th Chapter he ſets out the happineſſe of a godly man in oppoſition to the miſerable eſtate of the wicked; here, he leaves out that part.

Secondly, At the 8th Chapter he uſeth many arguments to move *Job* to repent, and turne to God. He leaves out that work alſo here, not ſo much as once mentioning repentance, or exhorting him to returne to God; as if he either thought it too late, or that *Jobes* obſtinacy was remedileſſe, and the wound both of his outward and inward ſtate incurable.

The firſt part or preface is ſpent in reproofe, and we may obſerve

ſerve five things for which *Bildad* reproveth *Job*.

Firſt, He reproveth him for *wording it*, or for talkativeneſſe, at the beginning of the ſecond verſe; *How long will it be ere you make an end of words.*

Secondly, He reproveth him of inadvertencie, and careleſneſſe, in the middle of the ſecond verſe; *Mark*, &c. As if he had ſaid; *You have been heedleſſe all this while, you have not well attended what we have been about; Mark, and afterwards we will ſpeak.*

Thirdly, He chargeth him with contemptuous thoughts, and an irreverent eſtimation of his friends: (verſ. 3.) *Wherefore are we counted as beaſts, and reputed vile in your ſight?* Thou haſt not onely numbred us with, but below the loweſt of the people; Thou either lookeſt upon us as if we had forfeited our reaſon and were not men, or had loſt our integrity, and ſo were the worſt of men.

Fourthly, He chargeth him with fury and impatience in the beginning of the 4th verſe; *He teareth himſelfe in his anger*; As if he had ſaid; *As thou haſt torne our reputation, ſo thy own peace; thou art uncivill to us, and a torture to thy ſelfe.*

Fifthly, He chargeth him with inſolency and boldneſſe towards God himſelfe in the latter part of the 4th verſe; *Shall the earth be forſaken for thee, and ſhall the rock be removed out of his place?* What! muſt God work wonders, and turne the world upſide downe for your ſake? Doeſt thou think thy ſelfe a man ſo extraordinary, that the ordinary providences & diſpenſations of God, will not ſerve thy turne? *Shall the earth be forſaken for thee?* &c. Theſe are the ſteps of *Bildads* angry addreſſe to *Job*; *Then anſwered Bildad the Shuhite, and ſaid.*

Verſ. 2. *How long will it be ere you make an end of words?* &c.

There is ſome variety of conjecture who is here intended, or to whom *Bildad* directs his ſpeech.

For the originall is plurall, as if he were not ſpeaking to a ſingle perſon, but to a multitude; *How long will it be ere yee make an end of words?* And it is queſtioned upon that ground, whether *Bildad* ſpake to *Job* alone or no.

Firſt, Some conceive, that *Bildads* diſcourſe aymes at *Job*, in conſort with *Eliphaz*, who ſpake before, as if *Bildad* had been angry with them both; becauſe *Eliphaz* and he holding out ſo

long a diſpute, had hindred him from unburdening his minde, and offering his opinion; *How long will it be ere yee make an end of words?* As if he had ſaid, *Will you two have all the talke, ſhall not I and my Brother be ſuffered to ſpeak our judgements? How long will it be?* Thus he is ſuppoſed to grow angry, not onely with *Job*, but with his friend.

Secondly, Others think that *Bildad* ſpake onely to his friends and companions in that diſpute, and not to *Job* at all; as if he had altogether diſliked the courſe which they had taken for *Job's* conviction; *How long will it be ere yee make an end of words?* As if he had ſaid; *Yee have not hit the poynt, nor ſtated the queſtion right, yee doe but ſpeake words all this while, yee are not yet upon the matter.* Others make it out thus; *Why doe you wrong your ſelves ſo much, and diſparage your wiſdome to talke with ſuch a man as this Job is? A man of ſo little reaſon, and of ſo much paſſion; a man ſo obdurate in and addicted to his own way; a man ſo high in and ſtiffe to his own conceit: doe yee not perceive that yee labour in vaine, that your words periſh into ayre, and leave no impreſſion upon this hardned man? doth he not caſt your counſels behinde his backe, and refuſe all your advices? therefore be yee adviſed, give over, make an end of words.* Which way ſo ever we take it, whether *Bildad* ſpeake to *Job* in conſort with *Eliphaz*, or onely to his friends, the heat of his ſpirit breakes out at his lips. And his own words proclaime, if not his pride, yet his impatience, while he ſaith; *How long will it be ere yee make an end of words?*

Mitor de veſtra imprudentia, quod cum perſpicuum ſit, vos in ventum verba proferre & laterem lavare, huic homini dura cervicis ſatisfacere conamini. Bold:

Hence note.

Long diſputes kindle paſſions.

In thoſe acts wherein reaſon ſhould doe all, paſſion would doe moſt, and commonly doth too much; hence, inſtead of arguing we fall to inveighing, and for reall convictions give perſonall provocations. Moſt are ſo immoderate in diſputation, that they need a moderatour, as much to quiet their ſpirits, as to ſtate their queſtions and opinions. *Solomon* tells us (*Prov.* 27. 17.) that, *As Iron ſharpeneth Iron, ſo a man ſharpeneth the countenance of his friend.* When we whet one Iron upon another, the edge growes keene; thus a man ſharpeneth the countenance of his friend. The word that we tranſlate *countenance*, ſignifies alſo *anger*, or paſſion, becauſe anger quickly appeares in

in the face or countenance. Hence ſome render the Proverbe, *As Iron ſharpeneth Iron, ſo a man ſharpeneth the anger of his friend.* He ſtirres up his paſſion, till he growes as keene as a knife, yea as a razor: oppoſition ſharpeneth the ſpirit, and ſome have been ſo ſharpened by it, that they have come to ſharps indeed, and when they have long contended by words, have fallen to blowes.

This carries a faire ſence, yet I conceive that cleareſt, which reſtraines theſe words to the perſon of *Job* alone. But then the quære will be why he ſpeaks in the plurall number, *How long will it be ere yee make an end of words?*

Some anſwer, *Bildad* ſpeaks to *Job* in the plurall number, for honours ſake, and in reverence to his perſon. I finde very little reaſon for that, conſidering he ſpeaks of him at ſo low a rate all the Chapter over. *Honoris gratia.* Cajet.

Secondly, One of the Ancients tells us, *Bildad* ſpake in the plurall number, becauſe he thought *Job* was poſſeſt with an evill ſpirit; That evill ſpirit in the Goſpel, being asked his name, anſwered, *It is Legion: for we are many.* Had *Job* been poſſeſſed with an evill Spirit, he might well have been ſpoken to as *many:* I am ſure, as more then *a Good many.* But I paſſe that. *Pravo ſpiritu cum tamen.* Bed:

Thirdly, It is conceived that *Bildad* ſpeaks plurally, becauſe *Job* had his aſſiſtants, ſeconds, and abettors in that diſpute, who did ſometimes put in a word, and helpe him at a dead lift.

Fourthly, I conclude, that he ſpeakes to *Job* alone, in a word of the plurall number, according to the common and familiar uſage or idiom of the Jewiſh Language, rather then from any ſpeciall reſpect intended to his perſon, or the plurality of his Aſſiſtants; *How long will it be ere you make an end of words?* *Quod cum ſolo Jobo diſputans illum appellet numero multitudinis potius ad familiarem linguæ Hebræa conſuetudinem, quam ad illius honoris grave aliquod momentum referendum eſt.* Pined:

The matter of this firſt clauſe, hath been opened upon thoſe words of *Zophar* (Chap. 11. 2, 3.) *Should not the multitude of words be anſwered? and ſhould a man full of talke be juſtified?* Where 'twas ſhewed, that words without matter, ayery, empty diſcourſes are very burdenſome to an underſtanding eare: *How long will it be ere you make an end of words?* There is the firſt charge, talkativeneſſe or unprofitableneſſe in his ſpeech.

His ſecond charge is careleſneſſe, and neglect of what his friends

friends were about to ſpeake, or had formerly ſpoken.

Mark, and afterwards we will ſpeake.

Some interpret it ironically, as calling for his direction, not as deſiring his attention; *Inſtruct us, and then we will ſpeake.* As if he ſhould ſay; *yes, do, preſcribe to us what we ſhall ſay, put matter into our heads, and words into our mouthes; you were beſt take upon you to be our Teacher, and Maſter, as if nothing could be right, but that which you direct.* But the word which we tranſlate to *mark*, doth not intend direction to others, but attention in our ſelves; and not ſo much the attention of the eare, as of the minde, and heart, when the ſoule as it were ſits upon a buſineſſe, with its whole ſtrength, and puts out all its powers, to what it is about: *Underſtand*, or *mark*, *and afterwards we will ſpeak.* Now as the former clauſe was interpreted, either in reference to the friends of *Job*, or to *Job* himſelfe, ſo is this alſo.

Inſtruite ut poſſit ea loquamur. Quid an tu nobis loquendi formulas præſcribis? nec quicquam recte dictum cenſebitur niſi tu id probaveris.

בין *ſignificat propriè intrinſecus mente conſiderare, & animum certa diſpoſitione intendere.* Merc:

They who expound *Bildad* in the former part reproving his friends, give the ſenſe thus: *Mark, and afterwards we will ſpeak.* As if he had ſaid; *O my friends, ceaſe to utter your thoughts inconſiderately, ſpeak no longer what comes next, but mark, ſit downe, and conſider what you have to ſay, let us mark, and afterwards we will ſpeak.* Thus he reproves their raſhneſſe, *as not having attended their own deſigne, nor the intendment of Job in his foregoing anſwers.* *Elihues* zeale breaks out into ſuch Language both againſt *Job* and his three friends (*Chap. 32. 3.*) *Then was kindled the wrath of Elihu the ſon of Barachel the Buzite, of the kindred of Ram: againſt Job was his wrath kindled, becauſe he juſtified himſelfe rather then God. Alſo againſt his three friends was his wrath kindled; becauſe they had found no anſwer, and yet had condemned Job.* Job's friends found many anſwers, yet *Elihu* ſaith, they had found no anſwer; their anſwers were not judicious, or convincing (as he conceived) they did not hitt the hinge of the controverſie: Such anſwers are no anſwers, unleſſe we anſwer to purpoſe, we anſwer not at all.

Quis ſit diſputationis cardo non ſatis attendiſti. Bold:

In which ſenſe *Caiphas* reproves the aſſembly of the Phariſees (*Joh. 11. 49.*) when they ſate in counſell againſt Chriſt; and tooke into conſideration what was beſt to doe with him, who had done ſo many miracles; *You know nothing at all, nor conſider that it is expedient that one man ſhould die, &c.*

From

From this expoſition (taking the Text as referring to all his friends,) Obſerve

Deliberate conſideration muſt goe before ſpeaking.

We ſhould firſt mark, and afterward ſpeake. Every word ſhould ſtay a while in the heart before it come at the tongue. So, nature ſeemes to dictate; who (as we ſee in the fabrick of the body,) hath ſeated the tongue, and the heart at a great diſtance, that ſo we might take time to mould our words in our thoughts, and meditate our ſelves before we adviſe others. And leaſt the tongue, (as Naturaliſts alſo obſerve) ſhould be too nimble at its work, it hath a double hedge, or wall, one of teeth, another of lips to keep it in. The Apoſtle *James* (Ch. 1. 19.) gives this counſell; *Be ſwift to heare, and ſlow to ſpeak.* Some ſlowneſſe of ſpeaking is no impediment, but the ornament of ſpeech. There is an uncomely ſlowneſſe of ſpeech, ſuch as *Moſes* complained of (*Exod.* 4. 10.) Some have hearts and heads full of rich and rare commodities, who yet want utterance. But it is not onely a duty, but our commendation to have a copie of our words, fairly written in our hearts, before we utter them at our tongues.

Non intelligis O Job; hinc tuis reſponſionibus ſaltas extra chorum, aliud namq; nos agimus, aliud tu reſpondes. Pined:

Againe, As theſe words are applied to *Job*, *Mark*, *and then we will ſpeak*; As if he had ſaid; *O Job, we are not at all underſtood, no nor well attended by thee; now doe thy part, and we will doe ours.*

Obſerve;

It is in vaine to ſpeake till men heare and compoſe themſelves to underſtand.

Surdo fabulam narrare.

Who would ſpeak to him that hath no eares, or to him that hath not an attentive eare; while we ſpeak to ſuch, we doe but tell Stories to a deafe man. He that hath an eare, muſt have a heart in his eare, elſe he heareth not. Some ſleepe at the Word with their eyes open, they ſleepe with a kinde of attention; though they heare all, yet they mark little, and doe nothing of that which they have heard: Such, when the Sermon is ended, may tell you ſomewhat of their own waking dreame, but they cannot tell you a word, to purpoſe, of the moſt working doctrine. The Apoſtle exhorts to attend after we have heard (*Heb.* 2. 1.) which ſhewes a double attention: firſt, an attention while we heare; ſecondly, an attention to what we have heard.

heard. It is in vaine to ſpeake, if there be not both theſe attentions. *Therefore we ought to give the more earneſt heed, or to mark the things that we have heard.* Now, if we muſt mark the things that we have heard, ſurely we muſt mark things as we heare them: if we miſſe the firſt, we can never reach the latter; if we doe not mark as we heare, we cannot mark the things that we have heard, that is, conſider, and enter into a due meditation of them. Marking is properly a work within; hearing is a work without. The Pſalmiſt (*Pſal.* 48. 13.) calls us to mark the Bulwarks of *Zion*: *Tell the Towers thereof, mark yee well her Bulwarks.* The phraſe is very ſignificant, *put your hearts upon her bulwarks*; ſo the Hebrew. Now as you are to mark the Towers, and Bulwarks of *Zion*, by putting your hearts upon her Bulwarks, that is, by conſidering how many defences God hath for *Zion*, and *Jeruſalem*, how many wayes of protection he hath for his people; This is the putting of our hearts upon *Zions* Bulwarks. Thus we ought to put our hearts upon the word of God, the voice that ſounds in *Zion*. This is our marking it. Every Miniſter may ſay to his hearers, as *Bildad* to *Job*, *Mark, and then we will ſpeak.* Words exciting attention, are as profitable, as words giving inſtruction and exhortation. This is the ſecond fault he chargeth *Job* with, An un-attentive ſpirit, to what was ſpoken.

The third is;

Verſ. 3. *Wherefore are we accounted as beaſts, and reputed vile in your ſight?*

Wherefore are we accounted as beaſts?

Vulgari diſſerio beſtiam vocamus hominem ſtupidum. Druſ.

Here *Bildad* chargeth him with evill ſpeaking, and with pride, as if he had looked upon them as beaſts, and that he onely was the man. We proverbially call a man that is either very ſtupid, or very wicked, a beaſt. (*Pſal.* 49. 21.) *Man that is in honour, and underſtandeth not, is like the beaſts that periſh.* He that wants underſtanding is (as a beaſt) ruled onely by affections, and paſſions: *Wherefore are we accounted as beaſts?*

The Hebrew is ſingular, Wherefore are we accounted *a beaſt before thee?* The word *Behemah* is here uſed, *Why are we accounted a Behemah*, or beaſt before thee? As if all we did make but one beaſt; or had neither reaſon in us to judge, nor abilitie to ſpeake, which two diſtinguiſh man from a beaſt. But

But why doth *Bildad* tax *Job* with ſuch uncomely language as this? did he ever call them beaſts? *Job* never ſpake thus directly, but he did obliquely and equivalently, while he bids them (*Chap.* 12. 7.) *Aske now the beaſts, and they ſhall teach thee, and the fowles of the aire, and they ſhall tell thee*; The Maſter is above the ſcholler, and he that teacheth, above him that is taught. Hence, while *Job* ſends his friends to ſchoole to the beaſts, he ſecretly taxeth them as more ignorant then beaſts. He ſeemes to ſpeake this out (*Chap.* 17. 4.) *Thou haſt hid their heart from underſtanding.* And againe (*verſ.* 10.) *But as for you all doe yee returne, and come, for I have not found one wiſe man among you.* A company which hath not a wiſe man among them, may goe for beaſts, and will hardly be kept from doing like beaſts. From theſe or the like ſpeeches, *Bildad* raiſeth this charge; *Wherefore are we accounted beaſts before thee?*

But though *Job* ſpake thus, yet he did it not with a reproaching ſpirit, but onely (in heat of diſpute) to ſhew how they were miſtaken; And as for *Bildad*, who makes this harſh conſtruction, he ſhould have conſidered what words he had given, as well as what he had received; he ſhould have been patient in taking juſt reprehenſions, who had given thoſe which were unjuſt.

Now in that *Bildad* is netled at this, and takes it ſo hainouſly, *Wherefore are we accounted as beaſts?*

Obſerve:

> *There is nothing that men can hardlier part with then their eſteeme; and that which ſticks moſt with them is to be undervalued in the eſteeme of their parts and gifts.*

Some account it a kinde of happineſſe, and are well contented to be undervalued in their outward eſtates, they make ſome advantage of that undervaluing; They had rather be, then be accounted rich; but few love to be undervalued in their inward ſtate, and ſome had rather be accounted wiſe and learned, then take paines to be ſo. He eſpecially that beares himſelfe up upon the reputation of his parts, cannot beare it, to be reckoned for leſſe then he caſts up himſelfe; he cannot endure to be low in the eyes of others, who is high in his own. And indeed to be undervalued is a very great tryall. Hence we ſee the infinite ſelf-deniall of our Lord Jeſus Chriſt, who *made himſelfe*

of no reputation; who did not regard for how little he was reckoned; Though *he was in the forme of God, and thought it no robbery to be equall with God, yet he emptied himſelfe*, and appeared in the *forme of a ſervant*.

Againe, Had *Job* ſpoken with an intent to vilifie his friends, this charge had come juſtly againſt him.

Hence obſerve;

To undervalue others, and to put upon them termes of contempt, is not onely uncomely but ſinfull.

Chriſt takes notice of this (*Mat.* 5. 22.) as a great breach of the law of love; Whoſoever ſhall ſay to his brother *Racha*, (that is, witleſſe, brainleſſe, emptie head; ſuch a one *Racha* ſignifieth) he that thus vilifies his brother, ſhall *be in danger of a Councill; but he that ſaith thou foole, ſhall be in danger of hell fire.*

It is a great folly to affect the name of wiſe, and underſtanding; as Chriſt chargeth the Phariſees (*Mat.* 23. 8.) *Be not called Rabbi, for one is your Maſter, even Chriſt, and yee are brethren.* The Phariſees were ambitious of titles, and loved to be applauded and poynted at, as the onely wiſe men, as the Oracles of the times. Now as it is a vanitie to affect ſuch an opinion of our ſelves: ſo it is ſinfull to aſperſe any man, or to blot him (undeſervedly) out of the good opinion of others. And becauſe we are apt to run into extreames, ſometimes to account men as beaſts, & ſometimes to account them more then men, therefore Chriſt corrects that humour alſo (*verſ.* 9.) *Call no man father on earth: for one is your father in heaven.* But muſt we eſteeme all men alike? Is it not under a command; *Honour thy father, and thy mother.* And is not this true, as of naturall parents, ſo of Civill? How then doth Chriſt ſay, *Call no man father*; ſeeing to call any man father, is but to give him honour, and we are obliged by the letter of the Law, to honour every man who is our father? The meaning then of this prohibition, *Call no man father*, is, give no man power over your judgements or conſciences, ſuch as the father hath over the perſon of his childe. The Apoſtle dehorts Saints (*Epheſ.* 4.) *Be not as children carried about with every winde of doctrine.* A childe is apt to receive every impreſſion, or to think this or that ſo, becauſe his father ſaith it: the reaſon and Authoritie of a father, will carry and ſway a childe which way he pleaſeth. In that ſence, *Call no man father,*

ther, honour no man ſo much, be not ſlaves to the opinions of others. As among the Papiſts, Fryers are to their ſuperiours or fathers; to queſtion whoſe commands is a high preſumption, to aske a reaſon, curioſity, to diſobey breach of vow: their words muſt ſtand for a law, their opinions for Oracles; thus *call no man father*. Now as we muſt take heed of that extreame, not to call men fathers, as if we were to live upon their authoritie: ſo take heed (on the other ſide) of ſlighting men, of accounting men beaſts, of undervaluing them, and trampling them underfeet, both are equally to be avoyded; give every man his due; neither have the perſons of men (as *Jude* ſpeaks, verſ. 16.) *in admiration*, by reaſon of advantage; neither have the perſon of any man in contempt, that may be, both to your owne, and to his diſadvantage. *Wherefore are we accounted as beaſts before thee?*

And reputed vile in your ſight.

The word which we tranſlate *vile*, hath a double ſignification, according to a twofold root whence it may be derived. Some derive it from a roote which ſignifieth to *ſhut up*, to cloſe, to hide, to obſcure a thing. And hence ſome of the ancient Rabbins, as alſo late Hebricians, render this part of the verſe, *not why are we reputed vile in your ſight?* but, *why are we ſhut up in your ſight?* The meaning is, why are we reputed as men whoſe underſtandings are locked up, and whoſe minds are cloſed; as if a cover were put upon them, or as if wee were hoodwinckt? So it ſuites well with the former clauſe; *Why are we accounted as beaſts?* and, *why are we reputed as men whoſe underſtandings are ſhut up?* They whoſe underſtandings are either ſhut up, or departed from them, may without any great diſparagement be numbred among beaſts. This alſo anſwers what *Job* ſpake of his friends (*Chap.* 17. 4.) *Thou haſt hid their hearts from underſtanding, therefore ſhalt thou not exalt them.*

A radice טמה *obturatus, concluſus, abſconditus fuit. R. Moyſes & R. David. Quare clauſi ſumus in oculis veſtris: dicitur autem corde clauſus qui mentem habet clauſam ne poſſit clare res intueri.*

There is a ſtate, or ſort of men, whoſe hearts are locked up, and hid. The Apoſtle affirmes it of the *Jewes* in generall, *When Moſes is read, to this day there is a vaile before their eyes.* That is, upon their hearts, their hearts are ſhut up. And ſo Chriſt (*Mat.* 13. 15.) deſcribes them, from the Prophet *Iſaiah*; *This peoples heart is waxen groſſe, and their eares dull of hearing, and their eyes* (that is,

the eyes of their underſtanding) *have they cloſed.* The character of a naturall man is thus given by the Apoſtle (*Epheſ.* 4. 18.) *Having their underſtanding darkned,* or blinded. This is a good ſenſe here; *Wherefore are we reputed as men, whoſe underſtandings are darkned, and whoſe minds are blocked up?*

But rather ſecondly, the word *Tama,* ſignifies *defiled,* uncleane, or impure; gramarians tell us, that from this Hebrew word *Tama,* the Latines have the word *Tamino,* which is uſed onely in compoſition *contamino, to defile, or pollute.* And the word ſignifies, not any kinde of defilement, or filthineſſe, but that which is moſt ſordid, and excrementitious, moſt vile, and foule; as appeares from the ceremoniall Law, *Levit.* 15. 2.

Some conceive that *Job* carries on the ſenſe of this with the former clauſe; *We are accounted as beaſts, and reputed uncleane before thee:* That is, as uncleane beaſts, and that under a twofold notion. Either firſt as beaſts that lie in their dung, and filth, as ſwine, and ſtalled Oxen, &c. Or ſecondly, as beaſts legally uncleane: in the ceremoniall Law, beaſts are divided into cleane and uncleane: ſome were cleane, and they were for ſacrifice; others were uncleane, and they might not be offered in ſacrifice. Taking the text under this interpretation, it carries the greateſt diminution, of the credite, and goodneſſe of his friends, as if he had reckoned them, not onely among, but below many beaſts. But I ſuppoſe we need not tie up the ſenſe to the exactnes of that alluſion, *Bildads* ſcope being onely to complaine of *Jobs* unfriendly cenſure of him, and his friends, as if they had been not onely ignorant in matters of doctrine, as beaſts, but alſo ſinfull and unholy in matters of practiſe, as the worſt of men; *Wherefore are we reputed vile in your ſight?*

Now ſeeing the ſame word ſignifies *polluted* and *vile* too. Obſerve;

Every thing and perſon, which is defiled and polluted with ſin, is alſo vile.

Baſeneſſe hath pollution in it, either morall or naturall: He is not vile, who is low in birth, or low in eſtate, but in Scripture-ſtile, the vile perſon is the wicked perſon, the perſon polluted with ſin. (*Pſal.* 15. 4.) *In whoſe eyes a vile perſon is contemned.* This vile perſon is not the poore man, but the wicked man. In which ſenſe the Prophet *Daniel* foretells (*Dan.* 11. 21.)

That

טמא *contaminatus, pollutus, hinc latini acceperunt tamino, quod tantum in compoſitione utuntur contamino.* Avenar: *Excrementoſam ſpuritiem præ ſe fert a cujus tactu tanquam a re abominabili abſtinere lex præcipit.* Levit. 15. 2.

That there ſhall ſtand up in his eſtate a vile perſon. This vile perſon was a man in honour, a great King, who is there called vile, becauſe he was a wicked King, a perſecutor of the people of God: wickedneſſe obſcures all our greatneſſe; nothing makes us truly honourable but grace; and nothing makes us truly vile but ſin: what ſin doth, that it is; if ſin make a perſon vile, then ſin in it ſelfe is moſt vile. We are uſually more troubled at the effects, then at the nature of ſin: but we ſhould chiefly looke to the nature of things. Sin it ſelfe is ſo vile, that whatſoever is vile, is but enough to be the ſhadow of it, it doth not reallize the vileneſſe of it.

As grace is ſo excellent that all the excellencies in the creature are gathered together to ſhadow out what that is, (*Ezek.* 16.) *I cloathed thee with broidered work, and ſhod thee with badgers ſkins, and decked thee with fine linnen, and I covered thee with ſilk. I decked thee alſo with ornaments, and I put bracelets upon thine hands, and a chaine on thy neck. And I put a Jewel on thy forehead, and earrings in thine eares, and a beautifull crowne upon thine head.* Heres a collection of the moſt excellent, and precious things in the world. And what are theſe? the ſhadowes onely of that grace which the Lord puts upon his people when he hath taken them into covenant with himſelfe: (*verſ.* 8.) *Then was the time of love, and I ſware to thee, and entred into covenant with thee, ſaith the Lord, and thou becameſt mine.* Gold, and precious ſtones, ſhadow the ſtate of the Church of Chriſt in the pureſt times, when abundance of grace and ſpirit ſhall be powred out, *Rev.* 21. On the other ſide, when the holy Ghoſt would ſhew what ſin is, all the filthineſſe in the world is ſcraped and throwne together to doe it: while the Prophet deſcribes the ſtate of a man in nature, he is compared to an infant in bloud, and pollution, unwaſhed, unbound up. (*Ezek.* 16. 4.) The Apoſtle gives us a like character of a naturall man, (*Rom.* 3. 13.) *His throat is an open ſepulchre:* That which ſtreames out of his heart by his tongue, and voice, is nothing but rottenneſſe, and an unſavoury ſtench, even as out of a ſepulcher. The Prophet *Ezekiel* (Chap. 22. 18.) compares that people in their wickedneſſe to droſſe; *Son of Man, the houſe of Iſrael is become to me droſſe; all they are Braſſe, and Tynne, and Iron, and Lead in the middeſt of the furnace; they are even the droſſe of ſilver*, or reprobate ſilver, Jer. 6.

28.

28. And which is worſe then this, the ſame Prophet (*Ezek.* 24. 10, 11.) compares their corruptions to the ſcum of a pot; *Heap up wood, and ſet it emptie upon the coales thereof, that the braſſe of it may be hot, and may burne, and the filthineſſe of it may be molten in it, and the ſcum of it may be conſumed.* Scum is the filthineſſe of the pot; ſin is the filthines of the heart and life.

Verſ. 4. *He teareth himſelfe in his anger, &c.*

O rapiens animam tuam. Heb:

O tu, heus tu qui teipſum præ ira dilanias fere more. Merc:

The Hebrew may be rendred by an exclamation, *O thou who teareſt thy ſelfe*, or, *O thou tearer of thy ſelfe in anger, ſhall the earth be forſaken for thee?* So *Pſal.* 113. 7. *He rayſeth up the poore out of the duſt*, or, *O thou that rayſeſt up the poore out of the duſt.* Reade a like conſtruction in the Prophecy of *Obad.* v. 3. We render, *He teareth himſelfe.* The word ſignifieth to teare after the manner of wilde beaſts, to teare as a Lyon teares. Thus *Bildad* conceived *Job* enraged againſt himſelf, as a beaſt; anger having maſtered his underſtanding, and paſſion overſet his reaſon. *He teareth himſelf.* The Moraliſt deſcribes an angry man forcibly held by his friends, and they begging of him to be kinde to himſelf; he bites his own lips, he rends his cloaths, and daſheth himſelfe againſt the pillars; yet all anger is not thus angry: There are diverſe ſorts of anger.

Jobum accuſat non tantum iracundiæ, ſed etiam rabidi furoris. Tenetur a proximis & rogatur ut ipſe ſibi placetur, nam ſua labia mordet, caput quaſſat, veſtimenta ſcindit & ſe in columnas impingit. Sen:

Firſt, There is an anger with our ſelves, which is good and commendable; here *Bildad* rebukes *Job* for ſelf-anger; and therefore he ſuppoſed *Jobs* ſelf-anger was not good. We are oftenеſt out, while we are angry with others, but we may ſoone be out while we are angry with our ſelves. Self-anger is good, when we are angry with our ſelves, either becauſe we have done that which is ill, or have not done ſo much good, or good not ſo well as we might. The Apoſtle numbers this among the effects of that *Godly ſorrow* which works *repentance unto ſalvation, not to be repented of:* Indignation and revenge are both the births of anger; both theſe are numbred among the effects of Godly ſorrow, 2 *Cor.* 7. 11. Indignation againſt others is ſeldome without ſin; and revenge, in our own cauſe upon others, is ever ſinfull; Theſe are to be repented of, and therefore they cannot be the effects of true repentance. 'Twas then indignation and revenge upon themſelves, becauſe they had done evill, which the Apoſtle obſerved and commended as good in thoſe *Corinthians.*

Second-

Secondly, There is an anger with others, which is alſo good. It is a duty to be angry, when we ſee others act againſt or depart from their duty; He hath no zeale for God, who, on this ground, cannot be angry with man. And while the anger of man waxes hot, purely, upon this account, the Spirit of God is the fire which boyles it up. Wee are angry for Gods ſake, when wee are angry becauſe God is diſhonoured. This is a grave, ſerious, a vertuous, and a holy anger; while the Apoſtle gives a reſtriction to ſome anger (*Epheſ.* 4. 26.) he gives not onely a permiſſion, but a command for this.

Thirdly, There is a pettiſh, or fooliſh anger; when we are angry with we know not what, and angry we know not why, angry with thoſe things which cannot intend us hurt; ſome are angry with the ſtone they ſtumble at, with the raine that wets them, with the winde that blowes upon them; if they be not humor'd, they are angred. *Jonas* was angry when he ſaw a gourd withered, and a great City not deſtroyed.

Fourrhly, There is a ridiculous cowardly anger, like that of a whelp, or curre, who barks, but runs away. As ſome are more afraid then hurt, ſo others are ſo much afraid, that you need not feare they will doe you any hurt. Their anger is but a bluſter, and evaporates into words.

Fifthly, There is a ſlow, wrathfull, revengefull anger; an anger which is ſteeped in malice; a ſevere tough anger; an anger, the coales whereof are raked up in the aſhes of a ſeeming forgetfulneſſe, but with an intendment to breake out into a conſuming flame. Such was that of *Eſau* againſt his brother *Jacob*, when he ſaid; *The dayes of mourning for my father will come ſhortly, and then will I ſlay my brother.* Father and brother ſhould have had but one funerall, if the reſolves of his revengeful ſpirit had not layne croſſe to the counſell of God.

Sixthly, There is a vehement paſſionate furious anger, a raging anger, both towards others and our ſelves; with which *Bildad* here chargeth *Job*, *He teareth himſelfe in his anger.*

This anger, though in a reaſonable creature, yet is unreaſonable; it knowes no bounds, nor doth it keepe any. Gramarians ſay, that *ira* the latine word for anger, comes from *ire*, which ſignifies *to goe*, and they give the reaſon, becauſe a man in anger goes out of himſelf, out of his wits, off from his reaſon; Zanch: *in* Eph: 4.

ſon; and when a man is pacified, and the ſtorme downe, he doth *redire ad ſe*, returne againe to himſelfe. Sad anger is a ſhort madneſſe, and madneſſe is but a long anger. They who are fulleſt of reaſon, are furtheſt from this anger, and moſt diſpleaſed with themſelves for it, if at any time it appeare upon them. Yet anger may be improved to excellent ſervices, not only as it warmes the ſpirit to reſiſt that which is evill, but as it carries us on to good againſt reſiſtance; in which ſenſe one of the Ancients tells us, that as reaſon ought to be the Chariot-driver in man, and hold the reines: ſo the two horſes, that ſhould draw on the Chariot of man in all his actions, are the *concupiſcible, and the iraſcible appetites*; Theſe two as they are qualified, modified, and kept under the reines of reaſon, are of continuall uſe, otherwiſe they breake all, and our ſelves too; as here it is ſaid of *Job*, *He teareth himſelf in his anger*. Of this anger note;

Ira furor brevis.

Plutarchus.

Furious anger may hurt others, but it hurts our ſelves moſt.

None are more their own enemies then angry perſons are; *Doeſt thou well to be angry*, ſaid God to *Jonah*, *yea*, ſaith he, *I doe well to be angry, even unto death*, Jon. 4. 9 He meanes it not onely of being angry till he dyed, but of dying for anger. That muſt needs be hurtfull, yea mortall to man, which carries in it a reſiſtance againſt the immortall God. Some anger is not onely a griefe for what is upon us, but a kinde of ſtomacking at him who layes it upon us; if we doe not confeſſe it to be ſo, the Spirit of God knowes it to be ſo, and tells us plainly it is ſo, and therefore ſuch anger cannot but hurt and teare our ſelves.

For the avoyding of this tearing, vexing anger, take theſe briefe counſels.

Firſt, In provocations, *have an eye upward*; This will baliſt the ſpirit, and make it ſteady; Heaven is above all ſtormes and tempeſts, and the more we converſe there, the leſſe ſtormie are our hearts. *David* had provocation enough to make him angry, and boyle up his paſſion to the height (2 *Sam.* 16. 5.) *Shimei* curſed him, but he looked up, *God hath ſaid to him curſe David*, and then how calme, and meek was his ſpirit? As that is a good anger which is for Gods ſake, ſo, looking up to God will keep us from evill anger.

Se-

Secondly, *Turne anger upon your ſelves*; not to teare your ſelves (as *Job* is ſuppoſed here) but to conſider and reprove your ſelves: The more any man is acquainted with himſelfe, the leſſe angry will he be with others. A true ſight of our ſelves, ſhews us ſo much cauſe to be diſpleaſed with our ſelves, that we ſhall have little leiſure and leſſe cauſe to be angry with our brethren. He that looks much into himſelfe, will ſee ſo much to doe, and to blame at home, that he will not finde much to blame abroad, eſpecially he will not doe it with paſſionate anger. Anger always riſeth from ſome over-valuing of our ſelves; we think our ſelves ill dealt with, or dealt with below our worth when we are angry. Now he that knowes himſelfe fully, can ſcarſly thinke himſelfe undervalued by any; he hath lower thoughts of himſelfe, then others can have of him: There are not many receits for the cure of anger, better or more approved then this.

Thirdly, *Correct your anger before you imploy your anger*, doe with this paſſion as Phyſitians do with their drugs; ſome drugs which are healthfull for the body, excellent to purge, and diſpel noxious humours; muſt yet before they are uſed be corrected and receive ſome allay; you may poyſon the body with them elſe, and deſtroy it rather then repaire its decayes: So in this caſe, your anger will teare, and undoe you, unleſſe you correct it, and take off the ſharpneſſe and virulency of it. And as you doe with your horſes, eſpecially with ſtomackfull horſes; wee firſt bridle and ſaddle them, and then ride them, elſe wee cannot have them under command: Thus we muſt deale with anger; it is neceſſary to be angry ſometimes; and he is a foole that cannot be angry at all; onely get this wiſdome, to bridle and ſaddle anger before you uſe it; leſt it carry you away, and hurry you without any command. Dr. *Reyn:* Treat: of the Paſſ: Chap. 31.

Fourthly, *Let not your anger hang upon your ſpirits, or continue with you*: That's the Apoſtles advice, *Eph.* 4. 27. *Let not the Sunne goe downe upon your wrath.* It is ill being in the dark with ſo bad a companion; Anger may paſſe through the heart of a wiſe man, but, *Solomon* ſaith, *It reſts in the boſome of fooles.* It is lawfull to doe ſome things, which to continue doing is unlawfull; we cannot continue the actings of faith and love too long; But that Spirit which ſaith, *Be ſtedfaſt in faith, let brotherly love*

continue; never ſaid, be ſtedfaſt in anger, or let contendings among brethren continue. Anger againſt ſin and enmitie againſt the ſeed of the Serpent muſt continue, but the continuance of anger againſt any other, whether things or perſons is ſinfull.

Fifthly, If you will avoyd this anger, avoyd the occaſions of it. They that are ſubject to paſſion, ſhould keepe out of the way of paſſion. That King did wiſely who when curious glaſſes were preſented to him, broke them himſelfe. And gave this reaſon, leſt another breaking them it ſhould provoke him to anger. 'Tis alſo very memorable, That when *Ceſar* had gotten the Cabinet of *Pompey* his implacable enemy into his poſſeſſion, he would not look over his papers, becauſe he would not diſcover that which might ſtirre his paſſion, chuſing rather to burne them, then to be burnt by them. 'Tis wiſdome not to ſearch into that which being found may over-ballance our wiſdome.

Sixthly, Give a candide interpretation, both of words and actions; The glaſſe through which we looke, gives its colour to the object. Anger is uſually blowne up by miſ conſtructions. What we judge ill meant, is alwayes ill taken; Love thinkes no ill, and therefore believes and hopes that all is well. Give that which troubles thee another name, if there be a miſtake in it, yet ſay, it is thy friends infirmitie, or that he did it out of ignorance; if what he ſpake pincheth, ſay it proceeded from familiaritie, or freeneſſe of ſpirit.

Seventhly, Give not an eaſie eare to reports; doe not alwayes heare what others ſay of thee, or what 'tis ſaid they doe. Many teare themſelves with anger, when they heare themſelves torne with ſlander; and while they have a curioſitie to heare what others ſay of them, they want patience to beare what they heare. 'Tis better we ſhould be in the darke concerning our own wrongs, then that we ſhould wrong our ſelves by that paſſion which the light we get about them ſtirres up in us.

He teareth himſelfe in his anger.

But was this juſtly charged on *Job*?

I conceive that his friend, (as in other paſſages, ſo here) ſinned againſt the Law of Love, while he charged *Job* with ſo much anger. It is hard to diſtinguiſh trouble of ſpirit, from paſſion and diſtemper of ſpirit. Yet the teſtimony of God himſelfe

ſelfe concerning *Job*, aſſures us that he was a meek man, a very mirrour of patience; which will not conſiſt with this accuſation in the hight and heate of it. And though it cannot be denied, that *Job* diſcovered ſome paſſion and impatience, in theſe conflicts, yet all put together, did not amount to this totall ſumme; *He teareth himſelfe in his anger*; much leſſe to that unquietneſſe and diſſatisfaction, with which *Bildad* preſſeth him further in the latter part of the verſe;

Shall the earth be forſaken for thee? and ſhall the rock be removed out of his place?

Hic loquendi modus hyperbolicus pro re impoſſibili uſitatus eſt in omni lingua: qui talia expectat, in cœlo quærit piſces, in mari ſtellas; in Italia Tanaim, in Scythia Tyberim Sanct.

Here *Bildad* taxeth *Job* with pride, as before with anger, or rather with an angry pride; *Shall the earth be forſaken for thee?*

The words are proverbiall, and in their generall ſence are appliable to any thing which is very hard, or to man impoſſible to be done. Such expreſſions are uſuall in all Languages. As when 'tis ſaid, you may as well looke for fiſh in the ayre, or for ſtarres in the Sea, as to ſee this thing done. So here, this which thou deſireſt, is as likely to come to paſſe, as that all men will ſhortly remove from off the face of the earth, and that the rocks will move.

More particularly, ſome underſtand it thus; *Doeſt thou thinke thy ſelfe ſuch, or ſo great a man, that if thou die, and be taken out of the world, mankinde ſhall die with thee, or that the earth ſhall be forſaken when thou leaveſt it?* The Septuagint renders; *What, if thou die, ſhall all under heaven want Inhabitants? Art thou the Atlas of the world? doeſt thou beare up the fabrick of it? muſt all things run to deſolation, unleſſe thou doeſt order and uphold them? why makeſt thou ſuch a ſtirre about thy afflictions, and thy death? Is there no man fit to dwell in this houſe, when once thou art turned out of doores?* *Job* gave his friend ſuch a ſarcaſticall checke (*Chap.* 12. 2.) *No doubt but yee are the people, and wiſdome ſhall dye with you.* Here *Bildad* payes him in his own coyne. *Shall the earth be forſaken for thee? &c.* Thus he rebukes his pride, as if (according to this interpretation) *Job* had thought that the ſafety of the whole world were wrapped up in his. Or as if ſome prodigious changes muſt needs follow his change. *Bildad* was growne ſomewhat warme, and checks *Job's* ſuppoſed hight of ſpirit, with too much of his own. *Shall the earth be forſaken?*

Quid enim ſi tu mortuus fueris inhabitabilis erit quæ ſub cœlo. Sept. Ita de tua morte & vita loqueretur ſi mortalium omnium ſalus & interitus ex te penderet. Pined: *Non ſine faſtu videtur Bildad Jobi faſtum velle proculcare, at excanduerat.* Paraph:

And ſhall the rock be removed?

No ſuch matter; how high ſo ever thy thoughts of thy ſelfe are, or how neceſſary ſo ever thou conceiveſt thy ſelfe to be, to the ſtanding and continuance of the world. Yet know, the world ſhall continue when thou falleſt, yea there ſhall not be the leaſt ſtop obſervable in the whole courſe of nature, when thou haſt paid thy debt to nature. Not onely ſhall not the rocks be removed, but not a hillock, not a peble-ſtone ſhall be taken out of its place, though thou be tooke and hurled out of thine. Indeed the world is indebted to Jeſus Chriſt for its conſiſtence, the earth had been forſaken, had it not been for him, and the rock had been removed out of his place. But the beſt and wiſeſt of men may be ſpared, and no great hurt done.

Exponitur per Lyptoten, ubi minus dicitur quam intelligitur. Millies moriaris, num propter hoc mundi curſus turbabitur? imo nec aut monticulus vel calculus a loco ſuo dimovebitur. Bold:

Secondly, For the clearing of this obſcure paſſage, we are to recall to mind, that the ſtate of the controverſie between *Job* and his friends, was about the providence of God, and the diſpenſations of Juſtice; his friends ſaid that good men receive good at the hand of God, and evill men evill. Hence they had all along charged *Job* for a wicked man, for an hypocrite; becauſe he ſuffered ſuch things. Now for as much as they aſſerted, that God laid evill upon evill men, and withall obſerved that *Job* was ſo impatient under his ſufferings, tearing himſelfe in anger, as if he had ſuffered unjuſtly; therefore *Bildad* ſpeaks thus: *Shall the earth be forſaken for thee?* or, *ſhall the rock be removed out of his place.* That is, doeſt thou expect that God for thy ſake ſhould change that courſe which he hath ſetled as firmely as the rocks, or as the earth? Doeſt thou think to make God alter the method, either of his juſtice, or of his providence? thou mayeſt as well hope to turne the motion of the Sunne, that the earth ſhall be forſaken, and the rocks removed out of their place, as to expect this. Friend! doe not you thinke either to juſtle or diſpute God out of his way. Hence

Hæc ſententia, quòd adverſitates accidunt pro peccatis firma eſt, ſicut terra et rupes, numquid ergo ppterit removari propter vanas diſputationes. Aquin: *Per rupē deus eſt intelligendus quem immutabilem dicit inſtar immoti Saxi neq; commovendum a loco judicii.* Rab: Div: Vatabl: *Num deus propter tuam clamo-*

Thirdly, Some interpret the laſt clauſe of God himſelfe, who had determined to chaſtiſe the ſinfulneſſe of *Job*; *Shall the rock be removed out of his place?* i.e. *Shall God?* God is often called a rock in Scripture, a rock is the Embleme of ſtedfaſtneſſe. Doeſt thou think to remove God who is ſtedfaſt as a rock? or to put him beſides his purpoſe by thy crying out of oppreſſion, or crying up thine own innocency. For ſhame give over.

Fourthly,

Fourthly, Others, by the rock interpret *Jobs* friends, or the opinion which his friends held. As if he had ſaid; *The opinion which we hold concerning the puniſhment of wicked men, is as ſtrong upon our ſpirits, and as much ſetled there, as the rock is in his place*, and therefore thou ſhalt move us from our opinion, when thou haſt removed a rock, which is numbred among things impoſſible, or extreamely difficult. All theſe interpretations center in one common ſence: implying that the Lord having appointed wicked men to puniſhment, will no more change this appointment, then he will remove the rocks, or alter the whole ſtate of things here upon earth. And *Bildad* ſeemes to intimate that it is more unreaſonable to divert the courſe of Juſtice, or to let the wicked goe unpuniſhed, then it is miraculous to overthrow the whole courſe of nature. *Shall the earth be forſaken for thee?* or *ſhall the rock be removed out of his place?* Hence we may learne this generall truth, that

rem, quod te innocentem dicas & præter modũ affligi, deſinat ſuam ſolitam exercere juſtitiam. Merc: *Bildad ſe ſuoſq; amicos rupes nominat, firmitur perſtantes in ſua opinione.*

God will not alter his counſels, nor the courſe of his providence for any mans ſake whatſoever.

You may as ſoone ſay, he will alter the whole frame of heaven and earth, or that he will remove the rocks out of their place, as he will doe it: the courſe of juſtice is as firmly ſetled as the courſe of nature is. It was indeed a miſtake in *Job's* friends, to thinke becauſe God hath ſetled a courſe of juſtice, that therefore he would never change the forme of juſtice, for though all the wayes of God are juſt, and he will doe juſtice unto all; though we may (as the Prophet is charged peremptorily) *ſay to the righteous it ſhall be well with him, and woe to the wicked*; yet he varies the manner, the meanes, the times, and ſeaſons of executing juſtice, as ſeemeth beſt unto himſelfe. The juſtice of God ſhall ſtand though the rocks remove, and the earth be totally forſaken; yet take heed of ſaying that juſtice hath forſaken the earth, or is removed, becauſe wee ſee it not acting in its wonted ſtate and outward equipage. That which the Lord ſpeaks to ſhew the unmoveable ſetledneſſe of his mercy, is as true in reference to the ſetledneſſe of his juſtice, (*Jer.* 31. 35, 36.) *Thus ſaith the Lord, which giveth the Sunne for a light by day, and the ordinances of the Moone, and of the Starres for a light by night; which divideth the Sea when the waves thereof roare; The*

Lord

Lord of hoſts is his name. What followes? *If thoſe ordinances depart from before me, then the ſeed of Iſrael alſo ſhall ceaſe from being a Nation before me for ever.* As if he had ſaid, when I change the ordinances of heaven, of the Sunne, Moone, and Starres, then will I take my mercy from *Iſrael*; I will never doe the one, therefore I will not doe the other. The Lord promiſed at the renewing of the Covenant with man, *Gen.* 8. *ult. That day and night, ſummer and winter, ſhould not ceaſe while the earth remained.* Now ſaith the Lord, if you can make me to alter the courſe of the heavens, of the Sunne, Moone, and Starres, then I may doe this againſt my people. We have the like aſſurance given, *Jer.* 33. 25. Where the Lord from that conſideration of the ſetledneſſe of the frame of nature, argueth the ſetledneſſe of his own Covenant of grace, and promiſe of mercy to his people. Thus alſo we may argue, in reference to his juſtice, that you ſhall as ſoone get the ſtars blotted out of heaven, the rocks removed, the earth forſaken, as God will forſake the right diſtributions of juſtice towards man; It was ſaid of a man, and he but a Heathen; *That the Sun might as eaſily be ſtayd, or turned aſide, as he from doing right.* How much more is this true of the righteous God, with whom there is no ſhadow of turning? And though we cannot ſay to any man, as *Job's* friends to him; If God puniſh you not ſooner or later here in this world, he muſt alter the whole courſe of his judiciary adminiſtrations; yet we may ſay to many, if God ſave you eternally, he muſt alter the whole courſe of his merciſull adminiſtrations; he muſt make a new Goſpel, yea a new Chriſt, if you attaine eternal Salvation. For by the rules of the preſent Goſpel, and by the way which Chriſt hath already manifeſted to ſave ſinners, you cannot be ſaved, how much ſoever you preſume of ſalvation: Shall the Goſpel be forſaken for you, or ſhall the promiſe be removed out of its place, which as it is more immoveable then a rocke in helping thoſe that turne to God and believe, (*Iſa.* 54. 10.) ſo it will move no more then a rocke towards the helpe of thoſe who ſtill turne from God, and continue in unbeliefe. *Shall the rocke be removed out of his place?* Thus much of the preface. *Bildad* hath ſpoken to the perſon, and reproved him; he now ſpeaks to his cauſe.

VERS.

VERS. 5, 6, 7, 8, 9, 10.

Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.
The light ſhall be dark in his Tabernacle, and his candle ſhall be put out with him.
The ſteps of his ſtrength ſhall be ſtraitned, and his own counſell ſhall caſt him downe.
For he is caſt into a net by his own feet, and he walketh upon a ſnare.
The grin ſhall take him by the heel, and the robber ſhall prevaile againſt him.
The ſnare is laid for him in the ground, and a trap for him in the way.

Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.

THe miſerable condition of a wicked man is laid forth in this Chapter.

Firſt, Allegorically.

Secondly, Plainly.

By way of allegory to the 17th verſe; and in plaine expreſſions to the end of the Chapter. Here are foure Allegories.

The firſt from light, *verſ.* 5, 6.

The ſecond from hunting and fowling, *verſ.* 7, 8, 9, 10.

The third from Law-proceedings, or the manner of proceſſe in Courts of Juſtice, *verſ.* 11, 12, 13, 14, 15.

The laſt Allegory is taken from husbandry, *verſ.* 16.

The 5th and 6th verſes conteine the firſt Allegory; *Yea, the light of the wicked ſhall be put out.* The Vulgar reads it interrogatively; *Shall not the light of the wicked be put out?* But the Originall is abſolute; *The light of the wicked ſhall be put out.* *Nonne lux impij auferetur?* Vulg.

The firſt word hath an emphaſis in it; *Yea, the light of the wicked ſhall be put out.* *Yea*, imports a vehement affirmation, carrying *Gam, particula firmitèr corroborat priùs dicta.*

ling what is affirmed againſt all oppoſition (*Gam*) *yea*, it ſhall be thus (ſaith he) which ſpecially reacheth two things.

Firſt, How much ſoever thou art angry with us for ſaying it, yet it ſhall be thus. Be thou as angry as thou wilt, thou ſhalt not help thy ſelfe: thou mayeſt entangle thy ſelfe more, but thou ſhalt not at all looſen thy ſelfe. A man that hath a burthen upon his back, cannot eaſe himſelfe by ſtriving and ſtrugling with it, but the more he ſtruggles, the more he is troubled.

Secondly, This, *yea*, may beare reſpect to the exaltation of wicked men, to the height of their proſperitie, *yea*, let them have gotten as high as they will, downe they ſhall, as the Prophet *Iſaiah* ſpeakes of *Lucifer*, (Chap. 14. 13.) *Thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my Throne above the ſtarres of God, yet thou ſhalt be brought downe to hell, to the ſides of the pit.* The higher we build in our own thoughts without God, the lower is our fall, and the more unavoydable. Thou ſhalt be brought downe. Or take the Allegory in the Text, how much light ſoever the wicked man hath, though he ſeeme to have as much as the Sunne; though he ſeeme a fountaine of light, yet out he ſhall, he ſhall be put out like a candle. *Yea, the light of the wicked ſhall be put out.*

Here are foure expreſſions about one thing; Firſt, *The light of the wicked ſhall be put out*; ſecondly; *The ſpark of his fire ſhall not ſhine*: thirdly; *The light ſhall be dark in his Tabernacle*: fourthly, *His candle ſhall be put out with him*: Wee are not curiouſly to inſiſt upon diſtinctions, to finde out the difference between light and a ſpark, between light and a candle, &c. Though a difference there be; yet I conceive the ſpeaker did not ſo much intend that, but heapes up a great many words of a neare alliance, or of one ſignification, the more to ratifie his aſſertion, that the thing ſhould certainly be done. A wicked man ſhall be extinct, put him under what notion you will; let him have light, or ſpark, or candle, he ſhall goe out in darkneſſe.

But what is this light?

There are three ſorts of light; firſt, morall; ſecondly, ſpirituall; thirdly, civill light.

Morall light, is the light of wiſdome, prudence, and underſtanding. And thus ſome of the elder learned Rabbins, and later Hebricians too interpret this Text. As if he had ſaid, the wicked

wicked man ſhall be made a very foole, deſtitute of wit, reaſon, underſtanding, and abilitie to judge, or know what evill is upon him, or what is good for him. The ſpirit of counſell ſhall be taken from him. That's a ſore judgement.

Secondly, There is ſpirituall light; and that is double. The light of the knowledge of God; and the light of comfort from God. The knowledge we receive from God is light. And the joy we receive from God is light. Some interpret the place of this ſpirituall light; Though a wicked man, an hypocrite hath a great meaſure of this light; yet his light ſhall be put out; as Chriſt threatens *Mat.* 13. 12. & 25. 29. *To him that hath ſhall be given, and he ſhall have abundance, but from him that hath not, ſhall be taken away, even that which he ſeemed to have.* That light of knowledge, with which hypocrites ſeemed to ſhine, ſhall be taken away from them. Many hypocrites are iradiated with much light, and have great flaſhes or fluſhes of joy and comfort; theſe ſhall be taken away, their light ſhall be put out; yea their ſparkes ſhall dye, they ſhall be left in utter darkneſſe: though they compaſſe themſelves about with ſparks of their own kindling, as the Prophet ſpeaks, *Iſa.* 50. 10, 11. Though this be a truth, yet (I conceive) it is not the thing that *Bildad* intended. But we are rather to take it for civill light, that is, the light of outward proſperitie. And ſo theſe words are a gradation, teaching us, that not onely whatſoever a carnall man reckons his greateſt ſplendour, but what he calls his ſmalleſt ray of temporal bleſſednes, ſhall be wrapt up in darknes and obſcuritie. Outward proſperitie, may be called *light* upon a threefold conſideration.

Lucis nominibus ſignificatur quicquid lucet in oculis quicquid ſplendet in fortuna, &c. Mert.

Firſt, Becauſe as light refreſheth and cheareth the ſpirits, (there is a terrour in darkneſſe, and when light comes, we are freed from that terrour;) ſo doth outward proſperitie, and the preſence of worldly accommodations.

Secondly, Light helps us on in our work; no man can work, till he have either the naturall light of the Sunne, and fire, or ſome artificiall light. Proſperitie and peace carry us on in our worldly affaires. A man who hath much light of knowledge about him how to work, may yet have ſo much darkneſſe of affliction about him, that he cannot work, or move in the moſt proper ſpheare of his Activitie.

Thirdly, Light makes us conſpicuous; we are ſeene what we are in the light. Thus outward proſperitie makes men appeare. Povertie is joyned with obſcuritie. *What parts, or gifts, or abilities, or worth ſoever is in a man, he is ſcarce ever ſeene above-board, if he be under the ſtraights of povertie and affliction. The light of the wicked ſhall be put out.* I have heretofore ſpoken of the proſperitie, and alſo of the decay of wicked men; therefore I ſhall not inſiſt upon it here. Note, onely firſt, that

The glory of wicked men, their excellency, their light ſhall certainly come to nothing.

Cum רעו *ſit activũ & quodamodo intranſitivum, recte dicere poſſis,* lux impij extinguet ſe.

They ſhall be quenched as a fire of thornes (*Pſal.* 118. 12.) which any man may ſuddainly quench, and if no man will, it will ſuddainly quench it ſelfe. Yet further. The word which we tranſlate *to put out*, is active, or intranſitive; ſo ſome render it here; *The light of the wicked ſhall put it ſelfe out.*

Hence note;

A wicked man is uſually the cauſe of his own ruine.

He puts himſelfe out: ſometimes he makes his own tongue to fall upon himſelfe (*Pſal.* 64. 8.) his tongue undoes him, and he is buried under a heape, or preſſed to death under the weight of his own words. Sometimes his own ſtrength undoes him; ſometimes his wit and parts undoe him; His great learning and abilities, prove his ruine; He dyes as a foole dyes, becauſe he thought himſelfe wiſer then any living. The proſperitie of the wicked is not like the light of the Sunne, but like that of a candle, which conſumes it ſelfe; and that, not onely naturally, as all worldly things doe, which will periſh with the uſing, how warily ſoever we uſe them, but violently by their vaine and unwary uſing of it. In this the juſtice of God is eminent upon wicked men: There was ſcarce a wicked man in the world ever extinguiſhed, but he hath contributed, not onely meritoriouſly (for ſo all wicked men are wholy the cauſe of it) but inſtrumentally to his own extinction. The wicked man is (*felo de ſe*) a murtherer, a deſtroyer, an extinguiſher of himſelfe: If all men ſhould forbeare him, or reſolve to let him ſtand, yet he would worke out his own downfall here, as well as he doth his own damnation for ever.

Againe.

Againe. *The ſpark of his fire ſhall not ſhine.*

'Tis the ſame thing; yet here is a progreſſe in the ſence: Beſides Sun-light, there is fire-light, and candle-light. But if a man hath neither Sun-light, nor fire-light, nor candle-light, then he is in darkneſſe indeed. If he have no fire burning, yet poſſibly he may have a few coales, or ſparks of fire: Wherefore to note the utter extinction of a wicked man, he ſhall not have ſo much as a ſparke of fire; *The ſpark of his fire ſhall not ſhine.*

שביב *vel flammam vel ſcintillam ſignificat.*

It is a great abatement to be brought from Sun-light, to fire-light; For as the Apoſtle ſpeaks in another caſe, (1 *Cor.* 15.) *There is one Glory of the Sunne, another of the Moone, and another of the Starres; and one Starre differeth from another in glorie.* So wee may ſay, there is one light of the Sunne, another of the fire, another of the candle, and one candle differs from another in glory. Here is the Sun-light put out, and the fire-light, and the very ſpark of fire. So that the threatned deſtruction, or extinction of a wicked man ſhall be totall, every ſpark of it ſhall exſpire. The rich man (*Luke* 16.) was deſtitute of all good, when he had not ſo much as a drop of water to coole his tongue. He that begged a drop, had not a drop. Now, as he that hath not a drop of water, is under the greateſt drought: ſo he that hath not a ſpark of fire, is under the greateſt cold or darknes: And as the Prophet ſpeaks (*Iſa.* 30. 14.) to ſhew an utter deſtruction, under another notion about breaking a veſſell; *Becauſe you have truſted in oppreſſion and perverſneſſe, therefore this iniquitie ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant. And he ſhall break it like the breaking of the Potters veſſell that is broken in pieces, he ſhall not ſpare; ſo that there ſhall not be found in the burſting of it, a ſheard to take fire from the hearth, or to take water withall out of the pit.* I note it for that, He ſhall break the veſſell; and ſo break it, that there ſhall not be ſo much as a ſheard to take fire from the hearth, or a little water from the pit. When a veſſell is ſo broken, that there remaines not a ſheard for any uſe, it is totally broken. What the ſheard is to the veſſell, that is a ſpark to the fire; the veſſell is totally broken, when there is not a ſheard left; and the fire is totally extinct, when there is not a ſpark left.

Ex illo igne felicitatis non relinquetur ſcintilla, neq; mica ſplendoris; exlinguetur omnino.

So this carries not onely ſome extinction of the wicked mans light, but the utter extinction of the leaſt light of a wicked man.

Againe, Conſider the difference between theſe two, light and fire. Fire is proper to the houſe and familie: light ſhines abroad every where; which imports, that as the renowne, fame, and glory, with which the wicked man ſhines to the world, ſhall be extinguiſhed: So his fire, and his ſpark, that is, his familie-glory and luſtre ſhall be taken away; he ſhall be deſtroyed in his publick capacitie, and in his private capacitie; his glory abroad, and his glory at home; the Sunne, with which he ſhines in the ſpheare of this publick employment, and the fire, with which he is warmed in the hearth of his private relations and enjoyments, ſhall be utterly extinguiſhed.

He hath not yet done.

The light ſhall be dark in his Tabernacle.

Tum ipſe tum ipſius domus ex illo ſplendore in denſiſſimas miſeriarum tenebras incidet. Bez.

He had ſaid before, *His light ſhall be put out*; why doth he ſay here; *His light ſhall be dark?* This ſeemes leſſe then he ſpake before.

I anſwer, no; here is ſtill an increaſe of the ſence. To ſay, *his light ſhall be dark*, is more then to ſay, *his light ſhall be put out*; As was ſhewed *Chap.* 10. 22. upon thoſe words; where *Job* deſcribes the darknes of the grave in pureſt ſtraines of Eloquence, and having ſaid, *verſ.* 21. *It is the land of darknes, and the ſhadow of death, a land of darknes, as darknes it ſelfe, and of the ſhadow of death, without any order:* He concludes, *and where the light is as darkneſſe.* But ſome may ſay; If it be a place of darknes, as darknes it ſelfe, how can there be any light there? Why doth he ſay, the light there is as darkneſſe, when he had ſaid there is nothing but darkneſſe there? It is to ſhew, (as that place to which I refer was opened) that the grave is ſo darke, that even that which hath an appearance of light is darkneſſe. Not onely is the darkneſſe dark; but the very light is darkneſſe. Thus here, not onely is the light of a wicked man put out, but the light of his Tabernacle (if there be any thing left there, that beares any imaginable likenes to it) ſhall be dark, or more like to darkneſſe. Hence we may note; That,

God will make the very proſperitie of a wicked man an affliction to him.

His

His light ſhall goe out, even to a ſpark; and if a ſpark of light remaine, that ſhall be but darkneſſe. He ſhall never enjoy good, if any good remaine for him to enjoy. Though after great ſufferings he may have ſome eaſe, yet that ſhall be a paine to him. As it is the priviledge of the Saints, that their darkneſſe is light, their ſorrowes joyfull, their wants a fulneſſe; ſo it is the curſe of the wicked, that their light is darkneſſe, their joyes ſorrowfull, and their fulneſſe a want. Wee may here remember that argument of our Saviour which I have formerly made uſe of (*Matth.* 6. 23.) If that which is appointed to comfort a man, turne to his ſorrow, how great is his ſorrow? So that here is a peremptory excluſion of all that is, or can be refreſhing to a wicked man; his light is darkneſſe to him; and his very bleſſings a curſe to him.

Laſtly; *His candle ſhall be put out with him.*

The candle gives an inferiour light; the candle is a familie a houſhold light; When the Sunne goes downe, candles goe up, but when this mans Sunne goes downe, he ſhall not have the help of a candle, as not the help of fire. Now he that hath neither the Sunne to ſhine on him, nor the fire to warme him, nor a candle to ſtand by him, what a condition is he in? which ſtill aggravates the affliction of a wicked man. Some referre it to that cuſtome of the Ancients, who ſet up many candles, or lights, when they made banquets in the night. So, *his candle ſhall goe out*, is, he ſhall never make feaſt more, nor have merry meeting with friends more. But I rather take it in generall, for all the uſes of candles, not for that ſpeciall uſe of candles, torches or lamps in great night feaſts, when their multitude of blazes ſeemed to turne night into day, & to make darknes light. Taking candle in the loweſt ſence, *His candle ſhall be put out with him*, is, he ſhall not have ſo much as a ſingle candle, not the ſmalleſt candle, not ſo much as a ruſh-light left him. And this we finde once & againe in Scripture to expreſſe the ſaddeſt calamitie of a people, (*Jer.* 25. 10.) when the Prophet deſcribes the deſtruction that ſhould come upon *Jeruſalem*; *Moreover*, (ſaith he) *I will take from them the voyce of mirth, and gladneſſe*, And what more? *The voyce of the bridegroome, and of the bride; the ſound of a milſtone, and the light of a candle.* That is, I will remove all their comforts;

Illuſtrem cum tota meis convivia flammis Toig; geram mixos una lucerna vocor. Mart: l. 14. Ep: 41.

comforts; when the loweſt meanes of comfort (bread and candle-light) are removed, then all comfort is removed. So (*Revel.* 18. 23.) the deſtruction of *Babylon* is deſcribed; *The voyce of harpers, and muſitians, and pipers, and trumpetters, ſhall be heard no more at all in thee, and no craftſman, of whatſoever craft he be, ſhall be found any more in thee; and the ſound of a milſtone ſhall be heard no more at all in thee, and the light of a candle ſhall ſhine no more at all in thee.* That is, thou ſhalt be utterly overthrowne, and ruined, where there is not ſo much as the light of a candle found, what of mercy can be found. (*Revel.* 22. 5.) When the Holy-Ghoſt would expreſſe a ſtate which ſhal need no creature-comfort; He ſaith; *There ſhall be no night there, and they need no candle, neither the light of the Sunne*; The Sunne is the light of the day, and the candle is the light of the night. Now as the full proſperitie of a people is ſet out, when they ſhall have ſo much light, ſo much ſpirituall or glorious light, that they ſhall not need the Sunne, nor the candle: So the totall ruine of Nations, or perſons, is ſet forth when they have neither Sun-light, nor candle-light. *Pro.* 30. 13. *The light of the righteous rejoyceth; but the lamp of the wicked ſhall be put out.*

Antiquitus ante novas nuptias, lampades & tædæ accenſæ præferri ſolebant.

Some interpret candle and light by children or poſteritie; ſo they ſignifie (1 *King.* 11. 36.) where God being about at once to puniſh, and to ſpare, ſaith to *Jeroboam*; *I will take the Kingdome out of his ſons hand, and I wil give it unto thee, even ten Tribes. And unto his ſon will I give one Tribe, that David my ſervant may have a light alway before me in Jeruſalem.* We put in the margine according to the letter of the Hebrew; *That David my ſervant may have a lamp, or a candle*; That is, ſome of his poſteritie remaining and ruling in *Jeruſalem*; his line ſhall not be extinct. The woman of *Tekoa* calls *her Sonne*, her *coale*, (2 *Sam.* 14. 7.) *So they ſhould quench my coale which is left, and ſhall not leave to my husband neither name nor remainder upon the earth.*

If we take in this Scripturall ſence of the light and candle in the Text, it enformes us yet more fully, that when a wicked man is extinguiſhed, all that is his ſhall be extinguiſhed, he, and his wealth, he, and his honour, he, and his children, he ſhall periſh, and his candle with him; his name ſhall be blotted out, and there ſhall be no memoriall of him.

Laſtly, A candle goes out two wayes, either when the matter

ter is ſpent, and the fuell which it workes upon conſumed. Thus every mans candle goes out, his candle waſts; waſts it ſelfe while it ſhines to him. Secondly, A candle goes out by violence, when it is blowne out: So we muſt underſtand the Text; The wicked mans candle ſhall not be left to conſume, and weare it ſelfe out; He, and his; he, and his publicke light; he, and his familie-light; he, and his poſteritie-light ſhall be put out before they are waſted out. This *Bildad* reckoned as the portion of *Job*, and it is the portion of every wicked man; 'tis that which is due to him, that which he deſerves, though he doth not alwayes receive preſent pay according to his deſerts.

So much of the firſt Allegory, by which *Bildad* illuſtrates the dark condition of a wicked man, his light, the ſpark of his fire, and his candle are put out.

The context of the foure verſes following, ſhew the miſery of wicked men, under a ſecond Allegory, of hunting and fowling: where we have to doe with nets and ſnares, with a grin, and with a trap; all which are implements and engines belonging to fowlers and hunters, with which beaſts and birds are enſnared and taken.

The miſery of the wicked man is here ſet downe two wayes.

Firſt, In generall; *The ſteps of his ſtrength ſhall be ſtraitned.*

Secondly, Wee have the ſpeciall wayes how this ſhall be brought to paſſe.

Firſt, He ſhall bring himſelfe into a ſnare, as is ſhewed in the latter end of the 7th verſe, and in the 8th; *His own counſell ſhall caſt him downe; he ſhall be caſt into a net by his own feet, and he walketh upon a ſnare.* The man runs into it alone; if there be none to drive him into the net, he will haſten into it; if no man ſet ſnares for him, he will ſet a ſnare for himſelf; he muſt be catcht. That's the firſt way, how his ſteps come to be ſtraitned, he himſelfe ſtraitens them by his own counſels.

Secondly, If this wicked man ſhould not goe into the ſnare, yet he ſhall ſoone be brought into it. (*verſ.* 9. & 10.) *The grin ſhall take him by the heele, and the robbers ſhall prevaile againſt him.* The ſnare is laid for him by others, many are contriving the methods of his deſtruction; there are traps ſet in his way, and he cannot eſcape. So that either he ſhall doe it himſelfe, or if he doe

doe not, others ſhall. That's the ſumme of this context.

Verſ. 7. *The ſteps of his ſtrength ſhall be ſtraitned, &c.*

This ſhews the judgement in generall; all beaſts and birds taken in nets, or ſnares, are brought into a ſtrait; *The ſteps of his ſtrength.* By [*ſteps*] we are to underſtand his motions, his actions, his undertakings; whatſoever helpes him towards his deſired end.

Impij greſſus ſunt actiones opera deſideria & omnia quibus ad optatum finem contendebat.

And theſe are not ordinary ſteps, but the *ſteps of his ſtrength*; that is, his ſtrongeſt ſteps. Mr. *Broughton* reads; *His violent paſſages ſhall be ſtraitned*: ſteps of ſtrength, for ſtrong ſteps, is an Hebraiſme very frequent. And theſe ſteps of ſtrength may be;

Firſt, The ſtrength of his minde, and wit, there lies much ſtrength within; man orders and lays his deſigns by the ſtrength of his underſtanding.

Secondly, The ſtrength of his authoritie; for therein a mans ſtrength lies too; let ſuch a man have never ſo much civill power, he ſhall yet be ſtraitned.

Thirdly, The ſtrength of his body, or of his hand; the ſteps of his outward ſtrength as well as of his inward, and authoritative ſtrength, ſhall be ſtraitned.

Fourthly, A man ſets ſteps of ſtrength, or addes ſtrength to his ſteps, by his friends, and relations, by his alliance and confederates, by the helpes, and aids, by the ſeconds and aſſiſtants which he hath abroad in the world. Every ſtep which ſome men ſet, is upheld from without, they goe not alone. We may underſtand the Text in any of, or in all theſe wayes. The ſteps of ſtrength, or the ſtrongeſt ſteps which he ſets by the ſtrength of his underſtanding, or by the ſtrength of his authoritie, or by the ſtrength of his bodie, or by the ſtrength of his friends, and relations, the ſteps of all theſe ſtrengths ſhall be ſtraitned.

אֹן ſignificat potentiam illam quæ conjuncta eſſe ſolet cum dolore, quem quis peccando ſibi vel aliis infert. Bold:

Further; The originall word ſignifies not ordinary ſtrength, or ſtrength in generall; but that ſtrength which is uſually accompanied with trouble, and with that trouble which flowes from, or is the iſſue of ſin; a painfull ſtrength. For as many have painfull weakneſſes upon them; ſo ſome have painfull ſtrength. And hence alſo the Hebrew word ſignifies riches, or power, which are unjuſtly gotten, and as unjuſtly kept. This kinde

kinde of ſtrength, is ſtrength with a paine; when a man gets and maintaines what he hath gotten by ſin. And there are none who have had ſo much paine with weakneſſes, as ſome in all ages have had with ſtrength. *The ſteps of his ſtrength ſhall be ſtraitned.*

Straitned] To be ſtraitned in common Scripture-phraſe, ſignifies onely to be afflicted; Mr. *Broughton* renders it by the word diſtreſſed; *His violent paſſages are diſtreſſed.* And hence Chriſt (*Luk.* 12. 50.) ſpeaks of his ſufferings, or of the preapprehenſions of his ſufferings, what effects they had upon him; *I have a Baptiſme to be baptized with, and how am I ſtraitned, till it be accompliſhed.* Did not *John* baptize Chriſt in *Jordan* ſome yeares before? What was this baptiſme?

There is a threefold baptiſme: Firſt, The baptiſme of water; Secondly, The baptiſme of the Spirit: Both theſe baptiſmes Chriſt had been baptized with: he was plentifully baptized with the Spirit, and he had been baptized with water in *Jordan.* But there is a third baptiſme, that is, the baptiſme of bloud, or the baptiſme of ſuffering, and that is it, which Chriſt ſpake of there; he had not yet been ſo baptized, drenched, or waſhed in bloud, in his own bloud, as he was ſoone after in the Garden, and upon the Croſſe. This was the baptiſme that he was to be baptized with; And, ſaith he, *how am I ſtraitned?* That is, how is my ſoule afflicted at the approaches & appearances of it? *How am I beſieged with it:* for to that the metaphor may allude. The ſame word is uſed (*Luke* 19. 43.) where Chriſt foretells the deſtruction of *Jeruſalem*; *Thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keepe thee* (they who are thus kept in are ſtraitned) *in on every ſide.* It may referre alſo to the ſhutting up of a beaſt in a pound, or to a woman in travell, who when her paines take hold upon her, how ſore are her ſtraits? All ſhews how great a ſtreſſe, and diſtreſſe was upon the ſoule of Jeſus Chriſt; becauſe he had then ſuch a baptiſme to be baptized with.

So then, to be ſtraitned is to be afflicted. Outward afflictions are ſtraits, either upon the body, or eſtate; and the very foreſight of theſe put many to inward ſtraits.

And hence (on the other ſide) to be enlarged, ſignifies proſperitie, or a good eſtate. We have *David* ſo expreſſing himſelfe

(*Pſal.* 31. 8.) *Thou haſt ſet my feet in a large roome.* Againe, (*Pſal.* 66. 12.) *We have gone thorow fire and water: but thou haſt brought us forth into a wealthy place*; which ſome tranſlate, into a *roomthy place*; That is, into much proſperitie. *Solomon* (*Prov.* 4. 11, 12.) gives us a negative to this in *Job*; *When thou goeſt thy ſteps ſhall not be ſtraitned:* That is, Thou ſhalt not be afflicted, or thou ſhalt not come into any trouble. When *Iſaaks* ſervants had digged a firſt and a ſecond Well, the heardſmen of *Gerar* contended about it, ſaying, the *water is ours*. Then his ſervants digged a third Well, and for that they ſtrove not; therefore he called the name of it *Rehoboth*, that is, *roome*; *for now*, ſaid he, *the Lord hath made roome for us* (*Gen.* 26. 22.) We may ſay of all our comforts, and mercies, *Rehoboth*, here is roome: but of all our afflictions they are ſtraits. So that, *the ſteps of his ſtrength ſhall be ſtraitned*, is neither more nor leſſe then this; he ſhall be brought into trouble. Hence obſerve;

Firſt, who is it that is threatned with theſe ſtraits? It is the ſinner, the wicked man here ſpoken of, he is the ſubject of the whole Chapter: then learne:

Sin brings into ſtraits.

There are none brought into ſuch ſtraights, as they who walk in the broad way. If you would be at liberty, keep in the narrow way, and walk, as they who are bound. None are freeer from bondage then the ſervants of God (indeed none are at all free but they) yet none are more bound then they. As for thoſe who would have more roome for their ſteps, then the commandements of God afford, they ſhall have but little roome for themſelves. They will be found ſooner or later in the ſtocks, or in the net, in the ſnare, or in the grin, who walk looſely. Sin brings us into a twofold ſtrait.

Firſt, Into ſtraits of minde, a man ſhall not know what to doe, who doth he cares not what. Thouſands have run themſelves into theſe ſtraits, who had roome enough in the world; they walked which way they would, they waſhed their footſteps in butter, and the rocke powred them out rivers of oyle; yet how have their poore ſoules been ſtraitned by turning aſide after vanitie.

Secondly, Sin ſtraitens the outward man, the body is brought into priſon, into deaths, and dangers. For one who is brought into

into ſtraits for his Conſcience, there are hundreds who are brought into ſtraits by acting againſt Conſcience. Some are brought into ſtraits for doing their dutie; but moſt for doing againſt dutie; with whom are priſons peopled, are they not with thoſe who breake their bounds? who are generally in the ſtraits of poverty, while they walke abroad, are they not ſuch as walke diſorderly? 'Tis ſin which uſually cloatheth a man with raggs, and (though ſome are fed by it) which ſnatcheth the bread out of his mouth; Who are they that are brought into the ſtraits of a ſhamefull death, and fall under the ſtroakes of Juſtice? are they not ſuch as tranſgreſſe the rules of Juſtice, and practically oppoſe Government?

I grant there is a ſtrait into which ſome are brought by the cloſenes of their walking with God, yea, by the enlargedneſſe of their hearts towards God. *Paul* was in ſuch a ſtrait, (*Phil.* 1. 23.) Then a man is in a ſtrait when he knowes not what to chooſe; *I am in a ſtrait between two*; why? *I know not which to chooſe, whether to live or die*; it was the height of his grace which put him into this ſtrait: but O the ſtraits that men are brought into by the lownes and baſenes of their ſpirits, their wickedneſſe entangles them in ſuch ſtraits, that they know not how to live, and yet are altogether unfit to die.

Further, The providence of God hath caſt many into ſtraits too. *Jehoſhaphat* (2 *Chron.* 20. 12.) was brought into a great ſtrait when he ſaid; *Lord, we know not what to doe, but our eyes are towards thee.* When wicked men bring themſelves into ſtraits, they either deſpaire of helpe, or their eyes are towards the creature for it. But when God brings his own people into ſtraits, their eyes are towards him for helpe. The providence of God brought *Jehoſhaphat* into thoſe ſtraits; and the providence of God brought him out of them, and gave him not onely enlargement, but renowne and glory; God can quickly recompence us for all the evills which he layes upon us, but ſin cannot. Sin can wound, but it cannot heale, it caſts into ſtraits, but it cannot enlarge.

And ſin brings not onely wicked men, but even good men to ſtraits, even to great ſtraits. What was it that brought *David* into that condition (2 *Sam.* 24. 14.) when he ſaid; *I am in a great ſtrait*; Was it not his ſin? when he would needs be num-

bring the people, and pride himſelfe in the multitude of that Nation which he governed, and commanded; this humbled him into a grievous ſtrait. And what was his ſtrait? It was a hard election that God put him upon, whether he would chuſe peſtilence, or famine, or ſword; one of thoſe three he muſt; ſuch a libertie of chuſing is a ſad reſtraint. Our wills are then bound, when they have a freedome to make ſuch a choice. Thus *David* was hampered, when he went beyond his line. Sin will bring Saints to ſtraits, much more will it bring wicked men to ſtraits.

God ſometimes brings his own people to ſtraits when they ſin, that he may keep them from further ſins: (*Hoſ.*2. 6.) *I will hedge up thy way with thornes, and make a wall,* (that is, I will bring thee to ſtraits,) *that thou ſhalt not finde a path.* God brought them into the ſtraits of affliction, that they might not wander into ſtraits by tranſgreſſion. It is better to be ſtraitned with a hedge of Gods making, then with a hedge of our own making. The care of God makes a hedge to keepe us from ſin. Our ſin makes a hedge (not as the efficient, but as the procuring cauſe) to curbe our careleſneſſe. The word of God is one hedge, his rods are another. It is beſt to be kept within bounds by the former; but 'tis well if the latter keepe us in.

Againe; *The ſteps of his ſtrength ſhall be ſtraitned.*

Note,

Wicked men ſhall be ſtraitned when they are in their ſtrength, and judge themſelves furtheſt off from ſtraits.

To have ſaid he ſhall be ſtraitned when he is weake, when he is low, and poore, had not been much: but here he ſpeaks of God, acting like God, againſt wicked men: when they are in their ſtrength, and flouriſh, and verdure, and greenneſſe, then they ſhall wither, when they thinke they have moſt roome, and are at greateſt liberty, both in their eſtates and ſpirits, then they ſhall finde themſelves ſhut up (as it were) in priſon. There is a Text (*Job* 20.22.) which is very cleare to this ſence, I will but name it here, becauſe it will come ſhortly to a fuller handling, where *Zophar* ſpeaking of the hypocrite, ſaith; *In the fulneſſe of his ſufficiencie, he ſhall be in ſtraits,* that's an amazing expreſſion. Here he ſaith, *the ſteps of his ſtrength ſhall be ſtraitned*; that's very much:

much: but there *in the fulneſſe of his ſufficiencie he ſhall be in ſtraits.* See the difference between the Saints, and wicked men; between up-right-hearted godly men, and wicked falſe-hearted hypocrites. *Paul* ſaith (in a higher ſence) (2 *Cor.* 12.) *When I am weake, then am I ſtrong.* But when a wicked man is ſtrong, then he is weake; and when he walkes at large, then he is in ſtraits; that is, weaknes ſurpriſes him in his ſtrength, and ſtraits attend his greateſt enlargements. *The ſteps of his ſtrength ſhall be ſtraitned.*

Thirdly, Note briefly this;

There is no ſtrength of the creature that can protect it from the wrath, or from the judgement of God.

Let him ſtep as ſtrongly as he will, if he be againſt God, God can ſtraiten him quickly: As he ſaith of *Zenacherib*; *I will put my hooke in his noſe.* (2*K.* 19.28.) He thinks himſelf a Leviathan, *Who* (as he is deſcribed Chap. 41.27.) *eſteemeth iron as ſtraw, and braſſe as rotten wood, darts are counted as ſtubble, he laugheth at the ſhaking of the Speare.* One would thinke then that there is no putting of a hook into the noſe of this mighty Monſter, no drawing him up with an angle: yet the Lord will put a hooke in the noſe of Leviathan, and pull him up with a ſingle hayre, as if he were but a ſprat; The Leviathans, the Elephants, the Lyons, are as nothing before *Jehovah. Can thine heart endure? or can thine hands be ſtrong in the dayes that I ſhall deale with thee?* ſaith the Lord to *Jeruſalem* (*Ezek.* 22. 14.) No; they cannot. For then *the Dukes of Edom ſhall be amazed, the mighty men of Moab trembling ſhall take hold upon them, &c.* Exod. 15. 15. *Hannah* concludes in her ſong (1 *Sam.* 2.) *By ſtrength no man ſhall prevaile*; man cannot prevaile over other men by ſtrength, much leſſe ſhall man deliver himſelfe by ſtrength from the hand of God. How great ſoever the ſingle or united ſtrength of the creature is, if it be ſtrength againſt God, a ſtrength acting againſt the deſigne of God for his people; feare not, the ſteps of that ſtrength ſhall be ſtraitned. It is no matter what the ſtrength of any creature is, if the ſtrong God be with us, he can quickly ſtraiten it. *The ſteps of his ſtrength ſhall be ſtraitned.*

And his own counſels ſhall caſt him downe.

There are two things by which man ſupports himſelfe, two pillars,

pillars, like the two pillars ſpoken of in *Solomons* Temple, *Jachin* and *Boaz*, which ſignified, *He ſhall eſtabliſh and ſtrength.* There are two pillars, of Nations and perſons; firſt, Power; ſecondly, Policy or Counſell. Counſell is as much a mans ſtrength as his ſtrength is. Now that it might appeare, that a wicked man ſhall have all his props pulled away, and all his pillars throwne downe; As 'twas ſhewed in the former part of the verſe, that his ſtrength ſhall not help him, ſo here, 'tis ſhewed that his craft and counſell ſhall not. And this is ſpoken not barely, but with an aggravation; For, firſt, That his counſell ſhall not help him, is bad enough; but *his counſell ſhall caſt him downe*, and that is farre worſe; Secondly, It had been a ſore affliction to have ſaid of his counſell, as he ſaid of his ſtrength, it ſhall be ſtraitned, or overthrowne, but he ſaith that which is farre more affictive, his counſell ſhall overthrow him, *his counſells ſhall caſt him downe.* Thirdly, It had been a great judgement to have ſaid, his counſell ſhall be caſt downe, but it is a farre greater to ſay, *his counſell ſhall caſt him downe.* There is no difficultie in theſe words; therefore I will but give you two or three notes upon them. Firſt learne;

The vanitie of all helps without God.

Strength cannot prevaile, and counſel ſhall not. Gods counſel cannot be throwne downe, and therefore it will hold us up from falling. But that counſel (and ſuch is the beſt of mens) which may be throwne downe it ſelfe, can never keep us from falling. *As Riches prevaile not in the day of wrath,* (*Prov.* 11. 4.) ſo wiſdome and wit, ſhall not prevaile in the day of wrath. Though you could give counſels as deep as hell, yet they cannot protect you from a hell of troubles here, or a hell of torment after. There is no truſting to any thing without God, if theſe two pillars be pulled away, ſtrength and counſel, upon what baſis ſhall a man eſtabliſh himſelfe.

Againe, Here is not onely ſhewed the inabilitie of counſels to ſupport a man; but here is ſhewed the activitie of counſels againſt a man, his counſels ſhall caſt him downe.

Hence obſerve;

God turnes the counſels and projects of wicked men upon their own heads, or againſt themſelves.

This

This ſhewes the extreame vanitie of humane policie, as ſeperated from holy policie, or from the wiſdome which is from above; ſeeing it is not onely unable to help us, but it doth us hurt. As that which ſhews the extreame wickedneſſe of mans heart by nature, is this, that it is not onely unable to doe good; but it is vehemently active againſt good, and ſets it ſelfe againſt the whole Law of God, and would overthrow it, or caſt it downe. Nature doth not onely pull her hand from the worke of God, but puts out her hand to reſiſt it. So that which ſhewes the extreame vanitie of the counſels of men is this, that they are not onely weake to helpe them, but ſtrong to ruine them. The Pſalmiſt tells us (*Pſal.* 64. 8.) *God ſhall ſhoot at them with his arrow ſuddenly, ſo they ſhall make their own tongues to fall upon themſelves, all they that ſee them ſhall flee away*; (A text formerly toucht at, yet conſider it againe) how doth a mans tongue fall upon himſelfe? or if it doth, what hurt is there in that? what weight is in a mans tongue? it is a little piece of fleſh, there is not a bone in it, and I am ſure it can breake no bones where it falls? The tongue is here taken tropically for words ſpoken, or counſels given by the tongue. So that when he ſaith, *their tongues ſhall fall*, his meaning is, their counſels ſhall fall upon themſelves, and be their fall. It is an old *Adage*; *Evill counſell is worſt to the counſeller*. It may doe hurt to thoſe againſt whom it is given, but it ſhall certainly doe them hurt by whom it is given. (*Pſal.* 7. 15.) *He made a pit, and digged it, and is fallen into the ditch which he made; his miſchiefe ſhall returne upon his own head.* The making of a pit, is onely the laying of plots, or the ſetting of deſignes to doe miſchiefe; theſe ſhall be moſt miſchievous to the deſigners. (*Pſal.* 9. 17.) *The Lord is knowne by the judgement which he executes*: That is, it appeares God hath done it, he doth it ſo exactly: why? he gives inſtance in the latter end of the verſe; *The wicked is ſnared in the work of his own hands*; that is, his own counſels ſhall caſt him downe. (*Pro.* 26. 27.) *Who ſo diggeth a pit, ſhall fall therein, and he that rolleth a ſtone, it ſhall returne upon him.* Doth every man fall into the pit that he diggs? is every man bruiſed with the ſtone that he rolls? No; There may be juſt cauſe to dig pits. The meaning is, he that digs a pit to catch others. But ſhall every one that digs a pit to catch others, fall into it? I thinke not ſo neither.

Conſilium malum conſultori peſſimum.

We

We may as lawfully dig pits, that is, ſet counſels to take ſome men, as we may dig pits to take wilde beaſts, Foxes and Wolves, or any hurtfull creature that would annoy mankinde. But the wicked man who digs a pit for the innocent, who prepares miſchiefe for thoſe that have done him no wrong, ſhall fall into the pit himſelfe. *And he that rols a ſtone.* That is, he that would roule a ſtone upon a juſt man (for you may roule a ſtone upon a wicked man, and bring the wheele over him; but he that rouls a ſtone, or that moves every ſtone to bring ſome evill upon a righteous perſon, this man) ſhall feele the ſtone returning upon him, that is, his own counſell ſhall caſt him downe.

Some of the Ancients have obſerved from the phraſe of rouling a ſtone and digging a pit, that every wicked man digs a pit, and rouls a ſtone; he digs a pit downe to hell, and he rowles a ſtone up againſt heaven. Every act of ſin is the digging of a pit downward, and the rouling of a ſtone upward. He at once makes his grave in hell, by ſinning, and throws a ſtone of defiance and rebellion againſt heaven. That's a profitable meditation, though I cannot give it for the proper meaning of the Text; *Who ſo diggeth a pit ſhall fall therein, &c.*

And yet it is not the ſame hand that digs, which thruſts him into the pit; nor the ſame hand that roules the ſtone that cauſeth it to returne. The hand of wickedneſſe digs the pit; the hand of malice roules the ſtone, but it is the hand of Juſtice that puts him into the pit, and cauſeth the ſtone to returne upon him. And as (*Mat.* 10. 13.) Chriſt ſpeaks to his Diſciples whom he ſent forth to preach the Goſpel; *When you come to any houſe ſalute it, and if the houſe be worthy, let your peace come upon it.* But they might ſay, what if the houſe be not worthy, ſhall we laviſh out our peace at adventure? were it not beſt to try firſt whether the houſe be worthy or no, before we ſalute it, and offer them peace. No, ſaith Chriſt, venture a peace upon it, worthy, or unworthy, and if they be worthy, your peace ſhall come upon them, and if they be not, what then? be not troubled, your peace ſhall not be loſt; If they be not worthy, *your peace ſhall returne to you.* Thus it is with Saints, and thoſe that are upright; we may ſay to ſuch, be not afraid to beſtow peace, or beſtow a prayer upon thoſe that are unworthy; for if it miſ-

carry

carry in reference to them, if they get no good by it, you ſhall; your peace ſhall returne into your own boſomes, your prayers, and good wiſhes ſhall not vaniſh into ayre, your peace ſhall returne, or let it returne, take it home againe. On the other ſide, when a wicked man intends miſchiefe, or wiſheth a curſe upon the godly, when he plots evill againſt them, and hath done his worſt, his curſe ſhall not come; Though God may leave them under ſome outward evill, yet the curſe ſhall not come upon them, becauſe *the curſe cauſeleſſe ſhall not come.* As the wicked world, is not worthy of them, or of the bleſſing which God gives with them, ſo they are unworthy of the curſe which the wicked world (of which gifts they are very bountifull) gives out againſt them. What becomes of it then? It ſhall returne upon the head of the wicked, and they ſhall be burdened with their owne devices. See more of this ſubject, *Chap.* 5. verſ. 13.

Take one thing further from this verſe; *His own counſel ſhall caſt him downe.* Counſel is a very precious thing, yet that ſhall undoe the wicked. Then note;

> *The beſt thing which an ungodly man hath, ſhall turne to his hurt.*

There is nothing in the world, of a worldly nature, but may doe us harme. Onely the grace of God, the favour of God, can never doe us hurt, theſe never caſt us downe: your wit may undoe you, your parts and your counſels may undoe you, but holines never undid any man; humbleneſſe of minde, ſinceritie, faith cannot be accuſed as guilty of any mans fall. I never heard an inſtance of a man caſt downe by faith, caſt downe by love, undone by meekneſſe, or humilitie. But how many have been undone, by their proud wit, and high parts, by their cunning and their counſels. Surely, the beſt of naturall things may prove our ruine, if counſel may. Counſel is the ſpirit or quinteſſence of reaſon; reaſon drops out and diſtills it ſelfe into counſel; yet this may prove mortall and poyſonous. That extenſive promiſe is given to the Saints, (*Rom.* 8. 28.) *All things ſhall work together for their good.* Among thoſe all things, we may even take in their ſins; among thoſe all things, we may take in their weakneſſes, their ignorances, their ſimplicitie;

The vertues of a carnall man worke him ill, when as the very ſins of a gracious heart work him good. Though the godly have low parts, and are unable to adviſe themſelves, much leſſe others, yet this ſhall not caſt them downe. They ſhall thrive better by their ignorances and inabilities, then the other by their knowledge and ſubtlety.

Dolus aut virtus, Quis in hoſte requiret?

From all we ſee againe, that a totall overthrow is the portion of the wicked man, his ſtrength ſhall be ſtraitned. And becauſe many a man, who hath loſt all his ſtrength, hath yet a cunning pate; therefore 'tis added, *His counſel ſhall caſt him down:* if a man can neither proſper by counſel, nor ſtrength, in what a condition is he? It was ſaid of old, *Who would require in an adverſarie, cunning, or ſtrength?* It is a hard choice which to deſire, whether a mighty, or a ſubtle enemy: but when we deale with an enemy that hath neither ſtrength, nor ſubtiltie, or if he have, both his ſtrength ſhall be ſtraitned, and his counſel ſhall be deſtroyed, why ſhould we feare him? If you aske, how comes it to paſſe, that the counſels of a wicked man ſhall caſt him down? I anſwer, Sometimes, notwithſtanding his great wit, he gives fooliſh counſel. Secondly, Though he give counſel like an Oracle; yet God turnes that into fooliſhneſſe. He can never thrive by counſel, whoſe great underſtanding is either ſo darkned that he gives fooliſh counſel, or when he hath given wiſe counſel, yet ſees it deſerted, as if he were a foole.

Bildad is ſtill deſcribing the miſerable ſtate of a wicked man, (in application unto *Job*) under the Allegory of Hunters or Fowlers.

Firſt, The wicked man throwes himſelfe into a ſnare, as was ſeene at the cloſe of the former verſe, and is further proſecuted in this.

Verſ. 8. *For he is caſt into a net by his own feete, and he walketh upon a ſnare.*

Secondly, Others ſhall ſet a ſnare for him.

Verſ. 9, 10. *The grin ſhall take him by the heele, and the Robber ſhall prevaile againſt him, &c.*

So that, the ſtraits into which this man ſhall fall, are of two ſorts: Some of his own making, and others which are made by his enemies. In

In this 8th verſe, *Bildad* carries on that firſt branch of the manner how he is taken; *He is caſt downe by his own counſel*, in the former verſe; and here, *He is caſt into a net by his own feete*; Some reade it, *He is ſent into a net by his own feete*, ſo Mr. *Broughton*; or, *He hath ſent his feete into the net*, ſo the Latine tranſlation: which way ſoever wee reade it, the words are but an explication or amplification of the latter part of the 7th verſe; *His own counſel ſhall caſt him downe.*

Immiſit in rete pedes ſuos. Vulg.

He is caſt into a net by his own feete.

The word in the Hebrew which we tranſlate *net*, is not farre in ſound from the Latine, *Rete*, and is derived from a roote which ſignifies to poſſeſſe; and the reaſon is given, becauſe when once a net hath taken either birds or beaſts, it holds them faſt, as a man doth his land, or inheritance, as his poſſeſſion; whatſoever comes into the net, is (as it were) poſſeſt by it.

רשת *rete, quidam a* רש *poſſidit deducunt, quod retinet ea quæ capiuntur.*

But what is this net?

There is a threefold interpretation of that.

Firſt, Some by the net underſtand ſin; *He is caſt into a net*, that is, he is overcome by ſome temptation, or corruption, and ſo is inſnared; ſin is a net, and the worſt of nets; ſin is a net to catch the ſinner. (*Prov.* 5. 22.) *His own iniquities ſhall take the wicked himſelfe, and he ſhall be holden with the cords of his ſinnes.* (*Prov.* 29. 6.) *In the tranſgreſſion of an evill man there is a ſnare, but the righteous ſhall ſing and rejoyce.* The proverb may be taken two wayes, either that there is a ſnare in his trangreſſion, for others, a wicked man tranſgreſſing layes a ſnare for his neighbour, or elſe that in his trangreſſion there is a ſnare for himſelfe. I rather take the meaning of *Solomon* in this latter ſence; Sinnes are ſoule-ſnares, ſoule-ſhackles, and the offers which ſinne makes are as the baite of the ſnare; for that which drawes men into the ſnares of ſinne, is the pleaſure, or the profit of ſin, ſome advantage or ſatisfaction is held forth, to entice affection. *Moſes* was invited by ſuch a baite, but he ſaw they were but the *pleaſures of ſinne for a ſeaſon*, therefore he would not come into the net.

Peccata ſunt animarum retia, vincula, laquei, voluptates ſunt eſca.

Secondly, By this net, we may underſtand thoſe meanes or courſes which bring a wicked man into ſtraits and undoe him; and then his feete are his actions and puttings on to execution,

by which he hoped to bring his counſels about, of which we reade in the former verſe; But he is every way diſappointed, *His own counſel ſhall caſt him downe, and his feete caſt him into a net.* Now, when both a mans moſt ſerious counſels and aſſiduous endeavours turne againſt him, how is it poſſible that he ſhould proſper?

Retia ſunt ſupplicia per quæ homo a conſectanda & obtinenda voluptate detinetur.

Thirdly, The net may be interpreted, as for the way to his ruine, ſo for the ruine it ſelfe into which he falls, his troubles, miſeries, and afflictions are his ſnares; for as the wicked mans ſinnes are a net and his own wayes are a net, ſo that is a net to which theſe nets leade him, puniſhment and miſery, theſe hamper and bewilder thoſe faſt enough, who fall into them. *He is caſt into a net by his owne feete.*

But here it may be queſtioned, doth any man caſt himſelfe knowingly or willingly into a net?

Deo ſic diſponente & illum ſuo facto deturbante. Jun:

Surely no; he is ſaid to be caſt into a net by his own feete, not as if the man did actively contrive and promote his own undoing, or did weave a net purpoſely to entangle himſelfe; but God ſo diſpoſeth of his plots, God ſo orders, and overrules his actions, that he makes his own feete carry him into the net, while he thinks they are carrying him into a Paradiſe of freedome and content; at leaſt, that he is making an eſcape from danger, and that his feete at next ſtep will ſet him beyond the borders of feare or trouble; the over-ruling hand and providence of God that doth all this; as *Joſeph* ſpake to his Brethren, (*Gen.* 45.8.) when he diſcovered himſelfe to them in *Ægypt*, whether they had betrayed and ſold him; *Now it was not you that ſent me hither, but God*; they ſent him thither inſtrumentally and enviouſly, but it was God that ſent him thither providentially and graciouſly, it was his power and wiſdome which ordered that diſpenſation ſweetly, elſe his Brethren had made foule worke of it; or they ſent him thither to make him a ſlave, that was their deſigne, but God ſent him thither to make him a Prince & Ruler, to make him a preſerver of *Ægypt*, and of his own Familie too; as he concludes in that verſe; *He hath made me a father to Pharaoh, and Lord of all his houſe, and a Ruler throughout all the Land of Ægypt.*

Now as God over-rules the evill actions of men for the good of his own people; ſo that they may ſay, it was not yee that did

did this but God, yee thought otherwiſe, but God hath brought good out of it; ſo God over-rules the actions of evill men to their own hurt, when a wicked man caſts himſelfe into a net by his own feete, it is not he that doth it, but God, he intended nothing but good, and advantage, not miſchiefe, or miſery, not a ſnare or a net to himſelfe, but God was too hard for him, and beate him both at and with his own weapon; he brought him into the net.

Hence obſerve;

Firſt, *That no man is Maſter of his own deſignes or actions.*

Man intends great things, his head is full of devices, but he cannot carry his worke through to the end which he intends; wicked men cannot perfect their own purpoſes and propoſals; neither can the good. This is a common truth; *The way of man is not in himſelfe, neither is it in him that goes to direct his own ſteps,* ſaith the Prophet, (*Jer.* 10. 23.) That is, he hath not ſuch a command of his way, or of his ſteps, as to be ſure to reach, or attaine unto his end; men would never come into ſnares, if the dominion of their wayes were in their own hand. *A mans heart deviſeth his way, but the Lord directeth his ſteps,* (*Prov.* 16. 1.) Not that the heart lyes more out of the command and government of God, then the feete doe; for he ſaith, (*verſ.* 1.) *The preparations of the heart in man, and the anſwer of the tongue is from the Lord.* But when *Solomon* ſaith; *A mans heart deviſeth his way, &c.* I conceive his meaning to be this, that the Lord permits men a greater liberty of thinking, then he doth of acting, (not that it is lawfull for them to thinke any thing which it is not lawfull for them to act, but) he gives them ſcope to lay their plots and deviſe their deviſes to imagine ſtrange things, and he never checkes or takes them off; but when once they come to acting and working, then he comes forth and ſtops them. God hath ſuffered many to take compleate counſels againſt his counſels, and to lay deviliſh plots againſt his divine plots; but he never ſuffered any to compleate their actions againſt his counſels. When once wicked men come to practiſing, let them looke to themſelves. God never troubled thoſe firſt men of the ſecond world, while they were drawing the Scheame, making the model or platforme of their *Babel*; but when they fell to building, he quickly came downe and confounded them.

Secondly,

Secondly, Obſerve;

That as a wicked man keepes not the way which God hath appointed, ſo he comes not to the end which himſelfe expected.

He is walking in the way of ſinne, and God brings him to puniſhment, and into ſnares, there is his end which he looked not for; he goes he knowes not whither; as Chriſt ſpeakes, (*Joh.* 12. 35.) *He that walkes in darkneſſe* (that is, in ignorance, or in an evill way, what of him!) *he knowes not whither he goes.* But doth not a man that walkes in darkneſſe and ignorance propoſe ſome end to himſelfe? yes, he doth, eſpecially ſuch as are here ſpoken of; men full of parts, counſel, and wiſdome, theſe are full of deſignes; but though they are, yet they know not whither they goe, becauſe they ſhall not goe to that which themſelves have deſigned, but they ſhall goe to that whither the juſt judgement of God determines them. *He knowes not whither he goes*; An ignorant man walkes in darkneſſe, and becauſe he is ignorant of Gods way, he miſſeth his own end, he propoſeth happineſſe to himſelfe, and he falls into miſchiefe; thus he knowes not whither he goes; wicked men are great lovers of themſelves, and it is out of ſelfe-love that they goe in ſuch wayes as prove nets to themſelves. They goe meerely to ſave or exalt themſelves, but they caſt downe and deſtroy themſelves; thus they know not whither they goe.

Thirdly, Obſerve;

It is a ſevere judgement of God upon wicked men, that they ſhould be the meanes of their owne ruine.

That their own feete ſhould caſt them into a net; this ſpeaks wrath pour'd out upon them; as it is a great mercy when God directs his people to uſe the proper meanes of their own ſaving and deliverance, helping them to walke in ſuch wayes as have a tendency to their own good; ſo it is a judgement of God upon wicked men, when they through ignorance, or obſtinacy, betray their own peace, or run deſperatly upon their own deſtruction.

And are caſt into a net by their own feete.

Solomon in the firſt of the *Proverbs*, verſ. 18. dehorts the young man from ill company, and intiſers to ſinne, by this argument; *Their feete* (ſaith he) *run to evill, and make haſte to ſhed bloud, &c.*

And

And they lay waite for their own bloud, and lurk privily for their own lives. Theſe men ſaid, (verſ. 11.) *Come with us, let us lay waite for bloud, let us lurk privily for the innocent without cauſe*; wee will take the ſpoyle, we will rob and oppreſſe; yet when the Holy-Ghoſt comes to make up the judgement concerning the actings of theſe men, he ſaith onely this, *They lay waite for their own bloud, and lurk privily for their own lives*; As if the men had entred that unholy league, on purpoſe to ſpoyle themſelves, and cut their own throats. They thirſted for their neighbours bloud, but they drank their own, they coveted their neighbours goods, but their own became a prey and a ſpoyle. It will appear at laſt that all the waiting and privie lurking of wicked men for their brethrens either eſtates or lives, hath been againſt their own ſoules, and a cruelty to themſelves; this is a great aggravation of the miſery of a wicked man, that he hath ſo great a hand in it himſelfe. The Lord ſaith by the Prophet *Hoſea*; *O Iſrael, thou haſt deſtroyed thy ſelfe*, (Chap. 13. 9.) and by *Jeremy* (Chap. 4. 18.) *Thy way and thy doings have procured theſe things unto thee.* There is a great difference between theſe two, between that in the Prophet *Hoſea*, and this in the Prophet *Jeremy*; the one ſaith, *Thou haſt deſtroyed thy ſelfe*; the other ſaith, *Thy ſinnes and thy doings have procur'd theſe things to thee.* It is true, the deſtruction of all men, of all Kings and Cities is from themſelves meritoriouſly, whatſoever deſtruction comes upon them, their ſinnes and their doings deſerve it; and this is miſery enough. But when the Prophet would ſhew the greatneſſe of their miſery, he tells us, that their deſtruction was from themſelves *inſtrumentally*; not onely hath thy ſinne procur'd deſtruction from me, or cauſed me to ſend deſtruction and judgements, but thy ſinnes have been the very meanes, by which thou art deſtroyed. They have lifted up their hand to pull thee downe. In the 14th of the *Proverbs*, and the firſt, the fooliſh woman is deſcribed by her difference from the wiſe, in this; *Every wiſe woman buildeth her houſe, but the fooliſh woman plucketh it downe with her hands*; here is her folly and her miſery, it would have been miſery enough, if (when ſhee had built a houſe, or had a houſe built,) other hands had pluckt it downe over her head, but it is a farre greater miſery when a woman ſhall be ſo fooliſh as to plucke the houſe downe upon her own head; this is the judgement

that

that God leaves many worldly wiſe men & Politians to, that when they have plotted a great while to pull the houſe upon the heads of others, it falls upon their own heads; and when they have prepared ſnares, ſet their nets, and are waiting to catch their prey, they are enſnared, and their *own feete caſt themſelves into the net.*

And he walketh upon a ſnare.

שבב *ſignificat quicquid in modum retis perplexum & implicatum eſt.*

That's the ſecond Branch; Mr. *Broughton* renders, *He walketh upon the platted grinne.* The ſence is neere the ſame with the firſt, and therefore I ſhall but touch it. The former word noted a more violent and ſuddaine action, *He is caſt*; here, *He walketh:* Walking is an ordinary pace, and implyes an ordinary courſe of life. Now when it is ſaid, *He walkes upon a ſnare*, it ſhewes that as (in the former clauſe) a wicked man often falls ſuddainly and violently into danger; ſo his whole life is a life of danger; the wicked man lives, but he lives miſerably, he lives in the midſt of a ſnare. Some interpret this as a proverbiall ſpeech; *To walke upon a ſnare*, is like that of walking upon burning coales, or upon fire, both are proverbiall, for extremitie of danger. Hence obſerve;

Eſt proverbiale periculi, ſicut ambulare ſuper prunas. Druſ.

That an ungodly man is oftimes ſecure, but never ſafe.

Is he ſafe that walkes on ſnares? whoſe ordinary courſe is upon the borders of death? Such is the walke, and the way of an ungodly man; while he would avoyd, he falls into the pit; when he thinkes himſelfe moſt ſure, then is he neereſt confuſion; *He walketh upon a ſnare.* Indeed, every thing that a wicked man hath, or that he ſets himſelfe about, is a ſnare unto him.

Firſt, his Table is a ſnare; when he comes to his Table, and there finds comfortable proviſion, the fat & the ſweet upon it, then he rejoyceth in his portion, and ſaith, ſoule take thine eaſe, eate, drinke, and be merry; yet the curſe overtakes him there, *His Table is made a ſnare, and that which ſhould be for his good, is to him an occaſion of falling*, (Pſal. 69. 22.) It is a ſore evill, when there is no bread upon the Table, but when a Table full of bread is a ſnare and a famine to us, that is farre worſe.

Secondly, His riches are a ſnare to him; That which a rich man counts his ſtrong Tower, becomes his ſtrong priſon. (1 *Tim.* 6. 9.) *They that will be rich fall into temptation and a ſnare* (his

(his riches are a ſnare, a greater ſnare then povertie) *and into many fooliſh hurtfull luſts, which drowne men in deſtruction and perdition.*

Thirdly, His wit, parts, and learning, are a ſnare, for which he is ſo much admired in the world, O he is a very witty man, a wiſe man, a man of a deep reach, a *notable head-piece*, what a nimble, what an eloquent tongue hath he? ſee how gracefully he expreſſes himſelfe; yet all this is a ſnare, it had been better for him if he had been a foole, or dumbe, then to have had all that wit, thoſe great abilities, conſidering how he hath imployed them. A carnall man preſumes to enſnare all the world with his wit and words, and theſe are often a ſnare for others, but chiefly for himſelfe.

Fourthly, All his relations, his wife, children, friends, all the comforts that he hath in the world are ſnares to him.

Fifthly, Religion ſo farre as he profeſſeth it (a wicked man may make profeſſion of Religion (I ſay) his very Religion) is a ſnare, Religion as the world beares, and as many conceive, the notation of it, hath its name, (*a religando*) from binding, Religion is a bond, it ſhould be a bond to all men, but it is a ſnare to wicked men, it ſhould be a bond to tye them faſt to God, to tye them to duties, to tye and hold them in the way of holines, but it is onely a ſnare-bond to wicked men; their outward profeſſion cauſeth them to flatter themſelves in their inward corruption, and they take to themſelves by ſo much the more liberty in evill, by how much they give up themſelves the more to a kinde of bondage in doing good.

Sixthly, and laſtly, Which is more then all, *Chriſt is a ſnare to a wicked man*, when he hath Chriſt in his mouth, when he talkes of Chriſt, he doth but walke upon a ſnare. *If the Sonne make us free, wee are free indeed*; but none are more really in bondage, then they who are but ſeemingly freed by the Sonne. *To thoſe that believe, Chriſt is precious, but to the unbelievers and diſobedient, he is a ſtone of ſtumbling, and a rock of offence, that they may ſtumble and fall, and be broken,* (1 Pet. 2. 7, 8.) what a wofull condition are ſuch in, who not onely caſt themſelves into a net, into troubles and vexations, but whoſe higheſt injoyments, temporall and ſpirituall, their profeſſion of Religion, yea, their pretenſions to Chriſt himſelfe, are a continuall *walking upon a ſnare.*

Bildad proceeds yet further in the explication of this Allegory.

Verſ. 9. *The grinne ſhall take him by the heele, and the robber ſhall prevaile againſt him.*

Wee ſaw the wicked man catcht in his own ſnare before; now here is a ſnare layd for him; his overthrow is diſcovered two wayes in this 9th verſe.

Firſt, A ſecret evill is ſet for him; *The grinne ſhall take him by the heele.*

Secondly, Open violence ſhall ruine him; *And the robber ſhall prevaile againſt him.*

The grinne ſhall take him.

The word ſignifies not onely to take, but to hold that which is taken, and to hold it ſo as not to let it goe, to hold it firme and ſtrongly, to keepe in ſafe cuſtody. As the Spouſe ſpeakes of Chriſt (*Cant.* 3. 4.) *I caught him, and I would not let him goe.* It is this word; now as the ſoule putting forth faith upon Chriſt, doth not onely take him and lay hold upon him, but layes hold ſo, as not to let him goe, ſticking cloſe, and cleaving to him. Strong faith doth this, ſuch as her faith was when ſhee ſaid; *I caught him, and held him, and would not let him goe*; ſo evill doth not onely take, but hold the wicked faſt, ſo faſt, that it will not let them goe; that's the meaning of the word.

אחז: eſt apprehendere & apprehenſu firmiter tenere.

The grinne ſhall take him by the heele.

Before he ſpake of a net, and of a ſnare, now of a grinne. Here are all ſorts of hunting and fowling Inſtruments heaped together for the compleating and furniſhing of this Allegory. Here, we have *the grinne.*

The originall roote ſignifies to blow or puff with the breath; ſo the word is us'd (*Prov.* 29. 8.) *Scornfull men bring a Citie into a ſnare*; ſo we tranſlate; it is the word wch is here tranſlated *griune*, and we put in the margin of our Bibles oppoſit to thoſe words, *Bring a Citie into a ſnare*, or, *ſet a Citie on fire*; becauſe proud ſcornefull men will not give over contentious ſpeaking, till they blow the ſpark into a flame, and ſo ſet a whole Citie, yea.

פח: laqueus a. יפח: flavit perflavit ſibilavit.

yea Kingdome on fire; or as ſome render it, till, *they blow it up*, as a houſe or Tower is blowne up by the violence of Gunpowder. That Citie and State is indeed brought into a ſnare which is thus blowne up or ſet on fire by the unquiet breathings and vexings of ſcornfull men. *Exſufflant urbem.*

The word alſo ſignifies to *whiſtle ſofily*, becauſe fowlers and hunters uſe to draw the prey into the danger of the Grinne by a kinde of ſoft muſicall whiſtle. And indeed every man is brought into the grinne or ſnare by a *whiſtle*, that is, by ſome enticing fallacious voyce, tempting him to ſin. And hence the ſame word ſignifies both. *Sibilo utuntur Aucupes.*

The grinne ſhall take him by the heele.

The heele is taken foure wayes in Scripture.

Firſt, For the whole body; as in the third of *Geneſis* and the 16. verſe; *Thou ſhalt bruiſe his heele*; The Serpent bruiſed the whole body of Chriſt, or (as ſome underſtand the heele in that Text) the whole humanity of Chriſt, which is but as the heele to his divinity. The divine nature being farre more excellent then the humane, which alone ſuffered. For though he ſuffered who had two natures, yet but one did ſuffer.

Secondly, The heele is taken properly and ſtrictly for the loweſt part of the body; *Jacob tooke his brother by the heele*, (*Gen.* 25. 26.) Thus here. For a grinne is uſually ſet to catch by the heele, not by the head, or other members of the body.

Thirdly, The heele is put tropically for the actions and motions of this life, (*Pſal.* 49. 5.) *Wherefore ſhould I feare in the dayes of evill, when the iniquities of my* [*heele*] *ſhall compaſſe me about?* That is, when my ſinnes or faylings in what I have done, come to my remembrance, or are chaſtened upon me: every mans heele hath ſome iniquitie. As wee ſhall have ſome dirt cleaving to our heeles while we walke in a dirty world, ſo there is ſome dirt, ſome defilement, upon all our actions, which we may call, *The iniquitie of our heele.*

Fourthly, In a tropicall ſence, the heele ſignifies the later part of a mans life, or old age; ſo ſome will needs underſtand it here; as if the ſence were thus; Though the wicked man proſper a great while, the firſt, the fore-part of his life, yet towards the heele of his life, that is, the later end of his life, be-

fore he come to his grave, he ſhall be catcht, ſome miſchiefe ſhall fall upon him, or he ſhall fall into miſchiefe, he may proſper a great while, but the grinne ſhall catch him by the heele, it will have him towards the end of his life. But I paſſe that.

And the robber ſhall prevaile againſt him.

בֹּצֵעַ *prædo, latro quod comam alat.*

Mr. *Broughton* reades it, *the ſavage ſhall lay hold on him*; the word which we tranſlate *robber*, ſignifies any wilde barbarous ſort of men, who live out of rule and order; properly a man that lets his hayre grow diſorderly, becauſe robbers and violent perſons uſe to let their hayre grow ſo, either to diſguiſe themſelves, or terrifie others. Some by the *Robber*, underſtand the poore; others, his rich creditors; we, in purſuance of the Allegory, may call the *Robber* the *hunter*, *or the wood-man*, who ſets the grinne, and layes the ſnare, this man, this cunning hunter prevailes againſt him. When the hunter hath ſet his grinne for the bird or beaſt, as ſoone as they are caught, he comes in and prevailes upon them. The grinne doth not kill, but hold faſt till the hunter comes. *The grinne ſhall take him by the heele, and the hunter or robber ſhall prevaile over him.* So we tranſlate the word, (*Job* 5. 5.)

Conſtringens prævalet ei horridus: nimirum venator ſive auceps. Jun:

Further, the word ſignifies alſo *a thirſty one*; hence the Vulgar tranſlates in the abſtract, *Thirſt ſhall prevaile or wax hot upon him*, putting the abſtract for the concrete, thirſt for the thirſty one, *Thirſt ſhall prevaile againſt him*; which is thus explained: The wicked man is caught by the grin or toyle, & there he vexeth himſelfe till he is weary and thirſty, as beaſts that are catcht in a toyle, vex themſelves & labour till they pant & breath for life, and are very thirſty; Thus the wicked man ſhall be catcht in a grinne, wherewith ſtriving to get looſe, he becomes the more troubled: It comes here the ſame ſence in generall, which ſoever of theſe we take, namely, that the wicked man as he runs into the ſnare, ſo there he ſhall perish, he ſhall be held faſt till the hunter makes an end of him, and he that ſets the ſnare deſtroys him. Which falls in with the former interpretation, that the Lord in Juſtice againſt wicked men, orders both the grinne to catch, and the hunter or robber to prevaile.

Exardeſcet contra eum ſitis. Vulg:

verſ. 10.

Verſ. 10. *The ſnare is layd for him in the ground, and a trap for him in the way.*

Here are two words of a different roote; for though we tranſlate *ſnare*, as in the former verſe, yet the originall varies; our language is not copious enough for the Hebrew in this particular. The word which here we tranſlate a *ſnare*, ſignifies properly a cord or rope, and it comes very neere in ſound to our *Engliſh* word *Cable*, which is a great rope, becauſe ropes and cords ſtraiten and hold faſt as a ſnare doth. The word is metaphorically applyed to cruel Creditors, who will be ſure to tye their debtors faſt as with a cord, that they ſhall not get looſe: It ſignifies alſo a pledge, or an earneſt; becauſe that tyes us to performance.

הבל *funis a ſtringendo ſeu ligando.*

The other word that we tranſlate *a trap*, is derived from a roote which ſignifies to catch, to ſnap ſuddenly; *The trap is layd in the way*; that's another engine, by which hurtfull Creatures are taken by hunters. Here are variety of expreſſions, all tending to the ſame thing. Reade the like congregating of theſe words, *Pſal.* 140. 5. *Iſal.* 24. 17, 18.

מלכדת *a* לכד *capiendo enim capere denotat. Omnia quæ ad rete pertinent hic cõgeruntur, & per elegantem expoſitionem eadem fere res pluribus ſententijs amplificatur.* Pined.

The trap is laid for him in the way.

That is, it is ſet cuningly, cloſely, and ſecretly, it is hid for him; ſo ſome tranſlate.

And how is it hid?

It is a hidden trap two wayes.

First, By the cunning ſkill of him that layes it; He layes it with care, and that it may not be diſcovered, he covers it with leaves, or ſhadowes it with boughes.

Secondly, It may be ſaid to be hidden in reference to their blindneſſe who are taken with it; To a blind man all dangers are hidden dangers; they are laid cloſe though they be laid open; eſpecially when there is a Judiciary blindneſſe upon men, that is, when God blindes them on purpoſe that they may fall into the net and the ſnare. *Solomon* tells us, (*Prov.* 1. 17.) *In vaine is the net ſpread in the ſight of any bird*; therefore ſnares and traps are layd in ſecret; for, *in vaine is the net ſpread in the ſight of any bird*. Which may be taken two wayes.

First, We may referre the word *in vaine*, to the bird; as if he had ſaid, it will not help the bird, or cauſe the bird to withdraw

draw from the danger, though the net be ſpread in his very ſight. The bird is ſo hungry after the Corne ſtrowed by the net, that though you lay the net in his ſight, yet it is in vaine, the bird will come and venture for the corne; we may exemplifie it thus; That when men are given up to any luſt, it is in vaine that the net is ſpread in their very eyes; though they ſee the danger of ſinne, and be told of it; though it be ſaid, if you goe there, you periſh, if you goe in ſuch a way, you will be damn'd and undone; though the net be layd in their very eye, yet it is in vaine, for they ſee the baite, and they muſt goe forwards, pleaſure and profit, upon which luſt is ſet, carries them on againſt all counſel and perſwaſion. Thus it is in vaine to ſuch ſilly birds, they get no good by it, they will not be warned, though the net be ſpread in their very eye. (*Iſa.* 26. *Chap. verſ.* 11.) *Lord, when thy hand is lifted up, they will not ſee it*; ſo it is in this caſe, theſe fooles will not ſee what they doe ſee, they are ſo blinded with ſomewhat that ſin promiſeth, that though they be told of the danger, they will not take notice of the danger. When man is departed from God, who is light, he ſees no danger, no evill, though he ſee it. He hath no ſpirituall, yea no rationall ſight of that, of which he cannot but have a ſenſitive ſight. He falls into the ſnare which he ſees, yet (which aggravates his miſery) he knowes not that he is fallen.

But rather ſecondly, *In vaine is the net ſpread in the ſight of any fowle*; that is, it is in vaine for the fowler: for if the bird ſee the net, he will hardly come into it, therefore it is that fowlers make it a great part of their art to keep the net and ſnare ſecret. And *Solomon* intimates, that if any man hearing of the danger, withdraw not, he is more a foole then the bird, for he will not come into a ſeene danger. Who can pity thoſe who are taken in a trap which they ſaw, and yet would not avoyd; They who periſh upon theſe termes, ſeeme to be in love with periſhing. *The trap is layd for him in the way.*

From all layd together, the *net*, the *ſnare*, the *grinne*, the *trap*, and the ſnare a ſecond time, all prepared for the wicked man. Obſerve;

Firſt, *Wicked men are catcht at unawares.*

A trap, a ſnare, a net, note ſurprizall; Theſe are like ſtratagems

gems or ambuſkadoes in warre, it is one thing to meete an enemy in the open field, and it is another thing to lie in ambuſh and uſe ſtratagems to take him. *Snares take unawares. Solomon* (*Eccl.* 9. 12.) ſpeaks of this miſery of man; *Man knowes not his time, as the fiſhes that are taken in an evill net, and as the birds that are caught in the ſnare; ſo are the ſons of men ſnared in an evill time, when it falleth ſuddenly upon them*; the ſnare takes ſuddenly, it gives no warning, there is no prevention, no fence againſt it.

Secondly, Obſerve;

Wicked men are uſually taken when their hopes are higheſt, when they think themſelves in the very enjoyment of their own deſires, and the poſſeſſion of the good they have a long time lookt for, then God takes them away, and deſtroyes them.

The ground of this obſervation is, becauſe ſnares, grinnes, and traps are bayted with meate or ſome thing that is pleaſing to the creature; to be catcht in a trap, is to be catcht with a pleaſant morſell. The bird lookes to be well fed, elſe he would not be enſnared; he ſeekes for meate where he finds a trap. As the Table of ſome wicked men becomes their ſnare, ſo many run into a ſnare while they thinke they are coming to a full and well-furniſhed Table. Hence it is that when wicked men are neereſt their hopes, then good men may be furtheſt from feares; For their hopes, or the things that they hope for, are but as baytes to entice them into a ſnare; they are catching at the bayte, and thinke nothing of the ſnare. *When they ſhall ſay, peace and ſafety, then ſudden deſtruction commeth upon them* (1 Theſ. 5. 3.) *Upon the wicked he ſhall raine ſnares* (Pſal. 11. 6.) When it raines we expect plenty, the clouds uſually drop fatneſſe. The wicked mans cloud drops leaneneſſe, and raine a ſhower of ſnares upon his head. Thus when men are lifted up with hopes of great worldly enjoyments, when they ſay the day is their owne, they are but ruuning into the net, and the grinne will catch them. True Scripture-hopes never make us aſhamed, but pure Creature-hopes ever leave us diſappointed, and while they offer us a baite, leave us in the trap.

Non eſt quod nos terreant improborum inſolentes minæ; cum enim tuta omnia ſibi pollicentur & aperto victu jamjam præhenſuri prædam videntur, tum capiuntur, &c. Merl.

Thirdly, Note;

When wicked men are once catcht, they cannot deliver themſelves.

Snares are ſet for ſuch creatures as cannot eaſily be taken, they

they are ſo ſwift of wing or foote, that you muſt take them at an advantage, or you cannot take them; but the wings of the fowle, and the ſtrength of the beaſt, availe them not, when the trap hath taken them. Wicked men have uſually great abilities, they are ſwift of foote, and nimble of wing; it is hard to take them, their power and policy are their ſecuritie; but when the Lord brings them into a ſnare, neither wings, nor feete, neither ſtrength, nor ſwiftneſſe, neither wit, nor greatneſſe ſhall be able to deliver them. *I* (ſaith the Lord, *Amos* 2.9.) *deſtroyed the Amorite, whoſe height was like the Cedars, and he was ſtrong as the Oakes, yet I deſtroyed his fruits from above, and his rootes from beneath.*

Obſerve; Fourthly;

A wicked man when he is taken in a judgement, the more he ſtirres to deliver himſelfe, the more he is intangled.

Thus 'tis with birds or beaſts taken in a net or a toyle: wicked men are *as a wilde Bull in a net* (*Iſa.* 51.20.) they tumble and toſſe to get out, but their bands are made the ſtronger, by their ſtirring, and their attempts to eſcape danger, engage them faſter in it.

Fifthly; Grinnes and ſnares and traps are all artificiall, nature doth not ſet them, the skill and induſtry of man ſets and lays them. Hence obſerve;

God prepares inſtruments to take wicked men with.

He hath his hunters, and his fowlers, he hath men skilfull to deſtroy all ſorts of wilde beaſts, who riſe up to annoy his people. Some men are wilde beaſts, tearing and ſpoyling all that come within their reach, they are Wolves and Foxes, ravenous Birds and Vultures; for theſe the Lord hath hunters and fowlers, that can ſet traps and grinnes and ſpread nets to take them, they have an art in it. The Prophet ſpeakes to this alluſion, (*Jer:* 16. 16.) *Behold, I will ſend for many fiſhers, ſaith the Lord, and they ſhall fiſh them, and after I will ſend for many hunters, and they ſhall hunt them from every mountaine, and out of the holes of the rocks. Nimrod was a mighty hunter before the Lord*; The Lord hard him in his eye, or he did not feare to hunt and oppreſſe in the eye of the Lord. (*Gen.* 10. 9.) The Lord hath his hunters,

and

and his fishers too; the true Ministers of Christ are fishers of men; and the false Prophet was called *a snare of a fowler in all his ways*, *Hos.* 9. 8. As God hath fishers to catch the soules of men for good, so he hath fishers to catch the bodies and powers of men for their destruction and hurt, when they use their power to the hurt of his. He hath all sorts of crafts-men at his call. In the first of *Zachary* (*v.* 18. 20th) there are *foure Carpenters*, (some reade *Smiths*) what to doe? *To breake the hornes*; That is, the powers that vexed the Saints, that pushed *Judah* and *Israel*. When tyrants put forth their hornes, God gives commission to his Carpenters and Smiths to come with Hammers. And when men begin to play the Foxes and the Wolves among his Sheepe, he sends his hunters with nets and snares and traps to spoyle these spoylers.

Sixthly, Observe from the accumulation or heape of words here used, nets, and snares, and grinnes, and cords, and traps, why all these? doe they not intimate to us, that

God hath many wayes, variety of wayes, to catch and take evill men with.

If the net should not take, the snare shall, if not that, the grin shall, if not the grin, the cord shall, if not that, the trap shall: It is threatned in the Prophet; *He that flyes from the Lyon, the Beare shall take him, he that flyes from the Beare a Viper shall sting him.* His avoyding of one danger, shall be his falling into another, and while he thinkes to out-run his trouble, he runs into it. As God hath infinite wayes to doe his people good (he hath more wayes of blessing and delivering us then one; though he can make any one way doe it, yet he hath variety) And as the Lord pardons sin abundantly, (*Isa.* 55. 7.) or multiplyes to pardon, that is, he pardons more then one sin, and pardons more then one time, he multiplies acts of pardon. So the Lord hath many wayes to vex and afflict wicked men, he hath variety of judgements, a treasury, a magazine stored with them; He can set up ingine after ingine, instrument after instrument, if one fayle another shall fulfill all his pleasure. Sword, famine, pestilence, povertie, captivitie, are all at his command; He can punish abundantly, or multiply to punish, he can multiply punishments both of a new kinde, and of the same kinde.

Retia, cassis, laquei funiculi, decipulæ nominibus utitur ut doceat innumeras esse in manu dei rationes quibus homines sua ferocitate ac rapacitate aliis molestos capiat, & captos lacessat. Merl:

He can adde a ſnare to a net, a trap to a ſnare, a grinne to a trap, or he can ſet up more nets, more ſnares, &c. till all the wilde beaſts and ravenous birds be taken.

Obſerve; Laſtly;

Wicked men are to be numbred amongſt wilde and hurtfull creatures.

I note this from the alluſion of hunting and fowling; they are either wilde or hurtfull creatures for whom we ſet ſnares and traps; no man ſets a ſnare to take a *ſheepe*, or a grinne to take a *chicken*. Beaſts and fowles that will not come to hand, or that prey upon thoſe which come to hand, we deſtroy with nets and traps. God would have us ſee what wicked men are in the proviſion he makes to take them; they are of a wilde nature, they are ſuch as care not for community, all their care is for themſelves alone. Such is the nature of all wilde and ſavage creatures, they live to themſelves, they make not a common ſtock, nor looke to the publicke, but every one is for himſelfe. (*Nah.* 2. 12.) they are called Lyons, *who teare in pieces enough for their whelpes, and ſtrangle for their Lyoneſſes, and fill their holes with prey, and their dens with ravin*; & that's all the care they take; juſt enough for their own wives and children, who are there called their whelpes and Lyoneſſes; Juſt enough to fill their own holes or houſes, let others be as empty as they will, what's that to them. Let the publick ſhift for it ſelfe. Such poſſibly will pretend the Common-wealth, but they intend onely their private wealth, or the publick no further then themſelves are concerned in it, or may gaine by it. Is it not juſt that theſe men ſhould be brought into a ſnare, that every one ſhould ſet up a trap, and uſe meanes to catch them. For as he is a good Common-wealths-man that feeds the ſheepe, and takes care of oxen; ſo he is a good Common-wealths-man too, that ſets a ſnare for Foxes and deſtroys the Wolfe. As in a ſpirituall reference it is a part of our duty to take the Foxes as well as to feed the ſheepe, ſo alſo in reference to civills. They who are like wilde *naturall brute beaſts*, of a ſavage and hurtfull qualitie, are as the Apoſtle *Peter* ſpeaks (2 Epiſt: 2. 12.) *made to be taken and deſtroyed*. God hath *raiſed them up* (as he ſaith of *Pharaoh*) *even for this ſame purpoſe, that he might ſhew his power in them.*

Thus

Thus farre *Bildad* deſcribes the wicked mans fall, under the Allegory of Hunters and Fowlers, with their ſnares, traps, coards, and grinnes.

VERS. 11, 12, 13, 14, 15.

11. *Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feete.*
12. *His ſtrength ſhall be hunger-bitten; and deſtruction ſhall be ready at his ſide.*
13. *It ſhall devour the ſtrength of his skin, even the firſt-born of death ſhall devour his ſtrength.*
14. *His confidence ſhall be rooted out of his Tabernacle, and it ſhall bring him to the king of terrors.*
15. *It ſhall dwell in his tabernacle, becauſe it is none of his: brimſtone ſhall be ſcattered upon his habitation.*

THis Context containes the third Allegory, under which *Bildad* ſhadowes out the miſerable ſtate of a wicked man, which he doth with a very tragicall ſtile, in alluſion unto a proceeding at Law, as divers Interpreters ſtate the intendment of theſe words. And this is purſued and ſet forth gradually three wayes.

Allegoria ab exemplo forēſi reorum, qui grauiſſimis criminibus tenentur. Jun:

Firſt, By thoſe perplexities, griefes, and gripings which follow the wicked while they live, (*ver.* 11, 12.)

Secondly, By the torments of their diſſolution, (*ver.* 13, 14.) where we have the *firſt-borne of death*, and the *king of terrors*, to whom the man is brought to receive his doome.

Thirdly, From that wrath and vengeance which is powred out, not onely upon their perſons, but upon their eſtates, houſes, and families, when they are dead, and taken out of the world, at the 15th *verſ*; *It ſhall dwell in his tabernacle* (when he ſhall be caſt out of his dwelling, and (*brimſtone ſhall be ſcattered upon his habitation.*

That I may not interrupt the opening of theſe words in making out the Allegory upon every paſſage, I ſhall ſhew it briefly upon the whole in five particulars.

First, A wicked man is here compared to a notorious Malefactor, whoſe crimes render him as obnoxious to the Lawes of man, and the ſevereſt ſentence of a bitter death.

Terrores ſunt quaſi apparitores & lictores regis cujus meminit (v. 14.) Jun.

Secondly, The terrors and diſtractions ſpoken of in the 11th and 12th verſes, are as the Sergeants and Officers of the Court, who proſecute offenders, to arreſt or apprehend them, and ſo to bring them to Juſtice.

Thirdly, The troubles which this wicked man is caſt into, ſhadow out the ſmart upon his body, fines and confiſcations upon his eſtate, which in legall proceedings are inflicted upon offenders.

Fourthly, Death it ſelfe, which is the chiefe and ſumme of all puniſhments, is here compared to a dreadfull King, or to *a king of terrours*, who is as the Judge before whom this offender is brought for his tryall, and final ſentence.

Fifthly, The abiding of evill upon his tabernacle, and the powring out of deſtruction, expreſſed by *brimſtone ſcattered upon his habitation*, is an alluſion to that part of the Judgement which is pronounced upon malefactors, whoſe houſes are pulld down when themſelves are put to death, and their dwelling places made for ever inhabitable. *Netles ſhall poſſeſſe their pleaſant places, thornes ſhall be in their tabernacles*, (*Hoſ.* 9. 6.) The place that harbour'd ſuch wretches in former times ſhall be unfit for man to dwell in; onely wilde beaſts, *the Owle and Shrichowle ſhall reſt there, and finde for themſelves a place of reſt*, (Iſa. 34. 14, 15.) for, *Brimſtone ſhall be ſcattered upon his habitation.*

In all this *Bildad* ſecretly ſtrikes thorough the ſides of innocent *Job*: he is the mark at which his parable aymes. *Bildad* had heard *Job* complaine; First, of terrours (*Chap:* 6.4. *Chap:* 7th 14.) and now he leaves them as his portion. Secondly, he had heard him complaine of ſpoyling and deſolation (*Chap:* 16.7. 11.) and now he tells him of deſtruction at his ſide, and of a deſolate Tabernacle. Thirdly, He had heard him complaining of paines and dolor upon his body, (*Chap:* 9. 17, 18. *Chap:* 10. 16, 17. *Chap:* 13. 25, 26. *Chap:* 16. 13, 14.) and now he tells him, *That the ſtrength of his skin ſhall be devoured.* Fourthly, He had heard *Job* ſpeaking of himſelfe as a dying man, as a man already arreſted by death, as a man for whom the graves were ready, and he ſaying to corruption, *Thou art my father*, &c. and here he tells him

him of the *firſt-borne of death*, and of the *king of terrours*.

From all which *Bildad* ſeemes to argue the matter thus againſt him in the preſent Allegory.

Onely wicked men are terrified and tormented with feares of deſtruction, with the killing thoughts of the firſt-borne of death, with the dreadfull apparitions of the king of terrours.

But thus it is with thee by thy own confeſſion.

Therefore thou art a wicked man, thou art an hypocrite, and unto thee of right all theſe evills doe belong. So much of the Allegory in generall.

I ſhall now open the termes and parts of it diſtinctly.

Verſ. 11. *Terrours ſhall make him afraid on every ſide.*

The word which we tranſlate *Terrours*, ſignifies extreame terrours, ſuch as put a man out of his wits, or make him not himſelfe; Thus it is ſaid (1 *Sam.* 16. 14.) concerning *Saul*, that *the Spirit of the Lord went from him, and an evill ſpirit from the Lord troubled or terrified him.*

There is a twofold Terrour.

There is a terrour from without, and a terrour from within.

Terrour from without, is the evill which we feele; the terrour from within, is the evill which we ſuſpect or feare.

The Text is chiefly to be underſtood of the later ſort of terrours, *Terrours ſhall make him afraid*; Though he be full of outward trouble, yet inward trouble ſhall be moſt troubleſome and vexatious. The deadly arrow ſhall dwell in his ſide, and the ſorrowes of death ſhall take hold of him, before death comes neere him. *He dyes alwayes, that lives alwayes in the feare of death.*

Theſe terrours are conceiv'd by ſome to be nothing elſe but the afflictions, twitches, & ſtings of conſcience, which heathen Poets call *Furies*; Theſe they fancied continually hurrying and vexing notorious offenders, bloudy and treacherous men. Such they ſuppoſed poſſeſt with furies which were nothing elſe but diſquietments of conſcience, when guilt riſing up, looked gaſtly upon them, and ſtared them in the face.

Noſ generaliter quoſcunq; terrores intelligimus eiſi magna ex parte illi per Satanam ſuſcitentur. Mercer.

Others interpret theſe *terrours* of Devils, or evill ſpirits; *Terrours ſhall make him afraid*; That is, evill ſpirits terrifie him. This differs little from the former; for he may truly be ſaid to be

Terrores ſunt Dæmones. Rab: Sel:

be hurried and vexed with Devils, who is terrified with his own evill conſcience; That conſcience which hath nothing of God in it, hath much of the Devill in it, and is an open Court for evill Spirits.

Yet wee may further diſtinguiſh of three ſort of terrours.

Firſt, There are terrours from God, and theſe the Saints the beſt on earth may be filled with. (*Pſal.* 88. 15.) *Heman* complaines, *from my youth up while I ſuffer thy terrours I am diſtracted. Thy terrours*, that is, the terrours which thou (O God) ſendeſt or inflicteſt.

Secondly, There are alſo the terrours of Satan; As God ſets himſelfe againſt his people, ſo he lets Satan looſe upon them; who can eaſily dart terrours into their ſpirits; as God ſhoots in his poyſoned arrowes, ſo doth the Devill too; God doth it as a Judge, the Devill as an Executioner.

Thirdly, There are terrours of conſcience; conſcience performes many parts in man; Firſt, Conſcience acts the part of an obſerver, or watcher; Secondly, Conſcience acts the part of a witneſſe, and brings evidence againſt us; Thirdly, Conſcience acts the part of a Judge, and pronounceth ſentence; Fourthly, Conſcience doth the office of a tormentor; Conſcience it ſelfe can puniſh thoſe, whom it adjudges to puniſhment; Conſcience gives deeper wounds then care, and may well be compared to the *Vulture* which Heathens feigned eating out the heart or liver.

All theſe terrours make wicked men afraid; God terrifies ſome immediately; others are terrified by Satan; and a third ſort by the gripes and convulſions of their own conſciences. Or we may joyne all together, God awakens conſcience, and gives Satan libertie to terrifie ſinfull men.

Hence obſerve;

A wicked man is ſubject to continuall terrours.

Terrour doth not alwayes ſeaze upon him, but it alwayes may; there is no keeping off terrours, unleſſe ſin be taken off, unpardoned ſin purſues with feare; guilt and terrour are as the ſhadow and the body; as by the ſhining of the Sunne, the body caſts a ſhadow, ſo by the darkneſſe of ſin guilt cauſeth terrour.

There is a threefold terrour upon a wicked man.

Firſt,

Firſt, There is a terrour riſing from the evill which hee actually feeles; whiles he is pained, he is afraid, and is jealous that his preſent ſufferings are but the earneſt of thoſe which are to come, or but the foretaſts of a fuller cup of ſorrow.

Secondly, There is a terrour from the evill which he really foreſees; though at preſent he feeles nothing, yet he foreſees much; and while he is at eaſe, he doubts and ſuſpects he ſhall not.

Thirdly, There is a terrour where there is no reall evill either felt or foreſeene, but onely imagined. The figments of the braine trouble as much as viſible or ſencible troubles; no feare is more terrible, then that which is a feare of nothing; Evills which are not, nor ever ſhall be, render our lives as burdenſome, as thoſe which are. Of ſuch terrour the Pſalmiſt ſpeakes (*Pſal.* 53. 5.) *There were they in great feare*, (where was that? in ſome place of great danger ſure, or in *the valley of the ſhadow of death*: the Pſalmiſt tells us; *There were they in great feare where no feare was.*

But can a wicked man be in any place where no feare is?

I anſwer, where ever he is there is a feare that he might feare, but he is often there, where there is no ſuch feare as he feareth; his uſuall feare is no feare, or the thing which he feares is meerely a fancy, a ſhadow of feare; that which he feares he would not feare, did he but know what he feared; *There were they in great feare where no feare was. They ſhall fly* (ſaith the Scripture) *at the noyſe of the ſhaking of a leafe*; that is, they ſhall feare where no feare is; There's no hurt in the falling of a leafe, much leſſe in the ſhaking of it; and therefore no reall feare, or nothing to be feared.

Put theſe three together, and it muſt needs be that the life of a wicked man under ſin and guilt is ſubject to continuall terrours; what with the trouble he feeles, and what with the trouble he really foreſees, and hath juſt cauſe to feare, and what with thoſe troubles that he fancies, *fearing where no feare is*, he muſt needs have a life full of terrour, or, as the Text ſpeakes, *Terrors ſhall make him afraid on every ſide.*

Againe, Conſider the miſerable ſtate of this wicked man is not deſcrib'd by outward evills, which vex the fleſh, and are grievous to ſence, as poverty, ſickneſs, pain, but by *terrour*, which

which is an affliction upon the ſpirit; Hence obſerve;

That terrours are worſe then troubles, the feare of evill is more grievous then the feeling of it.

The dread of an enemy is more killing then an enemy; The Lord aſſures *Iſrael*, (*Exod.* 23. 28. and *Deut.* 7. 20.) *I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite before thee.* Theſe hornets may be taken properly; God who ſent an Army of lice and flyes to deſtroy *Ægypt*, might much more uſe hornets, which are a more terrible creature, and have a more cruel ſting, to ſubdue the *Canaanites*; Yet the hornets may be rather taken metaphorically, for the ſting and terrour wherewith God did ſtrike the hearts of thoſe enemies; *I will ſend a hornet before you.* That is, terrours. Which we finde fulfil'd (*Joſh.* 24. 12.) *I ſent the hornet before you, which drave them out from before you, even the two Kings of the Amorites: but not with thy ſword, nor with thy bow.* What theſe hornets were is plaine in the ſecond Chap. of *Joſh.* ver. 11. where *Rahab* the Harlot made this acknowledgement; *That the feare of them was fallen upon the people of the land, and that their hearts did melt becauſe of them.* Before ever *Iſrael* did ſtrike a ſtroake, they overcame, before ever the *Canaanites* ſaw the hoaſt of *Iſrael*, they fled before them. God ſent an Army of feares before the Army of the *Iſraelites*; *Your feare is fallen upon us.* Feare is a cruel hornet, it quickly ſtings to death. It is ſaid (*Heſt.* 9. 2.) *The feare of the Jewes fell upon all people*; feare overcame them firſt, and then the *Jewes* overcame them, putting in execution the Kings commandement; *They layd hands on ſuch as ſought their hurt, and no man could withſtand them.* They who cannot withſtand the feare of an enemy, ſhall never be able to withſtand the enemy himſelfe.

Now, as when a people are taken with the terrour of an enemy, the enemy needs not take them; they are conquered without fighting, and beaten without a battel. So diſmaying feare of any kinde, or from any other cauſe doth the like; when that once takes hold upon the heart, 'tis no matter whether the evill it ſelfe ever come in ſight. For as joy and comfort are better then thoſe things from which they reſult. *Paul* ſpeaking of thoſe darke times and places, when and where Goſpel-light had

had not ſhined, yet adds (*Act.* 14. 17.) That, *God did not leave himſelfe without witnes, in that he did good, and gave us raine from heaven, and fruitfull ſeaſons, filling our hearts with food and gladneſſe.* Food is a great mercy, but gladnes is a better. Some have been ſatisfied with gladnes, who have not been fill'd with food (*Hab.* 3. 17.) but no man was ever ſatisfied with a fulnes of food, while he was empty of gladnes. *David* prayes, *Lord reſtore to me the joy of thy ſalvation,* (Pſal. 51. 12.) The joy of ſalvation is more refreſhing then ſalvation; though a man be in the ſtate of ſalvation, yet if he have not the joy of it, what is ſalvation it ſelfe to him? As we may have many outward temporall mercies, and yet not have the joy of them, ſo we may have ſpirituall and eternall mercies without that joy which is annexed to them. *David* had the ſalvation of God, his ſoule was in a ſafe ſtate, he was not fallen from Grace, nor out of the love of God, yet he wanted the joy of it. Now, (I ſay) as the joy of ſalvation to our feeling, is better then ſalvation it ſelfe, and the gladneſſe wee have with our food, then our food; ſo the terrours, affrightments, and amazements which come with any judgement, are more afflictive then the judgement: and God can ſeperate theſe two when he pleaſeth. For as God can give a man food, and no gladneſſe at all, riches and no comfort at all; ſo he can give trouble and no terrour, affliction and no feare at all. Many a good man hath had abundance of the one, and not the leaſt touch of the other. But as trouble is the portion of a wicked man, ſo terrours uſually accompany his troubles, if they come not before his troubles.

Againe, The words, *on every ſide,* are an alluſion to a beſieged Citie. As Chriſt threatens *Jeruſalem,* (*Luk.* 19. 43.) *The dayes ſhall come upon thee, that thy enemies ſhall caſt a trench about thee, and compaſſe thee round, and keepe thee in on every ſide;* thou ſhalt not be able to eſcape any way, there ſhall be no path, no port open; ſo here, terrours ſhall make him afraid *on every ſide,* his ſoule ſhall be ſo ſtraitly beleagerd with armies of evills round about, that he ſhall not have the leaſt hope to make an eſcape. This is the height of the miſery of a wicked man. It is ill to have terrour on any ſide, but to have terrour on all ſides, how terrible is it? The Prophet *Jeremy* gives *Paſhur* that wicked falſe Prophet this doome, (*Chap.* 20. 3.) *Thy name ſhall not*

he call'd Paſhur (he would give him a new name, what was that?) but *Magor-miſſabib* (the word of the Text) *feare round about*, which way ſoever thou looketſt, thou ſhalt ſee feare, or thou ſhalt have viſions of amazement round about thee.

Yea, A man that is under the guilt of ſin, hath feare not onely round about him, but above, beneath, and within him; he hath terrours comming upon him from above; *The wrath of God is revealed from heaven againſt all unrighteouſneſſe*; he hath terrours from beneath, hell ſmoakes up wrath againſt him, and vomits conſuming fire to burne him up; he hath a ſpring of feare within, his own ſpirit is reſtleſſe, and meditates terrour every moment. Now he that hath terrour falling from above, riſing from beneath, ſpringing from within, and begirting him round on every ſide, ſhall never want his belly-full, his heart-full of terrour.

A believer may have much terrour upon him, and manifold terrours about him, but he is not beſet with terrour on every ſide; he hath ever ſome paſſage, ſome way free; when many doores of hope are ſtopt, yet he ſees ſome open; or if none appeare open, yet he hath hopes to ſee thoſe blockes and barres removed. At leaſt, he hath courage to venture, though he hath but little hope to ſpeed. When he is at worſt, he argues it as the Leapers did (2 *Kings* 7. 4.) *If we ſay, we will enter into the Citie, then the famine is in the Citie, and we ſhall dye there; and if we ſit ſtill here we dye alſo.*

Thus many times a godly man is put to it, if I goe ſuch a way I ſhall dye, I ſee no hopes, or if ſuch a way, I ſhall be loſt too, I ſee no hopes. But though death waited upon theſe two propoſalls of the Leapers, yet then they had a third which gave them ſome glimmering beames of light, ſome remote appearances of life. *Now therefore come and let us fall unto the hoaſt of the Syrians, if they ſave us alive we ſhall live: and if they kill us, we ſhall but dye.* As if they ſhould have ſaid, We cannot make an abſolute concluſion either for or againſt our ſelves if we goe out to the *Syrians*, come, we will try and put it to a venture, at the worſt we can but dye, and 'tis poſſible, that we ſhall live.

Thus at the worſt, a Believer hath ſome thing, upon which he can pitch, if not with a probability, yet with a poſſibility of eſcape and deliverance. And if we ſhould ſuppoſe his terrours

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on every ſide, ſo that the creature can yeeld him no poſſible reliefe or remedy, yet the way upward is open, and he can ſend to heaven for help and comfort, when the earth ſhews him nothing but terrour on every ſide. When he walkes in much darkneſſe of ſpirit, and ſees no light, even then the Prophet counſels him, *to truſt in the name of the Lord, and ſtay upon his God,* (*Iſa.* 50. 10.) And though God ſeeme to cloud his face, and cloath himſelfe with thunder againſt him, though he ſeeme to forbid his truſt, and to beat him off when he ſtays upon him, yet he can plead intereſt, when he hath no evidence, and ſticks to the Covenant of *his God*, when he hath no encouragement from God. *Saints had rather truſt and ſtay upon an angry God, then a pleaſed creature.* And hence the Apoſtle when he ſpeakes of the ſoreſt temptations which befall the Saints, yet aſſures them (1 *Cor.* 10. 13.) *That as there had no temptation taken them, but what was common to man, ſo, that God was faithfull, and would not ſuffer them to be tempted above what they were able, but would with the temptation alſo make a way to eſcape, that they might be able to beare it.* Here is a comfortable word; though you have terrours on every ſide, yet you ſhall eſcape; you ſhall have ſtrength to beare it, while it is upon you, and you ſhall not alwayes beare it: God can and will make a way for his to eſcape; onely a wicked man is ſo compaſſed about and made afraid *with terrours on every ſide*, that he ſhall not eſcape; though, as it follows in the laſt words of the verſe;

They ſhall drive him to his feete.

There are different readings of this clauſe.

Firſt, Thus; *His feete ſhall breake him*, or he ſhall ſtumble ſo hard (through his feare) againſt the ground that he ſhall fall, and his feete (by reaſon of his fall) ſhall breake him. As if he had ſaid, when he aſſayeth to flee away from terrours, he ſhall breake himſelfe by falling, not deliver himſelfe by fleeing. *Confringent eum pedes ſui: ut pedibus in terram allidatur & proſternatur.*

Secondly, Mr. *Broughton* renders; *They ſhall preſſe him at his feete*; That is, where ever he goes terrours ſhall preſſe him: As if he had ſaid; If this man who hath terrours round about, and on every ſide, ſhould at any time make an eſcape, and breake thorough them; yet *terrours ſhall preſſe him at his feete*; where ever he goes, terrour will follow and over-take him. To preſſe *a man at his feete*, as, to tread upon a mans heeles, may

be taken as a proverbiall ſpeech, noting a very hard and a cloſe purſuite.

Diſſiciunt eum ad pedes ejus. Jun: i. e. *fugientis & vagabundi veſtigiis inſiſtunt, donec ſiſtunt ipſum regi.* Id:

A third renders it thus; *And ſhall caſt him downe at his feete; Terrours ſhall make him afraid on every ſide, and caſt him downe at his feete*; At whoſe feete? It is reſolved thus; *At the feete of the King of terrours*, or, *of the Judge*. This man thinkes to make an eſcape, and get out of the hand of trouble, but terrour ſhall arreſt him, and caſt him downe bound at the feete of the Judge.

The ſence is faire from each of theſe three rendrings, but I rather take a fourth.

They ſhall drive him to his feete.

Huc illuc vagus & errabundus præ metu: nullo loco poſſit ſubſiſtere, ubiq; obverſante ei terrore.

That is, *They ſhall make him flee or run for it*; Terrour ſhall hurry him up and downe, and even *drive him to his feete*. While his minde is unſetled and cannot reſt, his body ſhall not. His heart wanders, and ſo doe his feete. He cannot ſtay any where, becauſe whereſoever he comes, terrours follow and dog him, *he may change his place, but he cannot change his company*; in what place ſoever he is, terrours are with him; Theſe preſently drive him to his feete, he would out-run his terrours, or finde a place, where they ſhould not finde him, but he cannot.

The approach of terrours have a different effect, as perſons differ.

Firſt, They drive ſome to their defence.

Secondly, They drive others to their feete.

When terrours and troubles appeare to men of courage, and of a ſound minde, they goe to their armes and weapons, they ſtand upon their guard. (*Heſt.* 8. 41.) As ſoone as *Abaſhueroſh* had granted the *Jewes* liberty to defend themſelves againſt their enemies, they preſently gathered together, and *ſtood for their lives*; *they gathered themſelves together*; they did not run away, they were not driven to their feete, but to their hands. Their enemies had Authority to deſtroy them (for the Kings Writ was not withdrawne; onely he ſent a ſecond Writ whereby the *Jewes* had liberty to defend themſelves) terrour was on every ſide, yet they gathered together to ſtand for their lives, and to oppoſe their enemies.

Thus when terrours appeare and draw neare the innocent, God gives them a ſpirit and power to ſtand upon their guard, and to withſtand their dangers. But when terrours meete guil-

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ty conſciences, they drive them to their feete, they ſee no hope nor helpe, but in running away, and that ſhall not helpe them neither. Such was the judgement upon *Jeruſalem*, as Chriſt intimates (*Mat.*24.20.) when he bids them pray, *That their flight might not be in winter, nor on the ſabboth day.* This implyed, that their beſt help ſhould be in their flight, and their ſtrongeſt refuge in running from the danger; The terrour which made *Cain* afraid on every ſide, drove him to his feet; His own tongue could not conceale the courſe which his heart intended; *I ſhall be* (ſaith he) *a fugitive and a vagabond in the earth* (Gen. 4. 14.) The terrour which purſued our firſt Parents after they had ſinned, drove them alſo to their feete; *Adam and his wife hid themſelves from the preſence of the Lord among the trees of the Garden* (Gen.3. 8.) Hence note;

Flight is an argument of Guilt.

When troubles drive us to our feete, not to our hands, when we dare not reſiſt our dangers, but run from them, in ſuch caſes, either our dangers are extreame great, or which is worſe, our ſpirits are extreame little, and our fortitude nothing at all. It is a miſerable ſafety which is ſought by running away; ſuch feare ſhewes the mans condition to be worſe then his affliction. God threatens his own people, that if his feare did not keepe them from ſinning boldly and preſumptuouſly againſt him, their own feare ſhould make them run cowardly and baſely from the face of their enemy, they ſhould *be driven to their feete*, not to their hands for helpe, and they are but miſerable helpers: they that flee, flee in confuſion, and ſo may as well run upon the danger as from it; they may ſoone run into their hands whom they feare, but they cannot get out of the reach of their feare. When the ſpring of feare is within our ſelves, we cannot be delivered from feare, untill we are delivered from our ſelves.

Thus the righteous God either keepes wicked men in on every ſide, as cloſe priſoners, that they cannot flee, or elſe being *driven to their feete*, they flee and run from that which ſuch as they cannot eſcape, as is further evident in the next verſe.

Verſ. 12.

Verſ. 12. *His ſtrength ſhall be hunger-bitten, and deſtruction ſhall be ready on his ſide.*

יהי רעב אנו
erit fames opulentia ejus.

The Hebrew is very elegant, and ſpeakes in the abſtract; *His ſtrength ſhall be famine*; not famiſhed, but famine, his ſtrength ſhall turne famine, or famine ſhall be his ſtrength. We render, fully to the ſence of the Text, *His ſtrength ſhall be hunger-bitten.*

There are two opinions about *this ſtrength*, what is meant by it.

Firſt, Some underſtand it of his children. As if having ſhewed calamitie falling upon his perſon in the former verſe, he intended here to ſhew the calamitie of his familie. *His ſtrength*, that is, *his children ſhall be hunger-bitten.* And the reaſon why this word is applyed to children, is, becauſe children, eſpecially the *firſt-borne*, are their parents ſtrength, (*Gen.* 49. 3.) *Jacob* ſaith of *Reuben*, *Thou art my firſt borne, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power.* All children are their parents ſtrength, in reference to their birth and generation; Dutifull children are their parents ſtrength, or a ſtrength to their parents by defence and preſervation. (*Pſal.* 127. 4, 5.) *As arrowes in the hand of a mighty man, ſo are children of the youth, happie is the man that hath his quiver full of them.* Arrowes are offenſive weapons, yet becauſe that which ſmites our enemies, is a meanes of ſafety unto us, we may well call theſe living arrowes our defence. *Jacob* called his youngeſt ſon *Benjamin*, *the ſon of the right hand*; As hoping (ſay ſome) that ſon would prove a ſtrength, or as his right hand to him, yet that phraſe doth rather ſpeake the neerenes and dearenes of that ſon to him, whom he would love and take care of, as of his right hand.

And thus we may interpret it here, *His ſtrength ſhall be hunger-bitten*; That is, want ſhall enter into his family, and eate up his children: This curſe is at once propheſied and threatned (*Pſal.* 109. 9, 10.) *Let his children be fatherles, and his wife a widdow; Let his children be continually vagabonds, and beg; let them ſeek alſo their bread out of deſolate places.* It is an affliction when children are left fatherles, and the wife a widdow; but for children to be hunger-bitten, & to beg their bread, or to eate their bread pre-

precarioufly, meerely upon courteſie; this is a great judgement; As it is a truth, that the children of many wicked men are hunger-bitten, ſo ſome Expoſitors fix upon this interpretation as the truth of this place. But I rather keepe to the firſt channel, that the deſcription of the wicked mans perſonall evills is here continued, and therefore

Secondly, by *ſtrength*, underſtand his riches, his fulnes and worldly abundance; his very abundance ſhall be reſolved into want. This Hebrew word is ſometimes tranſlated *riches* or *ſubſtance* (*Hoſ.* 12. 8.) And riches are elegantly called ſtrength.

Firſt, Becauſe riches ſtrengthen a man to attempt great matters, they make him daring and venturous. He that hath a full purſe, and a great ſpirit, what will he not enterprize?

Secondly, Riches are a ſtrength of defence, or as a ſtrong Tower (eſpecially in the opinion of worldly men) to protect againſt the aſſaults of trouble, and the approach of dangers.

Both theſe wayes riches are a man's ſtrength. But in both theſe the wicked rich man ſhall be ſhorten'd; his ſtrength ſhall be hunger-bitten. Hence note;

Creature-fullneſſe cannot preſerve from want, creature-ſtrength cannot preſerve from weakneſſe.

He ſaith not, the ſtrong man ſhall be hunger-bitten, but his ſtrength ſhall, and his very plenty ſhall be famine; the bleſſing of God gives plenty in famine, or ſufficiency in want; but where the bleſſing of God is wanting, there is a want in all outward ſufficiency. Chriſt tells the Devill in anſwer to his firſt temptation in the fourth of *Matthew*, *Make theſe ſtones bread; it is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.* A man may have bread, and yet not live, he may fill himſelfe with all manner of worldly comforts, and yet be comfortleſſe. (*Luk.* 12.) *The life conſiſts not in abundance.* A full purſe, or a full Table cannot maintaine life. The promiſe is, (*Pſal.* 33. 19.) That God *will deliver the ſoules of his from death, and keepe them alive in famine.* As God can deliver his in death, and continue life, without the meanes of life; ſo he can let a wicked man famiſh in fulnes, as well as take away his fullneſſe. Which latter *Hannah* in her ſong, (1 *Sam.* 2. 5.) ſpeakes as an experience; *They that were full have hired out themſelves for bread.*

Eleganter roboris tribuit, quod ipſimet impio erat tribuendum. Mercer.

themſelves for bread, and they that were hungry, ceaſed. That is, the rich had not ſo much meanes left as would feed them with ordinary bread, much-les with dainties and curious fare; they hyred themſelves out for bread; they were forced to worke for a living, yea to ſweate for a cruſt. 'Tis extreameſt famine, when they that have bread enough, cannot fill themſelves; but 'tis extreame famine when they who were full have no bread. The Prophet threatned famine in that extremity, (*Iſa.*5.13.) *Their honourable men are famiſhed, and their multitude are dryed up with thirſt.* If there be any water to be had, the multitude, the common ſort will have it; water is a common commoditie (even as the ayre is) and uſually lyes in common to all. And if there be any bread to be had, great and honourable men will have it, though the poore ſtarve. Therefore to ſay, *their honourable men are famiſhed*, argues the greatnes of a famine. And that's the reaſon which ſome give of *Davids* choice (2 *Sam.*24.14.) when God offered him, which he would of thoſe three Judgements, *Warre*, or *Famine*, or *Peſtilence*; he choſe the peſtilence; and gives the reaſon; *Let us fall now into the hand of God, whoſe mercies are great, but let me not fall into the hand of man.* He durſt venture himſelfe rather to the ſword of God, then to the ſword of man, not as if he thought, that man could ſtrike harder, or wound deeper then God, but becauſe he knew God would temper his ſtroakes with mercy, which man would not. And yet *David* makes choice of that judgement, which put him in equall hazzard of falling by it, with the meaneſt of his Subjects. For had he choſen the ſword; The King might have ſecur'd himſelfe in ſome ſtrong Fort or Citie, thouſands of the people might fall by mans ſword, and his perſon not come neere the danger. Againe, if he had choſen famine; *David* being King would not want, as long as there had been a bit of bread to be found in the whole Land. The famine might have glutted it ſelfe upon multitudes of his people, while he, poſſibly, might have had a plentifull, at leaſt, a ſufficient Table. Therefore *David* to ſhew the ingenuity of his ſpirit in this election, choſe a judgement, to eſcape which his outward Greatnes and power gave him not the leaſt advantage; *He put himſelfe meerely upon the mercy of God, who chooſeth to be puniſhed by the immediate ſword of God*; whereas if the ſword of man or famine be ſent againſt a Nation, Princes

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can make the beſt ſhift to avoyd the danger in the one and hunger in the other. For as (according to that of the Prophet) when the poore can get no water, ſo when the great and the rich can get no bread, then famine hath its full ſcope, rides (as it were) in triumph, and hath done its worſt.

His ſtrength ſhall be hunger-bitten.

Yet this hunger is not to be confined literally to the want of materiall food; For while the man continues in his ſtrength, and hath all creature-comforts about him, ſomewhat pincheth and pines his ſpirit, he is vexed and hunger-bitten in the midſt of plenty. Hence note;

A wicked man is never ſatisfied.

The righteous *ſhall abide ſatisfied*, there ſhall be no hunger upon his ſpirit: *diſ-ſatisfaction is the hunger, contentment is the fullnes and ſatiety of the ſoule.* Many are hunger-bitten, who have more bread then they can eate. Was it not ſo with *Haman?* we read him boaſting of a banquet, yea making proclamation of his ſtrength, power, and greatnes (*Heſt.*5.11.) *Haman told them of his glory, and of his riches, & the multitude of his children, & all the things wherein the King had promoted him, and how he had advanced him above the Princes and ſervants of the King; and he ſaid moreover, yea Heſter the Queene did let no man come in with the King unto the banquet which ſhee had prepar'd, but my ſelfe, and to morrow I am invited unto her alſo with the King, &c.*

This man had all the honour and power, which that mighty Monarch could powre upon him; nevertheleſſe, we may report him hunger-bitten, as appeares in the next verſe; *Yet all this (ſaith he) availeth me nothing, ſo long as I ſee Mordecai the Jew ſit at the Kings gate.* As if he had ſaid; *What though I and the King banquetted with the Queene to day, and ſhall to morrow, yet it is not onely hunger, but death to me to ſee this man thrive whom I would not have live.* Thus becauſe he could not have his will upon an honeſt man, to ſubdue and deſtroy him, all that he had was nothing to him, for it avayled him nothing. *What we account doth us no good, is to us (how good or how great ſoever it is) no better then nothing.*

There is ſuch a ſpirit in wicked men, though they live upon

the faireſt termes in the world, though they be quiet and peaceable, and have profits and pleaſures more then they can mannage, or tell what to doe with, yet all is nothing, unles they can have their wills upon ſuch as ſtand in the way of their pride and ambition. What tell yee me (ſaith ſuch a one) that I have a great eſtate, that I may take my fill of pleaſure, unleſſe I may alſo take my fill of revenge, and throw downe every man that ſtands not by my favour, or with my intereſt. Nor is it any wonder, that wicked men are never at reſt with what they have; ſeeing it is not poſſible that he who makes the world his all, ſhould ever be ſatisfied, if he had all of it, much leſſe (which is all that any man but the firſt ever had, or I believe ever ſhall have) with a piece of it. *Ahab* had a Kingdome, he was rich and full; yet though he had the fulnes of a Kingdome, he was *hunger-bitten for a vineyard* (1 *King.* 22.) This is a ſore judgement, and it is daily inflicted upon the ſpirits of many wicked men: they have bread enough, riches enough, gold & ſilver enough, yet they are bitten with hunger after ſome forbidden fruit; which if they get not, all is loſt to them which they have gotten. And as ſomewhat which they want, hinders their enjoyment of all they have: ſo ſomewhat which another man hath, hinders them more then all their own wants. Such a man proſpers, & is in power, this bites their ſoules, this gnaws their bowels, and they cannot be quiet. *His ſtrength ſhall be hunger-bitten.*

And deſtruction ſhall be ready at his ſide.

אֵיד *propriè vapor et nubes quæ ſurſum attollitur, unde pro infortunio et calamitate. quæ ſuper aliquem ut nubes quædam incidit ſumitur.* Merc:

The word which we render *deſtruction*, ſignifies *vapours, aſcending up from the earth*, condenſed into a cloud: and (among the Rabbins) it is uſually applyed, to any (as we ſpeake) misfortune, or calamity, which comes ſuddainly and falls downe upon us like a cloud when it melts and diſſolves into a ſtorme-ſhower; *Any unexpected evill* may well be called deſtruction wrapt up in and dropt from a cloud. *Deſtruction ſhall be ready* prepar'd or fixt; ſo the word is rendred, (*Pſal.* 108.) *O God, my heart is fixt, or my heart is prepar'd.* So here, deſtruction prepared, or ready at hand, it is not to be now debated or reſolved on, what it ſhall be; That's done long agoe. Some interpret this *readines*, in alluſion to a judiciary tryall, where the penalty

penalty is ſet and determined by the Law. Deſtruction is ready according to Juſtice for the offender; It is ready, as it followes in the Text.

Forte parata deſtructio eſt pœna & ſupplicium conſtitutum legibus, & præparatum ſontibus. Pined:

At his ſide.

Some of the Rabbins, who interpret the former word *Strength*, for *Children* (as was toucht before) in purſuite of that, interpret *his ſide*, for, *his wife*. The Hebrew word ſignifies either the ſide or the rib; hence 'tis rendered, *Deſtruction ſhall be ready at his rib*, or, *upon his rib*; that is, deſtruction ſhall be upon his wife, who was a rib taken out of Man (*Gen.* 2. 21.) Thus the Rabbins deſcant upon it; *His ſtrength*, that is, his children ſhall be hunger-bitten, and *deſtruction ſhall be ready at his ſide*, that is, it ſhall waite upon his wife whether ſoever ſhee goes. So here is a deſcription of compleate deſtruction. The wicked man, in his perſon, as alſo in his wife and children ſhall be deſtroyed.

Others expound it onely of wounds in his own ſide or rib. In the booke of *Samuel* we reade of wounds given, under *the fift rib*, becauſe there wounds are moſt killing and deadly.

Another reades it in the Concrete, *not deſtruction ſhall be ready at his ſide*, but *the Deſtroyer ſhall be ready at his ſide*; His enemy ſhall waite on him to deſtroy him. But the abſtract hath a greater force and elegancy. To ſay, deſtruction ſhall be ready at his ſide, is more then to ſay, the deſtroyer ſhall be ready at his ſide.

Effractor paratus ad cœdas. Cajet:

Therefore fourthly, all that I conceive lyes in this expreſſion, (*Deſtruction ſhall be ready at his ſide*) is this, to ſhew that he ſhall have a ſuddain and an unavoydable deſtruction; for thoſe evills which are at our ſide, are ſo neere us, that we can hardly acquit our ſelves of them. Evills at a diſtance may be avoyded, but if they come up cloſe to our very ſides, how can wee eſcape?

Latrones dicti ſunt quaſi latrones, latent enim ad inſidias et ex latere adoriuntur. Habere aliquid ad manum & ad latus utrumque ſignificat habere aliquid proximum. Bold:

Some *Criticks* tell us, that *latro* the Latine word for a theefe, is *quaſi latero*, becauſe he lyes by ſide of a man, he skulks in a buſh, or rides cloſe by the travellers ſide, talking with him, and then falls upon him; that's alſo the elegancy of the Hebraiſme.

Hence Obſerve;

Firſt, *God hath deſtruction ready for evill men; he hath bent his bow, and made it ready; he hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecuters,* (Pſal. 7. 12, 13.)

When we ſee a bow bent, and the ſhaft puld out of the quiver, and put upon the ſtring, then a man is ready to ſhoote; Divine deſtructions may be acted as ſoone as threatned, they are not to prepare, but prepared.

When the Lord denounceth eternall judgement upon wicked men, he ſaith; *Goe to the fire that is prepared for the Devill and his Angels*; The fire is made, the treaſure of wrath is full. As the mercy of God is a ready mercy, and as his pardons are ready for his people; his pardons and mercies are not to ſeeke, he hath them at hand, he is *good and ready to forgive,* (Pſal. 86. 5.) Whereas moſt men, though they will forgive, yet they are not ready to forgive, they are hardly brought to it, though they doe it at laſt. But God is ready to forgive; he hath (as it were) pardons ready drawne (as a man who would be ready to doe a buſineſſe, he will have ſuch writings as concerne the paſſing of it ready) there is nothing to doe, but to put in the date and the name; yea indeed the date and the name are put in from all eternity. Thus the Scripture ſpeakes to ſhew how forward, God is to doe good; He needs not fit his heart to it, his heart is ever in the exacteſt fitnes. Now as God hath mercies ready for his own people, ſo he hath deſtructions as ready for the wicked. They are as ready as if he had made, and kept them by him ready made from everlaſting.

Againe, As a godly man is uſually ready to doe good, *O God, my heart is prepared* (ſaith *David*) ſo God is ready to bring evill upon them who continue to do evill; and therefore feare not when you ſee men ready bent and ſet to doe miſchiefe, their deſtruction is more ready then they are to deſtroy, and God can bring deſtruction upon them in a moment.

Secondly, Note.

Deſtruction comes ſuddainly upon wicked men, and ſurprizes them unawares.

Chriſt will come at laſt upon all the world ſuddainly, but the ſurprizall ſhall onely be upon wicked men. The Apoſtle

ſhadowes

ſhadowes this in two Alluſions, (1 *Theſ.* 5. 2,3.) *For your ſelves know perfectly that the day of the Lord ſo commeth as a thiefe in the night; for when they ſhall ſay, peace and ſafety, then ſuddaine deſtruction commeth upon them as travaile upon a woman with childe, and they ſhall not eſcape.* The theefe gives no warning, and the travaile of a woman with childe, many times gives, as little.

Now as in the great day of Judgement, God will come as a theefe, and as paine upon a woman with childe, ſo alſo in the leſſer dayes of judgement, thoſe of this life.

Obſerve, thirdly;

There is no running away from that deſtruction which God ſends.

Can a man run from his ſide? deſtruction is at the ſide of a ſinner; where ever his ſide is, there deſtruction is; Evills which have a Commiſſion from above, never faile to finde the offender; we may eſcape the evill which man plots, man may make ready a thouſand deaths for us, and we out-live them all; as *Paul* ſaith of himſelfe; *In Damaſcus, the Governour under Aretas the King, kept the City with a Garriſon, deſirous to apprehend mee: And thorow a window in a basket, was I let downe by the wall, and eſcap't his hands.* *Paul* got cleare away, though man laid deſtruction at his ſide; but if God lay deſtruction, there is no window to get out at, nor basket to be let downe by; we can neither ſtand before the judgements of God, nor out-run them.

Verſ. 13. *It ſhall devoure the ſtrength of his ſkin, &c.*

The 13th and 14th verſes containe the ſecond degree or ſtep of the miſery of a wicked man. *It ſhall devoure the ſtrength of his ſkin. Deſtruction was ready at his ſide,* in the former verſe, now it devoures; the word ſignifies to ſwallow up at a bit, and ſo to devoure as to conſume and bring to nothing; it notes thoſe conſumptions which fire and ſword make. They are terrible conſumers, cruell devourers; theſe ſhall devoure like a hungry monſter.

The ſtrength of his ſkin.

The originall word which we tranſlate *ſtrength*, ſignifies properly a bough or branch of a tree; it ſignifies alſo the barre of a doore. בדי עונו

And

And hence it is that ſome render, *It ſhall devoure his branch*; and by this branch the members of his body may be meant, becauſe as the body of a tree ſhoots forth branches, which are as its members, ſo the body hath many members, which are as its branches, and ſo the ſame word may very well ſerve both.

Comedet veſtes cutis ejus, comedet veſtes ejus primogenitus mortis. Jun:

Againe, Others tranſlate, *It ſhall devoure the barres of his skin*; bones are as the barres of the skin, and therefore the ſtrength of the skin, like barres, the bones beare up and ſupport both skinne and fleſh.

The ſtrength of his skin.

Devoret pulchritudinem ejus. Vulg: *Mors devoret ſpecioſa ejus*, 70.

The Vulgar reades, *It ſhall devoure the beauty of his skin*; the *ſtrength*, ſay wee, the *beauty* ſaith he. The Septuagint followes that reading, death ſhall devoure his moſt beautifull things, or thoſe things which were moſt amiable and pleaſant in his eye.

Our reading is very ſutable both to the context and to the originall word; for the members of the body are the ſtrength of it, and the barres of a doore are the ſtrength of it; therefore, *it ſhall devoure the ſtrength of his skin*, containes and takes in both.

It ſhall, what ſhall? What is the antecedent? Some ſay the devourer is famine, of which he ſpake in the former verſe; *His ſtrength ſhall be hunger-bitten*; famine ſhall devoure; famine is a great devourer, famine eates up both the ſtrength and the beauty of the skin, it ſucks the marrow of the bones, all fade before the face of famine, (*Lament.* 4. 5.)

Others underſtand deſtruction or miſery in generall, as the devourer, *deſtruction ſhall be ready at his ſide, it ſhall devoure.* That is, deſtruction ſhall devoure the ſtrength of his skin; ſo it is onely a repetition of the ſame thing, with an elegant force and heightning of the ſence.

The firſt-borne of death ſhall devoure his ſtrength.

The thing to be opened in this latter branch (the ſence being the ſame with the former) is, what we are to underſtand by the *firſt borne of death*, and how this phraſe and forme of ſpeech is us'd in Scripture; There are divers opinions about it.

Mors devoret primogenitum ejus. Rab: Dav:

Firſt, One of the Rabbins conceives, that it is to be expounded

pounded by an Hypallage; as if the *firſt-borne of death ſhall devoure*, were put for *Death ſhall devoure his firſt-borne*: That is, his ſtrength, as the firſt-borne is called. But wee need not make ſuch an inverſion in the words; and therefore

Secondly, This firſt-borne of death ſay others, *is the Devill*, becauſe he was the author of death, he brought death into the world, for he brought ſinne into the world, he by temptation and *Adam* by hearkning to the temptation. The Apoſtle makes the derivation of death from *Adam*, (*Rom.* 5. 12.) *Death entred by one*, and we may ſafely derive its pedegree yet higher by one; for death entered *that one*, by the Devill.

Againe, The Devill may be called *the firſt-borne of death*, becauſe he hath the power of death in his hands: So the Apoſtle, *Heb.* 5. 14. *For as much then as the Children are partakers of fleſh and bloud, he alſo himſelfe likewiſe took part of the ſame, that thorough death he might deſtroy him that hath the power of death, that is, the Devill*; He that hath the power of death is the *firſt-borne of death*. The Devill hath the power of death, not as if the Devill could by his will cauſe men to dye, or paſſe a ſentence of death upon them; for this is too high a priviledge for the Devill, he hath no ſuch power of death; It is the ſole priviledge of God himſelfe to have this power of death. The power of death, and the power of life are committed to Chriſt, whom he will he ſlayes, and whom he will he makes alive. But the Devill is ſaid to have the power of death as Chriſt gives him a Commiſſion, armes him with a power to inflict death upon wicked men and unbeleevers; or he hath the power of death, not as a Judge, but as an Executioner; He is therefore called (*Revel.* 9. 11.) in the Hebrew *Abaddon*, and in the Greeke *Apollyon*, that is, *the Deſtroyer*, or, if you will, *the Executioner, the Hangman*. God puts the buſineſſe into his hand, therefore he it is that hath the power of death. Some of the Hebrewes ſay upon that place, that God doth ſet ſome ſpeciall evill Angel over ſome wicked men, he puts the power of death concerning them into his hand; and ſo he is the *firſt-borne of death*; but I ſhall not ſtay upon that.

Angelus mortis præpoſitus vel mortis princeps, cui a domino poteſtas data eſt homines interimendi. Merc:

Thirdly, Others by the *firſt borne of death*, conceive that we are to underſtand the diſeaſe which firſt ſeazeth upon the body before the man dyes; for death when it ſeazet upon the body, appeares

Primogenitus mortis eſt morbus gravisſimus. Rab: Joſ.

appeares firſt in a diſeaſe or a diſtemper, and ſo the diſeaſe is as it were the eldeſt ſonne of death. The diſeaſe being that which death ſends forth and neceſſarily followes, it is therefore called the *firſt-borne of death*; as it were death it ſelfe; for thoſe things which are neere accompliſhment, though they are not fully accompliſht, receive the name, title, or denomination of the thing accompliſhed. As a man contending with another, if we ſee he hath a great deale the better of him, though the other make reſiſtance, yet we ſay, he hath the victory over him: And as Chriſt himſelfe (*Joh.* 19. 30.) when he was alive upon the Croſſe, ſtrugling and ſtriving with the powers of darkneſſe about the deliverance of Man, cryes out, *it is finiſhed*, and yet the work was not then done, it was not finiſhed till he dyed indeed; but becauſe he ſaw he had the better of the day, and he was aſſured that he ſhould carry it through, therefore thus he ſpake before the worke was totally and compleatly finiſhed. So a diſeaſe, a malignant diſeaſe, a mortall diſeaſe, taking hold upon any man, may be call'd the *firſt-borne of death*; that is, ſuch a diſeaſe as death hath begotten; or you may call it death it ſelfe, becauſe death will certainly and ſuddainly follow.

Morbus graviſſimus, a quo mors abeſt proximè ex uſu ſcripturæ mors appellatur, quod enim parũ differt a forma perfecta illius ſibi nomen vendicare ſolet. Sanct:

Fourthly, The *firſt-borne of death*, ſay others is that trouble of minde, that anguiſh or ſorrow which death ſends as a harbinger to take up its lodging in the ſpirit of a wicked man; *The afflicting fore-thought of death, is a death, or the firſt-borne of death.*

Primogenitus mortis eſt mœror animi quem mors præmittit ut ſibi præparet hoſpitium. Cajet.

Fifthly, Some take *the firſt-borne of death*, to be an early death, or death in the flower and ſtrength of age.

Primogenita mors eſt, quæ naturalis ætatis prævenit finem. Aquin: Lyran:

Sixthly, The *firſt-borne of death*, is ſome unuſuall or extraordinary death; that is, looke upon that death which is moſt deadly, that death into which many deaths are collected, that death which is (as it were) an aggravation of all that is in death, this death is the *firſt-borne of death*: hence it is that the vulgar tranſlation reads, not, *the firſt-borne of death*, but *the firſt-borne death*; that is, whatſoever death is more deadly, and bitter, more cruell and painfull, that death, which among all the wayes of dying, carries away the preheminence, that death, which is the very ſtrength of death, and hath in it a double portion of dying, that's, *the firſt-borne of death*. And ſo *the firſt-borne of death*, is nothing elſe but a proverbiall ſpeech for an ex-

Primogenitus mortis eſt proverbiale dictũ, pro morte non vulgari ſed violenta & maxime Horrenda.

Primogenita mors. Vulg:

Primogenitus mortis eſt mors quæ præ aliis mortibus, tanquam fratribus, in enecando duplicem veluti & potiſſimam poteſtatem habet.

extraordinary death, for an extreame bitter death; For as it is among our children, there is the firſt-borne, the eldeſt, and then the younger, as they ſtand in their degree, but among them all, the firſt-borne is chiefe; ſo here, That death which among all other deaths is the chiefeſt, ſuch a death is the *firſt-borne of death*, and ſuch a death ſhall ſeaze upon the wicked man. And hence alſo Mr. *Broughton* (as I conceive) avoyding the letter of the Originall (which he ſeldome doth, yet here he doth it,) inſtead of *the firſt-borne of death*, ſaith, *a ſtrange death ſhall eate the branches of his body*. And wee finde in Scripture this uſage of the word applyed to others, in whom there is an eminency, or a high degree in any kinde, though not literally the firſt-borne, becauſe the firſt-borne hath the preheminence above the reſt of his Brethren; As *Jacob* ſaith of *Ruben*, his reall firſt-borne; *Thou art my might, and the beginning of my ſtrength, &c.* And the Law provided, that a double portion ſhould be given to the firſt borne, yea though he lay under ſome accidentall diſadvantages, (*Deut.* 21. 17.) *He ſhall acknowledg the Son of the hated for the firſt borne, by giving him a double portion of all that he hath*; though he were a ſon of a wife that he hated, yet this muſt not be pleaded as a bar to his priviledge. Though the mother was hated, yet the ſonne muſt be honoured. Where note (by the way) that he ſpeakes comparatively of hatred, that is, though ſhe were a wife whom her husband did not love with ſtrength of affection, yet if ſhe hath borne him his ſtrength, his firſt-borne, he muſt acknowledge his right, by giving him a double portion. According to this Analogy we are to underſtand the Prophet *Iſaiah* ſpeaking of the *firſt-borne of the poore*, (Ch. 14. 29, 30.) *Rejoyce not thou whole Paleſtina, becauſe the rod of him that ſmote thee is broken; for out of the Serpents roote ſhall come forth a Cockatrice, and his fruit ſhall be a fiery flying Serpent, and the firſt-borne of the poore ſhall feede, and the needy ſhall lye downe in ſafety.* The *firſt-borne of the poore*, is not to be interpreted of the eldeſt ſon of the poore, but by the firſt-borne of the poore, the Prophet meanes thoſe who were moſt poore, extreamely poore, thoſe who were ſo farre from having a double portion of worldly things, that they had no portion at all. Or they are called the *firſt-borne of the poore*, becauſe they had onely a double portion of want and poverty, or were oppreſſed under the very ſtrength of it.

Scriptura ob maxima primogenitorum præ aliis filiis privilegia vocare ſolet primogenitū quicquid in ſuo genere aliis antecellit. Bold:

Now, to ſhew that God would raiſe his Church, and lift her up, and give his afflicted people deliverance, He aſſures them, that *the firſt-borne of the poore*, that is, ſuch as were doubly poore, doubly afflicted, ſhould feed and be comforted. Thus, In the 12th of the *Hebrewes*, ver. 22, 23. Beleevers are all called the *Congregation of the firſt-borne*; *But yee are come to Mount Sion, and unto the Citie of the living God, the heavenly Jeruſalem, and to an innumerable company of Angels, and to the Aſſembly and Congregation of the firſt-borne, &c.*

Cætus ſanctorũ quos primitivos appellavit, non quod omnes primi natura ſoluerint matrum uteros ſed quia major honor primogenitis lege tribuebatur, eorũ præſtantiam ſignificavit, per hanc Appellationem. Theod: in 1 Coloſs.

Why *the firſt-borne*, not becauſe all beleevers, all Saints are elder brethren, or ſuch as were the firſt-borne of their parents; for the firſt-borne may be an unbeleever, and the younger may be a Saint, a beleever. But he calls them the *Congregation of the firſt-borne*, becauſe they ſhall all be dealt with as the *firſt-borne*, they ſhall all be lookt upon as the ſtrength of Chriſt, and all ſhall have a double portion, they ſhall all have that honour which the firſt-borne hath, a fullnes of excellency and dignity; hence their title, is, *the Congregation of the firſt-borne*.

So we are to underſtand that of the Apoſtle, (*Coll.* 1. 18.) where we finde two expreſſions, ſtanding directly oppoſite to this in the Text; he calls Chriſt *the firſt-borne from the dead*; *He is the head of the body the Church, he is the beginning, and the firſt-borne from the dead*; as *Bildad* here ſpeakes of the firſt-borne of death, or the firſt-borne death; So Chriſt is called (as it were) in way of oppoſition, *the firſt-borne from death*. Chriſt is called *the firſt-borne from death*, not onely becauſe he was the firſt that did ariſe to an immortall life, (ſome there were that did riſe before, as when Chriſt dyed the graves were opened, and ſome aroſe, but Chriſt was the firſt that did ariſe to an immortall life) and ſo he was (in a ſence) begotten and borne againe; there was an heavenly nativity in his reſurrection, therefore he is called the firſt borne from death, death gave him up, and was delivered of him for ever. Now (I ſay) Chriſt was not onely called the *firſt-borne from death*, (upon this account) but becauſe he was the chiefe, and (as it were) the exemplar and leader in the reſurrection, he was the higheſt in the reſurrection, and his reſurrection was moſt glorious. Thus he was *the firſt-borne from death*, he aroſe with the greateſt glory and prehemi-nence.

In

In the 15* verſe of the ſame Chapter, Chriſt is called *the image of the inviſible God, the firſt-borne of every creature*; that is, the higheſt, the fulleſt of glory among all creatures; for we are here to take heed of the ſence of the *Arrians*, and others that follow them, who take hold of this Scripture, where Chriſt is called *the firſt-borne of every creature*, as if the ſence were onely this, *that Chriſt is the chiefeſt creature* (though it be a truth, that according to his humane nature he is a creature, and ſo the chiefeſt creature, but they reſtraine it to the whole perſon, as if he were onely the chiefeſt of creature) and not God at all. For he is not onely in his humane nature the chiefeſt creature, but according to his divine nature, the beginning of all the creatures; ſo he is called (*Revel.* 3. 14.) *The beginning of the creation of God*, which we may explaine by, *the firſt-borne of every creature*, he is the beginning of the Creation of God, not *principium principiatum* onely, *the beginning begun*. Chriſt may be called the beginning of all the creation of God, becauſe God looked on him firſt: but alſo he is *principium principians*, the beginning of the creation, becauſe every creature had its beginning from him. Chriſt is the active beginning, or beginner of every creature; For as the Evangeliſt *John* gives it out (Ch: 1. ver. 2, 3.) *The ſame was in the beginning with God; All things were made by him, and without him was not any thing made that was made.* Againe, the Lord ſpeaking of *David* to the height in the Letter, and of Chriſt in the figure, ſaith, (*Pſal.* 89. 27.) *I will make him my firſt borne, higher then the Kings of the Earth*; that is, he ſhall be my chiefeſt, my higheſt, my onely one. Thus as the firſt-born among the living, or from the dead, ſtill denotes the choiceſt of thoſe who live, ſo the *firſt-borne of death*, is the chiefeſt, the higheſt, the ſtrongeſt death that any man dyes when he is gathered to the dead.

Laſtly, Some labour much to fix it upon a particular death, and would ſhew us what this firſt-borne of death, this moſt deadly death is; and upon debate, the vote caſts it upon famine; which ſome conceive alſo moſt proper to this place, in reference to the words before, *His ſtrength ſhall be hunger-bitten, deſtruction ſhall be ready at his ſide. The firſt-borne of death*; that is, (ſay they) *Famine*, the chiefeſt of deaths ſhall devoure his ſtrength, and make an end of him: For though wee

may ſay, there are as many deaths as there are diſeaſes and wayes to death, yet there are three great deaths, which doe as it were ſtrive for preheminence; firſt, Sword; ſecondly, Plague; and thirdly, Famine; theſe are, as it were, the *firſt three* among the Deſtroyers of mankinde: ſometimes in the Prophets God puts a fourth, and ſaith, *My foure ſore Judgements*; as if they were Judgements above all the reſt: and then I remember the *evill beaſt* comes among them; but ſword, peſtilence, and famine are the *firſt three*, and according to this opinion famine is put for the firſt of the three, the chiefeſt of the three, like the *Tachmonite* (2 *Sam.* 23.) I finde one Interpreter ſo confident of it, that he ſaith without all doubt by the *firſt-borne death*, he meanes famine, which is not an infirmitie or a diſeaſe tending to or giving us warning of the approach of death, but is it ſelfe a continued death, and the moſt bitter death. And indeed the Prophet *Jeremy* in his *Lamentations* ſeemes to give the preheminence to famine; *They that be ſlaine with the ſword, are better then they that are ſlaine with hunger; for theſe pine away, ſtricken through for want of the fruits of the field,* (Chap. 4. 9.)

Dubio procul illa primogenita mors eſt fames, quæ non eſt infirmitas vel morbus ſed continua mors, qua non datur amarior, &c. Bold:

But I rather take it of any ſort of death, as it is heightned and made grievous by circumſtances, then conclude or faſten it upon any one ſort of death; For as any kinde of ſinne may by circumſtances be ſo aggravated, and made ſo exceeding ſinfull, that it may juſtly deſerve to be ſtiled, *The firſt-borne of ſinne*; ſo likewiſe may any puniſhment or death, *which is the wages of ſin.*

Hence obſerve;

The Lord hath various degrees of Judgements, and of deaths, to powre out upon the wicked.

Some deaths are but like younger Brethren, others are like the firſt-borne. It is with puniſhments and judgements as it is with ſinnes, there is a difference in the degrees of them; though all ſinnes be of the ſame quality, yet all are not of the ſame quantitie; upon ſome ſinnes the ſinner layes out his ſtrength, and commits them with all his might, theſe may deſervedly be called the *firſt-borne of ſinne*, and ſuch ſinners the firſt-borne of ſinners; as *Polycarpus* anſwered *Marcion* the Hereticke when he came into his preſence, and asked him if he did not know him; *Yes*, ſaith he, *I know thee well to be the firſt-borne of Satan.* Now, I ſay,

ἐπιγινώσκω τὸν πρωτότοκον τοῦ σατανᾶ. *Euſeb. lib. 4. Eccl. Hiſt. c.* 13.

I ſay, as there are degrees in ſin and ſinners, among whom ſome are as the *firſt-borne*, ſo there are degrees in puniſhment; and therein lyes the exactnes of Juſtice to apportion and meaſure out to every one according to his ſinne, whether in practice or opinion. To give a like judgements upon all offenders, would be very unlike to Juſtice; And there would be much inequalitie in ſuch equalitie. The Lord tells *Babylon*, who was the firſt-borne of ſinners, (*Iſa.* 47. 9.) *Judgements ſhall come upon thee in their perfection*; perfect judgements are the portion of a perfect ſinner; where there is a compleatneſſe of wickedneſſe, there the compleatneſſe of wrath ſhall be powred out, even the firſt-borne of death.

Now, as the *firſt-borne* is our ſtrength, ſo (which is obſervable) 'tis added in the Text; *The firſt borne of death ſhall devoure his ſtrength.* Hence obſerve;

That all the power of man fayles before the meſſengers of the wrathfull power of God.

Strength ſhall goe forth to devoure ſtrength; Though ſinne be armed, though an aſſociation, or an hoaſt of ſinners be in Armes, and ſtand upon their guard, though the ſtrength of each one among them be *the ſtrength of ſtones, and his fleſh of braſſe*, as *Job* complained his was not (*Chap.* 6.) yet God can provide a judgement that ſhall devoure it all at a bit, and ſwallow it as a morſell, he can have *a firſt-borne* judgement to diſpatch the *firſt-borne*, the ſtrength of ſinners. The Prophet *Iſaiah* in a holy ſcorne invites all the enemies of the Church to joyn forces and councels, to put their ſtrength and their wit together: *Gather together on heapes, O yee people, and gird your ſelves.* (and againe he ſaith) *gird your ſelves.* Of all ſtrength, united ſtrength is the ſtrongeſt, united weakneſſe is very ſtrong, how ſtrong then is united ſtrength? Hence Politicians adviſe (*divide & impera*) divide your enemies if you would conquer them; but the Lord needs not take his enemies at an advantage, and therefore he ſaith; *Gather together, gird your ſelves, and yee ſhall be broken in pieces.* (Iſa. 8. 9.) Make your ſelves as ſtrong as you can, ſee if I cannot devoure your ſtrength. Doe your worſt againſt mee, and the beſt for your ſelves, yet all ſhall be brought to nought. Creatures may be dealt with, and kept out, but there is no forti-

fortifying againſt the Almighty. When the Lord comes to aſſault or batter, then all our ſtrong Holds, even our ſtrongeſt holds ſhall be, as the Prophet ſpeakes (*Nah.* 3. 12.) as the firſt ripe figs, which if they be ſhaken fall into the mouth of the eater; and by how much any man is the more confident, that his ſtrong hold, will hold out in the day of aſſault or batterie, by ſo much the ſooner ſhall it be rendred up or beaten downe, as it followes in the next verſe.

Verſ. 14. *And his confidence ſhall be rooted out of his Tabernacle, and it ſhall bring him to the King of terrours.*

As if he had ſaid, though this man was ſo ſtrong, that he grew confident, (ſtrong men are uſually confident) yet not onely his ſtrength, but, *his confidence ſhall be rooted out of his Tabernacle.*

בטח *ſignificat aliqua in re ſpes omnes poſitas habere & toto animo conquieſcere.*

His confidence.

The word ſignifies ſuch an aſſurance and acquieſcence of ſpirit, as puts a man out of doubt; A man of confidence hath no feare, either of danger or about ſucceſſe; He is not afraid that the danger will come, or that the ſucceſſe will not; he ſits downe ſecure and feeles not the leaſt paine of ſo much as one jealous thought; *Confidence is the mother of ſecurity, and the daughter of pride.*

His confidence ſhall be rooted out.

He doth not ſay, it ſhall be ſhaken, weakened, or much abated, but it ſhall be rooted out, or grub'd up. The wicked mans confidence is compar'd to a tree that takes roote, and ſpreads it ſelfe in the ground, that growes up and ſends forth goodly fruitfull branches; but when he hopes to devoure the fruit, *the firſt-borne of death devoures his ſtrength*, and his confidence ſhall be rooted out; to roote out, notes totall deſtruction.

Hence obſerve;

The worſt of men are apt to be confident of good things.

Such a one *Bildad* deſcribes in this Scripture, and yet he is full of confidence, *None have ſo great hopes, as they who have leaſt reaſon to have any.* Some wicked men have a plerophorie (as the Apoſtle ſpeakes) their ſayles are fild with confidence, they are

ſure

ſure of good things in this life, and of eternall life, they are high-built in hope, but they have no ground, no foundation for their hope. Theirs is a meere preſumption, who are full of ſinne, and yet full of hope; full of wickednes, and yet full of confidence; Saints who are full of holineſſe, are yet often full of feare; full of ſincerity, yet full of doubts; fancies of faith, are eaſily gotten, and as eaſily loſt. Many are high-flowne, who never knew what the laying of a good foundation meanes.

His confidence ſhall be rooted out.

Note;

Secondly, *The confidence of wicked men ſhall be deſtroyed totally; it is rooted out.* The confidence of a godly man may be ſhaken, and much unſetled: now he is well aſſured, and anon he queſtions all, but his confidence ſhall never be rooted out. (*Pſal.* 112. *v.* 10.) *The deſire of the wicked ſhall periſh*; That is, thoſe things that he is moſt deſirous of, his deſires live, yet they live as a puniſhment, not as a bleſſing, becauſe the thing he deſires, dyes; *His deſires ſhall periſh.*

As his deſires periſh, ſo his confidence ſhall. The thing that he was confident of periſheth, and at laſt confidence it ſelfe, both roote and branch, act and habit, is rooted out. *Solomon* (*Pro.* 10. 20.) by way of oppoſition ſets the one over againſt another; *The hopes of the righteous ſhall be glad*; That is, he ſhall ſee the thing he hopes for, or the thing he hopes for ſhall come to paſſe, this will make him glad; When the man who hopes is glad, then his hopes are ſaid to be glad; *but the expectation of the wicked ſhall periſh*; that is, the thing he expects ſhall periſh, and then his expectation ſhall periſh too, he is weary of expecting, he waites no longer. *Faith is the ſubſtance of things hoped for*; but he that hath no faith, how can his hope have any ſubſtance, *i.e.* He can have no true hope in the good of the promiſe, who hath no true faith in the truth of the promiſe. Unleſſe faith live, hope muſt needs give up the Ghoſt, or be as the giving up of the Ghoſt.

A godly mans hope failes not, becauſe his faith doth not; the thing he expects may faile, worldly things faile him often, and ſo may his preſent ſenſe of ſpiritualls, yet his expectation failes not: when nothing appeares to ſenſe, his hope is vigorous and his confidence retaines not onely life but ſtrength.

But

But when the ſence of what a carnall man would have, is loſt, his confidence is alſo loſt, when the one goes, the other ſtays not long behinde. If our confidence be rooted in the earth, 'tis no wonder, if it be rooted up. Where the wicked mans confidence ſpoken of in this Text was rooted, will appeare yet further from the next enquirie.

His confidence ſhall be rooted out.

Whence? from what ground, where was his confidence rooted? The text ſaith;

Out of his Tabernacle.

The Tabernacle undergoes here a threefold interpretation.

First, Some conceive that this Tabernacle is his body; He truſted much in his ſtrength, in the ſtrength of his body, as much as in any other ſtrength. Now (ſaith he) his confidence ſhall be rooted out of this Tabernacle; he thought he had ſuch ſtrength, ſuch a good conſtitution of body, that it would have ſtood like a Caſtle againſt all batteries; but it proved a Tabernacle, whoſe ſtakes are quickly pulled up. The body of man is compared in Scripture to a Tabernacle; And the Septuagint clearly adhere to this tranſlation, rendring it thus; *Health ſhall be broken off from his Tabernacle*; that is, his body ſhall decay. *Paul* (2 Corinth. 5. 4.) *Wee in this Tabernacle groane*; That is, in this body. *I ſhall ſhortly lay downe this Tabernacle*, ſaith *Peter*, (2 Epiſt. 1. 14.) that is, my body. The Lord Jeſus while he was in the world did but *tabernacle* with us a while; *The Word was made fleſh, and dwelt among us*, (Joh. 1. 14.) He dwelt amongſt us as in a Tabernacle.

Rumpatur de tabernaculo ſuo ſanitas. Sept:

The body is called a Tabernacle; firſt, becauſe it is weake; ſecondly, becauſe it is moveable: When a Tabernacle is reported for ſtrength or continuance, 'tis extraordinary. (*Iſa.* 33. 20.) *Looke upon Sion the Citie of our ſolemnities, thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle that cannot be removed, and the ſtakes thereof can never be taken away, neither ſhall any of the cords thereof be broken.* This is a ſtrange kinde of Tabernacle, this Tabernacle may goe for a houſe, yea 'tis better then any houſe, a Tabernacle that ſhall never be removed. The Prophet ſpeakes thus by way of oppoſition to common worldly Tabernacles;

nacles; Tabernacles were ordinarily removed and taken down, their ſtakes were ſoone puld up, and their cords broken. But *Sion* at laſt ſhall be ſuch a Tabernacle as ſhall not be removed. But how ſoone is the Tabernacle of mans body removed? the ſtakes thereof are eaſily taken away, and the cords thereof broken; There is no truſting to it for a day, yet the wicked man truſts to it, as if it were ſet up for Eternitie. Here's his confidence, he thinkes to live long, that his body ſhould hold out in all winds and weathers, but downe it ſhall, dye he muſt. *Let not the ſtrong man glory in his ſtrength, but let him that glorieth glory in the Lord.*

Secondly, By Tabernacle we may (according to Scripture) underſtand *The place of Worſhip*; ſo his confidence ſhall be rooted out of his Tabernacle, is as if it had been plainly ſaid, All the confidence (he may pretend to have very much) that he hath in God ſhall faile him; The wicked mans confidence growes ſtrong upon this conſideration, that he frequents the Tabernacle, that he goes to the publick worſhip, and applyes himſelfe to a bodily exerciſe in outward ordinances; Thus 'twas with the *Jewes* (*Jer.* 7. 3, 4.) their confidence was rooted in the Tabernacle, and at laſt it was rooted out of the Tabernacle; they cryed, *The Temple of the Lord, the Temple of the Lord are wee*; they thought to carry it againſt all, becauſe they were a Temple, a Tabernacle, and they had the pure inſtitutions of worſhip among them. In this they truſted and were rooted, when there was falſe ſwearing and lying among them, when they committed abomination againſt God, and dealt falſely with one another, yet then their confidence was in the Tabernacle. Some thinke *Bildad* aymes particularly at the Oratory or publick place of worſhip, which *Job* had formerly frequented, and in which he had a great name; With this his friend checkt and upbraided him, that now his confidence was rooted out of his Tabernacle. *Eliphaz* took him up thus in the 4th Chapter, *Is this thy feare and thy confidence?* thou buildeſt much upon thy religious attendance at the Tabernacle, that thou art a worſhipper, yet God hath rooted out thy confidence, and manifeſted that thy Religion is vaine. *Saints are planted in the houſe of God*, (Pſal. 92. 13.) they have a kinde of rooting there: but though the Tabernacle be a good rooting place,

yet we cannot roote firmely there, unleſſe we are rooted in Jeſus Chriſt. To roote in Tabernacle-worke, or in the bare uſe of ordinances, as if that would carry it, and commend us to God, when there is no heart-worke, when there is no looking to the power of godlineſſe, and to communion with Chriſt; what is this but building upon the ſand? Many come often to the Tabernacle, who are meere ſtrangers to Chriſt; they uſe pure ordinances, but are themſelves impure. Theſe may have a great name in the Tabernacle for a while, but God blots their names, and roots their hopes out of the Tabernacle, yea he puls them from the hornes of the Altar, or ſlayes them there, as *Solomon* gave commandement concerning *Joab*. *Many ſhall ſay, Lord, Lord, have we not prophecied in thy name, &c. To whom Chriſt will profeſſe, I never knew you, depart from me yee that worke iniquitie,* (Matth. 7. 22, 23.) That Text is this ſecond interpretation of the Text in hand, and ſpeakes to us fully what it is (in this ſence,) for any man to have his confidence rooted out of the Tabernacle.

Yet, thirdly, I conceive we are to expound this Scripture of a vulgar Tabernacle; and then *his confidence ſhall be rooted out of his Tabernacle*, is no more but this, it ſhall be rooted out of the place where he dwells; as if *Bildad* had ſaid, the wicked man hath a great deale of confidence in his outward ſtate and worldly proſperity, in the riches, honour, and greatnes of his houſe, yet all theſe ſhall fayle him; And then the act of truſting is put for the thing truſted unto; *His confidence*; that is, that which he confided in, ſhall be rooted out of his Tabernacle, he truſted in and boaſted of the multitude of his riches, when ſuddenly they made themſelves wings, and fled away.

Hence, note;

Firſt, *There is no aſſurance of earthly things.*

Confidence in that which periſheth in the uſing, muſt needs periſh when we come to uſe it.

Secondly, Obſerve;

Where a wicked mans greateſt confidences are, there his greateſt diſappointments are.

The world is his God, the earth is his hope, his Tabernacle

is

is his delight; As his Tabernacle is full of the creature, ſo he is full of confidence in his Tabernacle; There he lives, and there he loves, yet nothing can protect him from utter extirpation, when the wrath of God begins to dig about him; *His confidence ſhall be rooted up.*

This *Bildad* further aggravates in the laſt part of the verſe;

And it ſhall bring him to the King of terrours.

It ſhall bring him; what ſhall bring him? his broken confidence will doe it; when confidence is ſpoyl'd, man is amazed; This brings to the King of terrours.

And who is this King of terrours?

The King of terrours! a ſtrange title! we have heard and read of many titles given to the Kings of the earth, but rarely, if at all, of ſuch a one as this.

Who is this King of terrours?

This black Prince, or (as ſome tranſlate) Prince of clouds and darkneſſe, becauſe darkneſſe and clouds are full of terrour.

It was ſhewed before that ſome interpret the *firſt-borne of death*, to be the Devill, becauſe he hath the power of death. The ſame opinion concludes *The King of terrours* to be the Devill, or *Beelzebub* the Prince of Devills. As the Poets fabled *Pluto* King of thoſe infernall Territories.

Principem Dæmonum intelligit, ſicut poetæ plutonem regem inferni finxerunt. Rab: Sel:

The Scripture ſpeakes ſometimes poetically, yet alwayes holily and ſpiritually.

Scriptura aliquando poeticè loquitur. Merc:

Secondly, The King of terrours, is ſtrong and mighty terrour. As *the firſt-borne of death*, notes the moſt deadly death, ſo, *the King of terrours* according to that hebraiſme notes thoſe terrours which are moſt terrible. Such terrour as overcomes, ſubdues, and keepes downe all other terrours, and makes them as ſubjects to it, ſuch a terrour as is chiefeſt and greateſt among terrours, that is, the King of terrours.

Rex terrorum, videtur phraſi Hebraica dici maximus & potentiſſimus terror, qui inter cæteros principatum tenet. Pined:

This hebraiſme is frequent in Scripture, in the language whereof *a man of blouds* is a moſt cruel bloudy man, and *a man of deceits*, is a man exceeding deceitfull; and *a man of ſorrows* (as Chriſt is called *Iſa.* 53. 3.) is a man full of ſorrow; and *a woman of fornications*, is a woman extreamely immodeſt, and given up to uncleane deſires. Hence this generall rule, *That a*

Nomen ſubſtantivum genitivi caſus & numeri multitudinis junctum alteri ſubſtantivo ſingularis numeri vices gerit ſuperlativi. Bold:

ſubſtantive of the genitive caſe plurall, joyned with another ſubſtantive of the ſingular number, doth increaſe and aggravate the ſence, and ſtands in the place and force of the ſuperlative degree.

Againe, As becauſe of the excellency and preheminency of the firſt-borne; every thing which doth excell in any kinde, may be call'd the *firſt-borne*; ſo by the like proportion, becauſe of the eminency of a King, that which is great in any kinde, may be called *King*. In this ſence (*Job* 41.30.) the Whale is called *King over all the Children of pride*, becauſe he is a creature of a vaſt and mighty body, and is deſcribed *full of contempt*, and prouder then the proudeſt. (1 *Sam.* 25.36.) The feaſt that *Nabball* made is ſaid to be like the *feaſt of a King*, that is, a great feaſt. In that ſence, great terrour may ſuitably be called here, *the King of terrour*. Some labour much to place it upon a particular; and ſay, *the King of terrours* is death; and ſo according to legall proceeding, which was toucht at the beginning, wee have the wicked man now brought unto execution, *Deſtruction ſhall be ready at his ſide, it ſhall devoure the ſtrength of his skinne, the firſt-borne of death*, (a ſtrange way or kinde of death) *ſhall devoure his confidence, and roote it out of his tabernacle, and he ſhall be brought unto the King of terrours, to death it ſelfe*; there's an end of him. The Philoſopher (in this ſence) call'd death *the King of terrours*, when he called it *the moſt terrible of terrible things*; there we may reſt the interpretation of this Scripture, he ſhall bring him to the King of terrours, that is, to death, or to his laſt end.

Calcet ſuper eum quaſi rex, interitus. Vulg:

There is another reading which I finde much inſiſted upon by the Latine Tranſlator, who ſaith not as wee, *It ſhall bring him to the King of terrours*, but *terrour ſhall tread upon him as a King*, or, *deſtruction as a King ſhall tread and trample upon him*; and ſo it is an alluſion to thoſe Kings, Emperours, and great ones of the world, who prevailing over their enemies were wont to tread upon their necks; wee finde *Joſhua* commanding the people of *Iſrael* to tread upon the necks of the *Canaanitiſh* Kings, in token of the victory obtained over them, (*Joſh.* 10.22.) And as God in his providence gave them power to ſet their feete in triumph upon the necks of Kings, ſo it was a Cuſtome among the ancients, when victorious Princes led captived Princes in triumph, to lay them proſtrate on the ground, & tread upon their bodies,

Calcare aut calcare vincentis & triumphantis eſt.

or

or goe over their necks, in token of their totall overthrow and ſubjection. Thus (according to the preſent reading) death and deſtruction like a conquering King ſhall tread upon the wicked man. This hightens the ſence ſtill, to tread and trample upon another, is a note of abſolute Conqueſt. (*Pſal.* 91. 13.) *Thou ſhalt walke upon the Lyon and Aſpe, the young Lyon and Dragon ſhalt thou tread under thy feete*; Thou ſhalt tread upon them, not accidentally, as a man treades upon an Adder or a Serpent in the way: but his meaning is, thou ſhalt intentionally tread upon them like a Conquerour, thou ſhalt tread upon them to teſtifie thy dominion over them. So (*Luke* 10. 19.) when the Lord Jeſus gave that promiſe to his Diſciples that they ſhould doe great things, he ſaith, *And you ſhall* (ſaith he) *tread upon Serpents*, that is, you ſhall have power to overcome whatſoever may annoy you; ſerpentine power is all hurtfull power, whether literall or myſticall. As the Apoſtle aſſures all beleevers, (*Rom.* 16. 20.) *God ſhall tread downe Satan* (that old Serpent) *ſhortly under your feete*. Thus death or deſtruction ſhall tread upon the wicked like a King.

Mos erat apud imperatores conſtantinopolitanos ut captum hoſtem & humi diſtentum in illius cervices & collum inſultando conculcarent. Cedrenus.

Taking *this King of Terrours* for death; which interpretation I pitch upon.

Obſerve;

That, death is very terrible.

It is the *King of terrours*; It is very terrible under a threefold conſideration.

Firſt, It is terrible, if we conſider the Antecedents, the forerunners, or harbengers of death, which are paines, ſickneſſes and diſeaſes, theſe are terrible.

Secondly, It is terrible, if we conſider the nature of it; What is death? Death is a diſunion; all diſunions are troubleſome, and ſome are terrible. And as ſome diſunions are terrible, ſo thoſe are moſt terrible which rend that from us which is neereſt to us. The diſunion of neereſt friends, of a loving husband and wife, how grievous are they? Now death makes a diſunion of thoſe that are neerer then husband and wife, even of ſoule and body. Theſe are (as I may ſay) more then married together; Husband and wife are one fleſh, but ſoule and body are one perſon. This marriage-bond is broken by the violence of death.

And

And not onely is death a diſunion, but it is alſo a privation: every privation hath ſome terriblenes in it, but this is not an ordinary privation, this is a totall privation. Death is ſuch a privation, as from which there can be no returne according to nature, this makes it very terrible; and as it is a totall privation of life; ſo of all thoſe things which appertaine to life, all worldly riches, all worldly relations, all worldly comforts, all worldly honours are removed by death; it layes all low, it equalls the higheſt with the loweſt; *death is the greateſt Leveller*, as the Poet ſaith; death levells Scepters and plowſhares, it makes all alike.

Mors ſceptra ligonibus æquat.

Thirdly, There is a terribleneſſe in death in regard of the conſequents; rottennes and corruption conſume the dead, and darkneſſe covers them in the grave. Theſe naturall conſequents of death are terrible.

But death is yet more terrible if we ſtep beyond this naturall conſideration of it; This makes it terrible to Heathens, who lookt no further then the grave; but to looke on death as the fruit or wages of ſin, and as ſin is the ſting of death, this renders it moſt terrible. We may make a threefold gradation of the terribleneſſe of death.

Firſt, To godly men; ſecondly, to moral men, who live without any great wickedneſſe, yet ſtill in a ſtate of nature; thirdly, to wicked men, who have an awakened conſcience as well as a conſcience extreamely guilty.

Death is ſometimes a King of terrours, very terrible to the godly; though they have reaſon to look on death (in a ſence) as the King of Comforts, becauſe when they dye they enter upon the enjoyments of their higheſt comforts, yet, I ſay, death ſtrikes them with ſome terrour; eſpecially in two caſes.

Firſt, Death is terrible to a godly man, when his ſpirituall eſtate is unſetled; indeed when he ſees all cleere between God and him, then welcome death, there's no terrour in it, the paleneſſe of death pleaſeth him better then the pureſt beauty that ever he ſaw in the world: but when the ſoule cannot ſee an intereſt in Chriſt, when the conſcience is ravel'd, and the actings of faith ſtopt, then the heart is full of feare. He that is in a good eſtate, is not alwayes in ſight of it; This darkneſſe breeds doubtings; That which is not ſeene gives us no more comfort, then that which is not at all.

De non exiſtentibus & non apparentibus eadem eſt ratio.

Se-

Secondly, Death may be terrible, as a King of terrours to a godly man, not onely when his ſpirituall eſtate is unſetled, but alſo when his worldly eſtate is well ſetled, when he hath deeply engaged in the creature, and his earthly mountaine (as he apprehends) ſtands ſtrong. Some godly men have much in the world, and that may quickly have too much of them.) Now, if once we over reckon the creature, though but a little, and cleave, though but weakly, to the world as our friend, we ſhall reckon that as our enemy, which (as death cannot but doe) ſeparates us quite from the world. We may obſerve ſome who judge that their ſpirituall eſtate is very well bottom'd (they have no feares about it) and yet the feare of death takes hold upon them, becauſe their outward eſtate is ſo wel bottom'd; they are not much taken with the pleaſures of heaven, becauſe they live pleaſantly on the earth; it is their ſorrow to leave the world while they finde ſo much joy in it; and they are hungry after life, becauſe full of the things of this life. The Apoſtle ſpeakes of ſome (*Phil.* 3. 19.) *Whoſe end is deſtruction, and whoſe glory is in their ſhame*; But I may ſay of godly men, they ought to be aſhamed of this ſorrow, ſeeing their end is ſalvation. How diſhonourable is it, that they ſhould reach ſo greedily after a life, which they cannot hold, whoſe faith hath layd hold upon eternall life?

Secondly, To meere morall men, death is properly a King of terrour; they who cannot ſee any good in death, cannot but ſee it an evill to dye. Now it is impoſſible that they ſhould ſee any good (except the ſtop of preſent evills) in their own death, who are not ſpiritually acquainted with, and in ſome degree experimentally intereſſed in the death of Chriſt.

Thirdly, Death is moſt terrible to thoſe who though they have the knowledge of God, and outwardly profeſſe the Goſpel of Chriſt, yet walke contrary to it. Death is not halfe ſo terrible to a morall heathen, as to a wicked Chriſtian; their conſciences are convinced, they underſtand what death is, and what follows death. Heathens live ſo much in the darke, that they ſee little of that, which is the terrour of death. But enlightned Chriſtians (though continuing in the darknes of ſin) have heard and know that there is a Revelation of wrath from heaven againſt all unrighteouſneſſe. And that after death they

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muſt appear before the righteous God in Judgement. They have learned, that death cuts downe unbeleevers as fewel for the fire, that being carried out of the world, they are caſt to hell. And that as preſent death is the wages of ſin, ſo the greateſt part of that wages is payd in eternall death.

To cloſe this poynt, ſeeing death is the *King of terrours*, it ſhould be our ſtudy, as it is of our wiſdome, to make this *King of terrours*, a kinde of *King of comfort to us*. Many beleevers have attained to this. And there are many conſiderations held out in the Goſpel, which eaſe the paines of death, and ſet the ſoule above the terrour of it. Naturall men can ſay, *All muſt dye*, why ſhould any man feare that which is common to all men. The naturall man can ſay alſo, that many indure more paine while they live, then all the paines of death. Theſe poore ſhifts the naturall man can make to ſtifle the terrour of death. But a beleever moves upon higher principles. As

Firſt, That death cannot at all breake the bond of the Covenant between God and us; the Covenant is alive though we dye. (*Matth.* 22. 31, 32.) *I am the God of Abraham, the God of Iſaac, and the God of Jacob.* They were dead, when God ſpake this. Now ſaith Chriſt there; *God is not the God of the dead, but of the living*; for all are alive to him, even the dead are alive to him; as their ſoules are alive, ſo their bodies are as living bodies to him, and though rotting in their graves, he owns them as much as when flouriſhing in ſtately pallaces; The relation of God to *Abraham* was as ſtrong when he was dead as when he was alive; *I am the God of Abraham, the God of Iſaac, and the God of Jacob.*

Secondly, Though death breakes the union between ſoule and body, yet death cannot breake the union between the ſoule and Chriſt; This alſo out-lives death; For as when Chriſt dyed, death could not breake that hypoſtaticall union between the divine nature and the humane nature; though death diſunited the ſoule and the body of Chriſt, yet it did not diſunite God and man in Chriſt. So though death triumph over the naturall union of ſoule and body, it can never breake the myſticall union between Chriſt and the ſoule; the union between Chriſt God-man and a beleever is inviolable, therefore why ſhould they who beleeve feare death.

Thirdly,

Thirdly, The Apoſtle tells us plainly, that there is no terrour in death, while he aſſures us that the ſting of death is out; and if death have no ſting, it hath much honey for beleevers. Jeſus Chriſt our true *Sampſon* hath ſlaine this Lyon, and brought us a honey-combe out of the carkaſſe. Chriſt hath been the death of death for us, and why ſhould that have terror in it, which hath no life in it? Wee ſay the living Lyon is not ſo terrible as he is paynted, what terrour then is there in a dead or in a painted Lyon?

Fourthly, The Scripture often calls death *a ſleepe, a reſt*; And what terrour is there in reſt and ſleepe? what trouble in going to bed? And this ſleepe muſt needs be ſweet, becauſe it is ſleepe after labour, yea after ſore labour, as *Solomon* ſpeakes of the reſt of a labouring man.

Fifthly, As it puts a period to our worldly comforts, ſo to all our ſorrows, and we have no reaſon to be ſorry for that; It puts an end to our few dayes, and to our many troubles, and we have no reaſon to be troubled at that; And as it is an end of that ſorrow and trouble which ſin began, ſo it is a beginning of that happineſſe and joy which Grace begins, and ſhall never end; it is the privation of our looſable habits, but it occaſions the fruition of thoſe that ſhall never be loſt. It is the opening of the doore to eternitie, and therefore,

Sixthly, It is call'd *a going to God*, in whom we ſhall have an eternall injoyment. Death is often in the old Teſtament called *a going to our Fathers*, or, *a gathering to our Fathers*; but know that as death is a going and a gathering to our earthly Fathers; ſo it is a going to our God, and a gathering to our Father in heaven.

Seventhly, This may abate the terrour of death; It is a dying to live, as well as it is a dying from life: we dye from a life, and we dye to a life, and the life to which is better then that from which we dye. The Grave is our long home, but it is not our laſt home; we ſhall riſe againe and live for ever. As Chriſt argues (*Joh.* 12. 24.) concerning his death; *Except a corne of wheate fall into the ground and die, it remaines alone, but if it dye it brings forth fruit.* A man dyes as a Corne dyes, which dyes ſo as to ſpring out into a blade, and then to bring forth the eare, and at laſt full corne in the eare. Indeed if a man were to dye, and

there rot and never riſe more, this were terrible; but to dye onely to live, and to dye from a miſerable life that he may live a joyfull life, to dye as a graine of wheate dyes, to grow up in greater beauty then he had, yea in a glory that he never had, why ſhould there be any terrour in this? Though in it ſelfe conſidered, as alſo to wicked men, death be a King of terrors, yet all theſe conſiderations layd together, are enough and enough to perſwade the Saints to better thoughts of it, and that Chriſt the Prince of life and King of Comforts, hath depoſed this King of terrours; ſo that as ſin ſhall not, ſo death ſhall not have dominion over us: and though our fleſh cannot reſt in this hope, (in which Chriſt reſted) *that God will not ſuffer us to ſee corruption*, yet we may fully reſt in this hope, that *our fleſh ſhould be freed from corruption.*

Some heathen tyrants were wont to ſcorne Chriſtians, who beleeved a Reſurrection, when they fled to avoyd death and perſecution; *Why are you* (ſaid they) *ſo ſparing of a life, which* (you ſay) *will returne againe.* And indeed why ſhould we be ſparing of our lives, when we know we ſhall receive them againe with advantage? why ſhould we be afraid to let that goe which we cannot looſe?

For as we ſhould not be over-carefull to retaine that which we cannot keepe, nor ſpend many thoughts upon that which is gone with a thought; ſo we ſhould not be over-carefull to keepe that, which when we have parted with out of our own hands, we know how to commend to a ſafe hand, even to him who will as ſurely returne it ſafe into our hands, as he at firſt put it into our hands.

Thus *Bildad* brings *Job* to execution, and leaves him in the hand of *the King of terrours, death*, yet (as he conceives) miſery is not come upon him to the utmoſt. There is (as I may ſay) a divine fate attending the wicked man after death, his troubles dye not when himſelfe dyes; evill ſhall ſurvive him, and dwell in his family, when he is turned out of his dwelling; Though this evill man ſhall know his place no more, yet miſery ſhall know his place, and abide there too, as it followes, *It ſhall dwell in his Tabernacle, becauſe it is none of his, &c.*

Verſ.

Verſ. 15. *It ſhall dwell in his Tabernacle, &c.*

It ſhall] What ſhall? Who is this inhabitant, or this tenant? who lodges there? who is it? *It ſhall dwell.* There is neither perſon nor thing expreſt, and the conjectures are various in making out an Anſwer to this Queſtion, Who dwells there?

Firſt, The Text is read, not as if others ſhould dwell in his Tabernacle, but as if ſome of his ſhould dwell in the Tabernacle of others. So the Chaldy Paraphraſt, who finding the Hebrew word for *dwelling*, to be of the Feminine Gender, tells us, that 'tis the wife of that wicked man who was driven out of his dwelling, and at laſt taken hold off by the King of terrours; and ſo whereas we ſay, *It ſhall dwell in his Tabernacle, becauſe it is none of his*; He ſaith, *His wife ſhall dwell in a Tabernacle which is none of his.* And in compliance with this rendring, he expounds the words as an argument of that miſery which ſhould fall upon the familie of this wicked man; A miſery ſo great, that his wife ſhould not have a houſe of her own to dwell in, but be forced to dwell in a Tabernacle which was not his: that is, to be either as a ſervant, or at beſt but as a ſojourner in another mans houſe. It is an affliction for any man, when he dyes, to leave a wife, and not to leave her a roome of his own to live in.

Uxor ejus habitabit in tabernaculo non ſuo. Chald:

Secondly, The vulgar reading carries a good ſence, but departs too much from the originall. Thus; *His companions ſhall dwell in his Tabernacle.* Some expoſitors who favour that tranſlation, take no ſmall paines to fit this to the Text, and to finde out who are meant by theſe companions.

Habitent in tabernaculo ejus ſocii ejus. Vulg:

Some ſay, his friends, who were formerly his companions, they ſhall come to his Tabernacle, lamenting their loſſe, and mourning for him. But that's an honour rather then a judgement to the dead.

Others ſay, Theſe companions are the wormes, *Wormes ſhall dwell with him in the grave.* But that cannot be a ſpeciall matter of judgement neither, becauſe it is common to all mankinde; when any man dyes, wormes are his companions; or he may ſay (as *Job* ſayd, *Chap.* 17. 14.) *To the worme, thou art my mother and my ſiſter.*

Therefore, thirdly, It is concluded, that by his companions are meant ſuch as ſometimes dwelt about him, or neere him: Thoſe neighbours, whom he living had oppreſſed, and wronged, vexed, and expulſed out of their dwellings, even they ſhall come when he is dead, and take poſſeſſion of his dwelling, they ſhall enter upon all. Mr. *Calvins* tranſlation comes neare this explication; *He that is none of his ſhall dwell in his tent*; He joynes thoſe words which we ſet laſt, (and render, *Becauſe it is none of his*) to the firſt part of the verſe, and gives them not as a reaſon why evill ſhould dwell in his houſe, but as a deſcription of that perſon, who ſhould dwell in his houſe; *He that is none of his ſhall dwell in his tents*; that is, the man that had nothing to doe with him, or was a meere ſtranger to him, ſhall come and dwell in his tent. As if he had ſaid; *Neither his wife, nor his children, nor any of his kindred ſhall poſſeſſe what he hath purchaſed, ſtrangers ſhall take it, and divide it among themſelves; he that is none of his ſhall dwell in his tent.* And that's the judgement threatned, (*Deut.* 28. 30, 31.) *Thou ſhalt build houſes, and ſhalt not dwell therein; thou ſhalt plant vineyards, and not gather the grapes thereof; thine oxe ſhall be ſlaine before thine eyes, and thou ſhalt not eate thereof.* It is a great evill when he that is none of ours, that is, a meere ſtranger dwells in our tents, and eats up thoſe good things, which we provide for our ſelves and families. Thus the Lord tells the Inhabitant of *Mareſhah*, that hee will bring them an heire, (*Mic.* 1. 15.) and who was this? not one of their bloud and linage, but a ſtranger, the *Aſſyrian* ſhould be their heire, and make himſelfe Lord by the ſword of all their poſſeſſions.

Secondly; We may carry the interpretation more generally. For ſeeing that the puniſhment of a wicked man after death is here deſcribed, the meaning appeares thus; *It ſhall dwell*, &c. That is, *deſtruction or miſery ſhall dwell in his houſe.* We reade before, *Deſtruction ſhall be readie at his ſide*; now, *It ſhall dwell in his houſe.* As if he had ſaid; the deſtruction and miſery I ſpeake of, ſhall not onely be perſonall, and fall upon the wicked man himſelfe; but it ſhall be, as it were, hereditary, it ſhall deſcend and fall upon the head of all thoſe that belong to him; miſery ſhall inhabit his faire Pallaces.

Habitabit in tentorio ejus cunctarum rerum interitus. Theod:

Another keeping this way of interpretation, fixeth it thus; *Feare, or the King of terrour, ſhall dwell in his Tabernacle.* But whe-

Habitabit in tentorio ejus timor. Vatab:

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ther we ſay, *deſtruction*, or *feare*, ſhall dwell there, it matters little; for the difference is not conſiderable betweene theſe inhabitants, the one being the iſſue or conſequent of the other.

A third ſaith; *Want ſhall dwell in his Tabernacle*; *nothing*, or *have-nothing* ſhall dwell in his Tabernacle; which is made out by reading the words, *Mibili lo*, for a nominative caſe, *Mibili lo* ſhall dwell in his Tabernacle, that is, *Want*, or, *nothing to him*; he ſhall have nothing remaining in his Tabernacle; when his perſon is gone, his eſtate ſhall be gone too; nothing ſhall dwell there; his houſe ſhall be full of want, repleniſhed with emptineſſe; ſcarcitie ſhall be the furniture of this mans habitation; his houſe ſhall be (according to that deſcription of the earth, before the Lord put that rude heape into this exquiſit method) *without forme and voyd*; emptineſſe and confuſion ſhall lodge in his houſe for ever.

Nobis videtur מבלי לו *pro nominativo eſſe. Græce ſic aptius reddi poteſt,* οἰκήσει ἐν τῇ σκηνῇ αὐτοῦ τὸ μηδὲν αὐτοῦ; ὑπαρξις Χαὶν *vel ut Theodotio reddit,* ἀπαρξία, ἐπιμιξία. Coc. *Habitat in tentorio ejus nihil habere. Habitabitur a fera aliqua & beſtia ſanguinaria.*

Laſtly; *It ſhall dwell*; That is, (as ſome conceive) ſome wild beaſt, or noyſome creatures ſhall dwell in his Tabernacle; *When one beaſt is out, many other beaſts ſhall come in*; It ſhall be dwelt in by Satyres and Serpents, &c. And this is very conſonant to other Scriptures. For we finde it threatned as a judgement upon wicked places, that the wicked being thruſt out, wild beaſts ſhould ſucceed them, and hatefull birds make their neſts, where men of ſuch hatefull conditions neſted. (*Iſa.* 13. 19,20,21,22.) *Babylon ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation; neither ſhall the Arabian pitch tent there, neither ſhall the Shepheards make their fold there. But wild beaſts of the deſert ſhall lie there, and their houſes ſhall be full of dolefull creatures, and Owles ſhall dwell there, and Satyrs ſhall dance there. And the wild beaſts of the Iſlands ſhall cry in their deſolate houſes, and Dragons in their pleaſant pallaces, and her time is neare to come, and her dayes ſhall not be prolonged.*

Againe, *Iſa.* 34.11. *&c. The Cormorant, and the Bitterne ſhall poſſeſſe it, the Owl alſo and the Raven ſhall dwell in it, and he ſhall ſtretch out upon it the line of confuſion, and the ſtones of emptineſſe. And thornes ſhall come up in her Palaces, nettles and brambles in the fortreſſes thereof, and it ſhall be an habitation for Dragons, and a Court for Owls. The wild beaſts of the deſert ſhall alſo meet with the wild beaſts of the Iſland, and the Satyr ſhall cry to his fellow, the Shrichowl alſo ſhall reſt there, and finde for her ſelfe a place of reſt. There ſhall the*

great

great Owl make her neſt, and lay and hatch, and gather under her ſhadow: there ſhall the Vultures alſo be gathered, every one with her mate. See how large the Spirit of God is in deſcribing theſe uncouth Inhabitants. When wicked men are gone, then wild beaſts, Owls and Satyrs, whatſoever can be afflictive, or unwelcome to the ſpirit of man, is ſent in to take up its lodgings and gueſt it in the houſes of that ſinfull generation.

I finde a learned Commentator, who collects this from the latter part of this clauſe, from *Mibili lo*, which we render, *Becauſe it is none of his:* he finds theſe wild beaſts in that expreſſion, and therefore he doth not take the word *Mibili*, for an adverb negative, as we doe, but for a noune, ſignifying *corruption*, or *putrifaction*, from the Hebrew word *Balah* to decay or wax old. So the word is uſed (*Iſai.* 38. 17.) *from the pit of* (*Beli,*) *deſtruction, or corruption.* Thus ſome render that in the 6th Chapter of this Booke, ver. 6. *Can that which is unſavoury be eaten without ſalt?* Mibili, *Can that which is unſavoury through the corruption of ſalt*, or which having been ſalted is now corrupted, (can that) *be eaten?* as was ſhewed upon the place. Now taking that tranſlation, here is a plaine deſcription of noyſome creatures, or vermine, dwelling in the wicked mans houſe. As if to the queſtion, *Who ſhall dwell there?* This anſwer were returned; There ſhall dwell in his Tabernacle, whatſoever is engendred of corruption, or filthineſſe, whatſoever derives its pedegree from, or is the offſpring of any naſtines or uncleanenes, adhering to and remaining in his Tabernacle, this is the Tribe that ſhall dwell there. As if he had ſaid; *When he is gone out of his houſe, the ſtinke, corruption, and filth that he left behinde him, ſhall breed filthy creatures, naſty mouſters enow to inhabite his Tabernacle; we know many noyſome creatures proceed from putrifaction, ſuch as are mice, rats, and ſpiders,* as Naturaliſts obſerve, and experience teacheth.

Non ſumo vocem בלי *Beli, pro negatione, ſeu particula* non, *aut abſq; ut fere omnes ſumunt, ſed pro nomine, quod corruptionem macrorem, &c. ſignificat, a verbo* בלה *quod eſt veterascere, putrefieri.* Bold:

Thus we ſee what varietie of conjecture there is about the antecedent of this word, who are the tenants of this wicked mans houſe when he is ejected. If we follow our tranſlation, that leads us to the third interpretation before given; *It*, that is, deſtruction, or want ſhall dwell in his Tabernacle.

Obſerve hence;

The

The wrath of God dwells in the houſe, and upon the eſtate of a wicked man, when he is caſt out of it, dead, and gone.

That's the ſcope of the verſe; and theſe various interpretations meet in this one ſence, that there is a wrath abiding in this wicked mans houſe. Whether his companions, ſuch as were none of his, ſtrangers dwell in it; or feare and deſtruction dwell in it, or wild beaſts dwell in it, or vermine dwell in it, whoſoever of theſe are the tenants, and poſſeſſors of his houſe after him: this is the meaning; that the wrath of God dwells there. As Chriſt ſpeaks of unbeleevers; *He that beleeveth not is condemned alreadie, and the wrath of God abides upon him*, Joh. 3. It dwels with or inhabits him; it is an abiding wrath. So, here; *It ſhall dwell.* He doth not ſay, ſome evill ſhall fall upon his habitation; ſome evill ſhall happen to him: but he uſeth a word that notes the perpetuitie of it, *It ſhall dwell.* It ſhall not come, and lodge for a night, or ſojourne for a weeke, or a moneth; but there it ſhall dwell, it ſhall be an inhabitant; wrath ſhall continue upon it.

As bleſſings abide upon the Tabernacles and dwellings of the people of God; they doe not onely happen in ſometimes, but they take up their abode in them. *The houſes of the Saints are the dwelling places, or the abiding places of mercy.* Mercy hath no where elſe to reſt, but in ſuch houſes and hearts. So deſtruction, and wrath, wild beaſts, and whatſoever diſcovers it ſelfe in a way of judgement, is the portion of evill men while they live, and ſhall take poſſeſſion of their houſes when they dye. When their bodies are paſt feeling, their eſtates, poſſeſſions and families ſhall feele the wrath of God. *It ſhall dwell in his Tabernacle.*

Becauſe it is none of his.

There are diverſe tranſlations of this clauſe. I ſhall touch onely upon three.

Propter non ei. *Reg:* Ex non ei. *Cajet:* Non exiſtente in eo. *Pagn:* Qui non eſt. *Vulg:*

Firſt, Some render it, *who is not*; Thus the vulgar; *His companions ſhall dwell in his Tabernacle; who is not.* And ſo the words are a deſcription of man, vile and baſe. For as either things which are low in the eſteeme of men, are ſaid not to be, (1 *Cor.* 1. 28.) God uſeth *things which are not, to bring to nought thoſe things which are.* Now, I ſay, as baſe things are ſaid *not to be,*

be, so are base men: and then the Tabernacle of him *who is not*, is the Tabernacle of a vile person. Or it is a description of one who is dead. Death is often noted in Scripture by *a not being*: *Jer.* 31. *Rachel weeping for her children, because they are not, would not be comforted*, Revel. 17. 8. *The beast which was, and is not*; That is, who is dead and gone, his power is broken. So, *Exek.* 28. 19. *Thou shalt be a terrour, and never shalt thou be any more*; That is, thou shalt dye.

Non ei amplius deseruiet suum tabernaculum. Pined:

Secondly, Thus; It shall dwell in his Tabernacle, *because it shall no more be to him*; That is, his Tabernacle shall no more be for his use or habitation, therefore destruction or wild beasts may dwell in it, or take it up.

Eo, quod non sit ipsius. Vatabl: מבלי *sæpè causam subindicat, ut min sit ex. q. d.* ex eo, quod non est ipsius. *Non est ipsius, quia illud rapuit, i. e. rapto construxit.* Merc: *Significat meritò impij domum ad alienos transituram, quod ipse illam non suis sumptibus, sed alienis dispendiis ædificarit.*

A third, renders as we; or we from him; *because it is none of his*. The negative particle, is also causall. And then the sence is this; It shall dwell in his Tabernacle, *because it is none of his*; That is, he never got it honestly. So our late Annotators give the sence: He did not come truly by it. This exposition is cleare, as giving an account why judgement dwels in a wicked mans house when he dyes, even *because it is none of his*. It was unduly gotten, and unjustly kept. So, here is a correction, he calls it *his Tabernacle*, in the former part of the verse; but now he saith, *It is none of his*. For this Tabernacle was set up by oppression, bribery, and injustice, and so maintained. He built his house by unrighteousnesse, and now he is gone, nothing shall dwell in it but misery and judgement. When the earthly house of his personall Tabernacle shall be dissolved, the Tabernacle wherein his person housed, shall be left utterly destitute.

Hence observe; First,

That which a man gets unjustly, is none of his, he hath no right to it.

Man hath no right to possesse that which he hath obtained unrighteously. The Apostle speaking to the Church of the *Thessalonians*, (2 *Thes* 3. 12.) directs all in their callings to be diligent, and laborious; and why? if a man be idle, and negligent, and will not take paines in his calling, all the bread he eats he steales, it is *none of his*: therefore he addes; *We command, and exhort you, by the Lord Jesus Christ, that with quietnesse he worke, and eat his own bread*: they who doe not worke, eat the bread of other

other men; that is, the bread to which they have no title: as our ſweat and labour are the beſt ſauce to our meate, ſo the price which we muſt lay downe for it, elſe, it is none of ours. Indeed a man may be unable to worke, much more to ſweat for his bread, and yet the bread which he eats may be his own. Such a one hath a right to every mans bread, and every man is bound in that caſe to relieve him. 'Tis Idlenes, not inabilitie, which is the theefe. But he that hath abilitie to labour in his calling, and is idle, all the bread which he eats is ſtollen, 'tis none of his own. Hence we may inferre, if a man meerly upon his idlenes may be ſaid to ſteale all the bread he eats, as having no right to it, much more that bread is not his own, that is wrung out of the hands, and pulled out of the teeth of others. That which is gotten by grinding the faces of the poore, or by doing wrong to the rich, this bread is not our own; Houſes and Lands ſo gotten, are not our own. That which is juſtly gotten is a gift from God, but that which is gotten unjuſtly, is ſtolne from men. Deceiving is theeving.

Secondly, obſerve;

That which is unjuſtly gotten, ſhall not be kept.

All worldly things periſh with the uſing, but ſuch worldly things uſually periſh before we or ours can uſe them. Hence we have that dreadfull ſentence, (*Jer.* 22. 3.) *Woe to him that buildeth his houſe by unrighteouſneſſe, and his chambers by robberie, that uſeth his neighbours ſervice without wages, and giveth him not for his worke; that ſaith, I will build me a wide houſe, and large chambers, &c.* This woe doth not onely belong to thoſe who build houſes by that which they get unrighteouſly, but it belongs to all who have any thing in their houſes which is gotten unrighteouſly. Houſe is not taken ſtrictly for the dwelling place, (though that be a truth) but any thing that a man poſſeſſeth, or enjoyeth, or is part of his inheritance, is his houſe. *Woe to him that builds a houſe by unrighteouſneſſe.* Why? what woe ſhall be upon him? This ſhall be his woe, himſelfe ſhall not long inhabit the houſe which he hath built, and the wrath of God ſhall inhabit it long when he is out of it; deſtruction *ſhall dwell there, becauſe it is none of his.*

Bildad goes further to ſhew the miſery of this man. Not one-

ly ſhall deſtruction and miſery dwell there, becauſe the houſe is none of his; but

Brimſtone ſhall be ſcattered upon his habitation.

As if he had ſaid, either the eſtate of a wicked man ſhall be conveyed over to, and poſſeſſed by ſtrangers; or if not, yet it ſhall periſh, it ſhall be conſumed as with fire, and brimſtone, from heaven; *Brimſtone ſhall be ſcattered upon his habitation.* Theſe laſt words of the Allegory, ſhew the extreamitie, the utmoſt of the judgement; *Brimſtone* is a dreadfull word, it hath a ſavour of hell in it, the ſavour of eternall death in it; *Brimſtone ſhall be ſcattered.* And it is conceived, that *Bildad* in this, either intimates the manner of that judgement which God ſent upon *Job* in the firſt Chapter, when the fire of God fell from heaven, and conſumed his ſheepe. Fire from heaven is a ſulphurious fire; Here *Bildad* ſeemes to ſay; *Thou art the man*; on thy habitation brimſtone was ſcattered: thy flocks of ſheepe were burnt with fire from heaven.

Non dubium quin in Jobum contorqueat cujus facultatum pars igni cælitus delapſo conſumpta fuit. Merc:

Or, That, he in this mindes *Job* of the terrible judgement of God upon *Sodome*, and *Gomorrah*, of which we read (*Gen.* 19. 24.) whom God conſumed from heaven by raining downe brimſtone upon them; *Brimſtone was ſcattered upon their habitation.* So the meaning is; The dwelling of this wicked man, ſhall either paſſe away to others, or miſery ſhall dwell in it, or it ſhall be utterly conſumed by fire; *Brimſtone ſhall be ſcattered upon his habitation.*

It is very frequent in Scripture, when any great judgement is ſpoken of, to allude to the dealing of God with *Sodome*, and *Gomorrah*, in ſcattering fire, and brimſtone. *Deut.* 29. 23. *The whole land thereof is brimſtone, and ſalt, and burning, that is not ſowen, nor beareth, nor any graſſe groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath.* Pſal. 11. 6. *He ſhall raine downe upon the wicked, fire and brimſtone, this ſhall be the portion of his cup.* *Ezek.* 38. 22. *Iſa.* 34. 9. *Iſa.* 13. 9. *Jerem.* 49. 18. In all theſe you ſhall finde an alluſion ſtill made to the conſumption of *Sodom* and *Gomorrah*. When God threatneth to bring a totall conſumption upon a people, and to deſtroy them utterly from the face of the earth; then (ſaith he) *I will do to you as I did to Sodom, and Gomorrah*;

Gomorrah; that is, according to the Text, *ſcatter brimſtone upon your habitations.*

Secondly, The *ſcattering of brimſtone* is conceived by others, to note that ſpeciall judgement, *Barrennes*, his beautifull habitation, (ſo the word ſignifies) or (as we may extend it) all his poſſeſſions, his fruitfull feilds and paſtures, his goodly hills mountaines, all theſe beautifull things, ſhall be as if brimſtone had been ſcattered upon them; that is, they ſhall be barren, God ſhall ſtrike them with barrennes, and they ſhall bring forth no fruit at all. (*Deut.* 29. 23.) Brimſtone and barrennes goe together; *The whole land thereof is brimſtone, and ſalt, and burning, it is not ſowen, nor beareth, nor any graſſe groweth therein*; ſo the ſcattering of brimſtone is of the ſame ſignification as *ſowing with ſalt*, Judg. 9. 45. For no ſooner had he ſpoken of brimſtone and ſalt, but preſently addes, *it is not ſowen, nor graſſe groweth therein*: as if he had ſaid, it ſhall be deſolate and uninhabited. The Land of *Sodom*, and *Gomorrah* (*Gen.* 14.) was like *Eden*, the Garden of God; but as ſoone as God had ſcattered brimſtone upon it, it was like a deſolate wilderneſſe, or fruitleſſe deſert. The apples of *Sodom* are a proverb, to this day, for fruitleſſe fruit, or a ſhew onely of fruit. No fruit (ſay ſome) growes there to ripenes or perfection. Or if brimſtone ſpeake not barrennes in generall, yet (as others reſtraine it,) barrennes as to him and his, who was thus caſt out of his poſſeſſion. The land of a wicked man may beare fruit, and yet be as fruitleſſe to him, and his, as if it were ſowed with brimſtone inſtead of corne; he ſhall never have the crop, or harveſt, or revenue of it, he ſhall never eat of the fruit of it, though others doe, and though poſſibly it continue as fertile, and be improved as much as ever. A land flouriſhing with milke and honey to others, may be to former ownnes as a land *whoſe ſtreames are turned into pitch, and the duſt thereof into brimſtone*, as the Prophet ſpeaks, (*Iſa.* 34. 9.)

Sulphur eſt ſymbolum ſterilitatis.

Salſugo, quia ſal exugit omnem terræ ſuccum.

Thirdly, Others conjecture, that this ſcattering of brimſtone implyes onely that his houſe ſhould never be inhabited any more, becauſe brimſtone is of ſuch an ill ſavour, that it drives away both man and beaſt.

Fourthly, That it is a deſcription of that mourning or of thoſe terrible cryes and lamentions which ſhould be made for

him at his funerals. Some of the ancients obſerve, that it was a cuſtome in times of extreame mourning, to ſcatter brimſtone, and things of ill ſavour, to afflict the ſmell, as it is to weare blacke Garments to afflict the ſight. Or the reaſon of ſcattering brimſtone at his buriall, may rather be given as an argument of his diſhonour, he being a man whoſe very memory did ſtinke. And therefore whereas ſweet ſpices and odours are properly burnt at the funeralls of ſuch whoſe names and memorialls are as a box of ſweet oyntment powred out, this mans Tabernacle (after he is dead,) ſhall be perfumed with brimſtone; while he breathed in it, though his manners left an ill ſavour there, yet he tooke care to keepe it ſweet, but when he hath breathed his laſt, then (according to that which is ſpoken, *Iſa.* 3. 24. of the proud woman of *Iſrael*) *It ſhall come to paſſe, that inſtead of a ſweet ſmell, there ſhall be a ſtinke.* As he lived wickedly, and died miſerably, ſo he ſhall be buried ignominiouſly.

Eſt circumlocutio luctus domeſticorum in obitu patris familias odores tetros & fœtidos adhibentium in ſignum mœroris ſicut etiam nigræ veſtes ſumuntur a lugentibus. Aquin:

Ad extremam funeris ignominiam pertinet: cum enim in funere divitis aromata cremarentur, hic ſuccedit teterimus ſulphuris fœtor. Cajet:

Poſtquam cauſa cognita ab illo adjudicata ſunt bona imminuntur lictores ad incendendas ædes ejusin facti perpetuam memoriam. Jun:

But I rather take the former interpretation, that this *ſcattering of brimſtone*, either notes the extremitie of the judgement in generall. Or in particular, that barrennes ſhall be the portion of his poſteritie, when once the wrath of God hath ſeized on and ſwept him away. And ſo it gives a ſutable cloſe to this third Allegorie of the wicked man, proſecuted in a legal way, to whoſe doome or ſentence this is added, that his houſe ſhall be puld downe, or conſumed with fire, that nothing may remaine of him, but a perpetuall execration of his name and wayes. Hence obſerve;

God hath judgements of all ſorts and ſizes for wicked men.

He hath *Sodomes*-judgements, ſuch judgements as were powred upon *Sodom*, for high offenders, for *Sodom*-like ſinners; He hath not ſpent all his fire and brimſtone upon that Citie; *brimſtone ſhall yet be ſcattered upon the habitation of the wicked.* And this notes:

Firſt, The ſuddenneſſe of the judgement. The *Sodomites* were ſurprized, when deſtroyed; they expected it not; *The Sun roſe upon Sodom*, ſaith the Text, there was not a cloud threatning raine, they did not ſuſpect a ſhower of water, much leſſe did they ſee a cloud or ſuſpect a ſhower of fire and brimſtone, when God deſtroyed them.

Secondly,

Secondly, It notes the unavoydableneſſe of it; for who is able to withſtand burning brimſtone, or to withdraw from that calamitie, which drops from heaven. Our houſes may ſhelter us when it raines water, but when it raines fire, our houſes are no ſhelter.

Thirdly, It ſhews the immediatneſſe of the judgement; The text ſaith onely, that *brimſtone ſhall be ſcattered*, but by whom, it ſaith not; if no hand of man appeare againſt the wicked God will; when none can deale with them, God can. God onely appeared in the deſtruction of *Sodom*, and *Gomorrah*. All creatures are as ready at Gods call for the ſervices of wrath and vengeance, as of mercy and ſalvation. If he doe but hold up his finger, fire and brimſtone are at hand to conſume, as ſhowers of raine to comfort the habitations of the world. Thus much of the third Allegory contained in theſe five verſes. The wicked man was firſt apprehended by the meſſengers of death, and then brought to death that King of terrours; being dead, his goods are confiſcate, others enter upon his eſtate, and brimſtone is ſcattered on his habitation. Here's compleat wrath and judgement in perfection.

Verſ. 16. *His roots ſhall be dried up beneath, and above ſhall his branches be cut off.*

This is the 4th Allegorie, taken from a tree. Men are often in Scripture compared to trees; all ſorts of men, good men, bad men are ſo compared. Good men are compared to trees flouriſhing by the river ſide, (*Pſal.* 1.) Wicked men are alſo compared to flouriſhing trees, but with this difference, they flouriſh onely for a while; but godly men are as trees that flouriſh continually, (*Pſal.* 92. 14.) *They ſhall ſtill bring forth fruit in old age.*

In this text the wicked man is compared to a tree; and he is compared to a flouriſhing tree, he hath both root, and branches, yet he is neere declining, yea he is not farre from deſtroying.

His root ſhall be dried up beneath.

He had a root; what was his root? The roote of this wicked man, may be taken two wayes.

Firſt,

Firſt, For thoſe ſecret counſels, purpoſes, and deſignes which he layes for himſelfe, theſe are to a man as his roots. A mans eſtate and affaires are ſetled and faſtned by counſel, as a tree is by the roots: the root alſo which maintaines and feeds his affaires and deſignes is counſel. So ſome interpret this place, *his root ſhall be dried up*; That is, his counſels, his underground plots and projects which he laid deep, and low, quite out of ſight, as the root of a tree is, theſe God will dry up, he ſhall ſee them come to nothing.

Secondly, By the *roots* in this Allegory we may underſtand more generally any thing by which this wicked man thought himſelfe ſtrong, or ſecure. For that is the uſe of a root. A root to a tree is as the foundation is to a houſe, the ſtrength of it. His root is whatſoever may ſtrengthen, and hold him faſt, whatſoever may keepe him in his ſtate, and greatnes. Thus not onely his contrivances, and counſels, but his riches, and relations, his correſpondencies, & allies, whatſoever we may put the notion of ſtrength upon, all that is his root, by that he is upheld, and by that moyſture is ſent forth into all his branches. But there ſhall come rooters to his root, they ſhall grub, & ſtock him up, they ſhall take that from him in which his ſtrength lay, and from which his enlivening moyſture came.

And above his branches ſhall be cut off.

The word that we tranſlate *branch*, ſignifies, a crop or a harveſt; the fruit of a tree is the crop of it. You ſee compleat miſery in this Allegory, *root and branch*, is all that a tree hath; and to be cut off roote and branch, is to be utterly cut off. If the roote be dryed up, though the branches be not cut off, yet the tree withers and dyes. Or if the root be not dryed up, yet if all the branches be cut off, theres no beauty in it, nor can it bring forth any fruit; A tree beares not at the ſtock, but at the branches; 'tis but a ſtump if the branches be cut off.

But take it, as here, in both, and then the judgement is univerſall; what hath a tree left, when it hath loſt, both root and branches. (*Mal.* 4. 1.) *Behold the day commeth that ſhall burne as an Oven, and all the proud, and all that doe wickedly ſhall be ſtubble, the day comes that ſhall burne them up, ſaith the Lord of Hoſts, it ſhall leave them neither root nor branch*; That is, it ſhall totally conſume

ſume them. As it ſpeakes perfect mercy when both roote and branch proſper. (2 *King.* 19. 30.) *And that remnant that ſhall eſcape of the houſe of Judah ſhall againe take root downward, and beare fruit upward*; So it ſhewes the compleatneſſe of a judgement, when there ſhall be neither roote nor branch. The branches of man, are whatſoever man puts forth, to ſhew his excellency or vertues, his pompe or ſplendour by. Some interpret *branches* for *children*. So they are called, *Pſal.* 127. *Thy children ſhall be as Olive branches, &c.* And then his branches ſhall be cut off, is, his children and poſteritie ſhall be cut off. This alſo argues the greatneſſe of the judgement.

Others by *branches*, underſtand his deſires acted, or the work he had begun, and put forth: The motions and puttings forth of a mans ſpirit in actions, are like the branches of a tree: The thoughts of man in the Hebrew are expreſſed by a word which ſignifies the boughs of a tree: the fruits which our thoughts ſhoot, bloſſome, and bring forth, are our actions. Thus as the wicked mans root, his plots and deſigns ſhall be ſpoyled below; ſo the branches which ſhoot out from him into action, ſhall be broken off; and God will ſay to this man, as Chriſt to the Figge-tree. (*Mat.* 21. 19.) *Never fruit grow on thee more. The root ſhall be dried up beneath, and the branches ſhall be cut off above.*

Some underſtand this more literally, his root, and his branches, that is, his trees ſhall beare no fruit, or he ſhall be deprived of their fruit; the eſtate which he hath abroad in the feild, his lands, and woods, his Gardens and plantations ſhall be deſtroyed: according to that (*Deut.* 28. 16.) *Curſed ſhalt thou be in the field*; that is, thy cattell ſhall miſcarry, thy corne and fruits ſhall wither; or as we may apply that of the Prophet *Iſaiah* (which is ſpoken (I conceive) of the generall conſumption which ſhould come upon that people and their poſteritie) to this particular Judgement of ſpoyling all the hopes of fruit in the feild. (*Chap.* 5. 24.) *Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, ſo their root ſhall be rottennes, and their bloſſome ſhall goe up as duſt.* The roote is fruit (*in potentia remota*) at a diſtance, the bloſſome is fruit (*in potentia proxima*) at next doore, or the immediate antecedent of fruit; the Prophet to ſhew that there was no hope of fruit remaining, ſhewes that both their remote and their neereſt hope of fruit ſhould be removed.

Nihil non peribit è rebus impij, peribit quod latet (radix) et quod eminet, ramus.

Hence

Hence note;

Wicked men may be fully furniſhed with meanes for the attaining of their ends.

Here are roots, and branches, deep counſels, high actings, many ſtrengths, which are to the wicked man as the foundation is to the houſe, and as root & branches to the tree. The Prophet (*Pſal.* 37. 35.) ſpeaks under this ſimilitude; *I beheld the wicked like a greene Bay-tree*, O how he flouriſhed! yea you may behold him ſometimes, as an Oak of *Baſhan*, as a Cedar of *Lebanon*; *He caſts forth his roots* (in worldly and civill things, as a godly man doth in ſpiritualls,) *as Lebanon* (*Hoſea* 14. 5.) that is, mighty roots: *and his branches ſhall ſpread, and his beauty ſhall be as the Olive tree, and his ſmell as Lebanon.* It is no unuſuall thing to ſee the worſt of men thus rooted, thus branched, yea and (for a while) fruited too.

Secondly, Obſerve;

When wicked men are in their greateſt ſtrength and beautie, when they have both roote and branches, then judgement comes upon them.

The ſtrength of man cannot protect againſt the juſtice of God, ſinners ſhall feele the impreſſions of his anger; not onely ſhall their goodly branches feele it, but their ſtrongeſt rootes. What roote can keepe its earth, when God raiſeth a winde, and ſends out his ſtorme? What branch can keepe either leaves or fruit, when God ſends out his blaſting mildew, (*Pſal.* 37. 35.) *David* ſpeaks of ſuch a goodly flouriſhing tree; *I have ſeene the wicked in great power*, there is his roote; *ſpreading himſelfe like a greene Bay-tree*, there are his branches; yet *he paſſed away, and loe he was not, yea I ſought him, yet I could not find him*; And the very interpretation which the Pſalmiſt makes (in another place) of all the flouriſhing of wicked men, of their ſtrong roots, and goodly branches is, that they ſhall be rooted up; *When the wicked ſpring as graſſe, and all the workers of iniquitie flouriſh.* What is the meaning of this? how may we interpret this? *It is that they ſhall be deſtroyed for ever*, (Pſal. 92. 6. 7.) And that which is ſpoken of mankinde in generall, is moſt true of this ſort of mankinde. *In the morning they are like graſſe that groweth up. In the morning it flouriſheth, and growes up; in the evening it is cut downe, and*

and withereth, Pſal. 90. 6. The ſtrongeſt of men are but as graſſe, *in the morning they grow*; The beſt of their worldly beauty is but like graſſe, for both they and it, they and their glory are cut downe and wither in the Evening. At what time ſoever man is cut downe, it is his Evening, but to ſhew that man ſhall not continue long, he is here meaſured by the length of an artificiall day, whereof the evening is rather the limit, then a part. Now if the beauty of all men be thus ſubject to a ſuddaine decay, how much more they and theirs, who are the ſpeciall objects of the wrath of God, becauſe of their ſpeciall ſinnes. The Prophet *Amos* ſeemes to imply, that the *Amorites* had ſome hopes to withſtand their overthrow, and preſerve themſelves from a fall: *Yet I deſtroyed the Amorite before them.* What was this *Amorite? His height was like the height of the Cedars.* There was his flouriſhing branch. *And he was ſtrong as the Oaks (deeply rooted) yet I deſtroyed his fruit from above, and his roots from beneath,* (*Chap.* 2. 9.) Though he were in height like the Cedar, though he were for ſtrength like the Oak, yet up came his roote, and downe came his top. The creature is no match for the Creator. There is no ſecuring our ſelves againſt God, when he comes to take vengeance; both root, and branch, beautie, and ſtrength muſt wither, and dry up before his conſuming jealouſie.

Hitherto *Bildad* hath covered and wrapt up his meaning in Allegories; in the allegory of light; in the allegory of hunting, and fowling; in the allegory of a judiciary proceeding; and now in the allegory of a tree. In all which, though there be much varietie of uſefull meditations for us, yet they all meet in this one great concluſion, that God hath prepared, and will certainly bring forth ruine and deſtruction for the portion of wicked men.

JOB 18. 17, 18, 19, 20, 21.

His remembrance ſhall periſh from the earth: and he ſhall have no name in the ſtreet.

He ſhall be driven out from light into darkneſſe, and chaſed out of the world.

He ſhall neither have ſon, nor nephew among his people, nor any remaining in his dwellings.

They that come after him ſhall be aſtonied at his day, as they that went before were affrighted.

Surely ſuch are the dwellings of the wicked, and this is the place of him that knoweth not God.

WHat the Diſciples ſaid to Chriſt, *Joh.* 16. 29. the ſame may we to *Bildad* about this ſhutting up of his diſcourſe; *Now ſpeakeſt thou plainly, and no parable.* Theſe words are the plaine Engliſh, or the explication of what he had delivered under the vayle of thoſe Metaphors and Allegories alreadie opened.

In them *Bildad* ſhadowed the eſtate of a wicked man; and here he ſets it in the open light.

In the context of theſe five verſes, we have three things eſpecially to take notice of.

Firſt, A deſcription of the miſery of a wicked man in the 17, 18, 19. verſes.

Secondly, We have the effects which this ſhall produce, *verſ.* 20.

Thirdly, The concluſion or upſhot of all, in a rhetoricall exclamation, *verſ.* 21.

The miſery of this wicked man is ſet forth three wayes.

Firſt, By his diſhonour, *verſ.* 17th *His remembrance ſhall periſh, he ſhall have no name.*

Secondly, By his death, or baniſhment, *verſ.* 18. *He ſhall be driven out from light to darknes, he ſhall be chaſed out of the world.*

Thirdly, By the deſolation of his familie; *He ſhall neither have ſon nor nephew, nor any remaining in his dwellings*, verſ. 19.

The effects which follow this great miſery of the wicked man,

man, at the 20th verſe, are conſiderable two wayes.

Firſt, What effect it ſhall have upon thoſe that come after.

Secondly, What upon thoſe that went before, or that lived with him, the one ſhall be aſtoniſhed, and the other affrighted.

The concluſion of all is; *Such are the dwellings of the wicked, and this is the place of him that knoweth not God.*

I ſhall briefly paſſe the miſery of this wicked man in thoſe three verſes, becauſe it is onely the expoſition of what we had before under allegories.

Apodoſis ſive accommodatio ſuperiorum Allegoriarum ad theſim de ſtatu improbi, ut obliquè perſtringat Jobum. Jun:

Verſ. 17. *His remembrance ſhall periſh from the earth.*

This ſome take from the former verſe; *His root ſhall be dried up beneath, and his branches ſhall be cut off above.* When root and branch are gone, then the memory of all is gone: what can remaine when both theſe are removed?

Dicitur memoria alicujus perire pro eo quòd eſt in æternum ab hominum recordatione divelli. Bold:

The periſhing of his remembrance, notes the utter extinction of his remembrance, as Chap. 3. 3. *Job* wiſheth that the day might periſh wherein he was borne; his meaning is, that it might no more at all be remembred; ſo here, *His remembrance ſhall periſh.*

And he ſhall have no name in the ſtreet.

Non nomen ei. *Heb. Nomen in ſcripturis famam & celebritatem denotat.*

No name] The hebrew is, *There ſhall not be a name to him.* By *name*, in Scripture, is meant honour or eſtimation among men; For wicked men have a name remaining; but it is an ill name, a name of diſhonour, a blemiſh. So that when he ſaith, *He ſhall have no name*, the meaning is, he ſhall have no good name, or no honourable name remaining. Better have no name, then an ill name; *Cain* hath a name, and ſo hath *Pharoah* in the old Teſtament; *Judas* hath a name, and ſo hath *Demas* in the new, but they are all names of diſhonour, and ſo no names. It is uſuall in Scripture to put the name for renowne, and men of name by an hebraiſme are men of renowne. *Numb.* 1. 16. wee render, *Theſe were men renowned:* The Hebrew is, *Theſe were men of name.* Theſe were the renowned of the Congregation. Theſe were men of name in the Congregation. *Numb.* 16. 2. *And they roſe up before Moſes with certaine of the children of Iſraell, 250 Princes of the aſſembly famous in the Congregation, men of renowne*, or, *Men of name.*

Viri nominati. Onkelos. *Hi vocati Synagogæ.* Sep: *Elegantèr obſervant Scholiaſtæ Græca vocem ἐπικλήτοι ſignificare nobiles qua ratione Paul.*

name. The Apoſtle (*Rom.* 1. 1.) is conceived to advance the honour of his Apoſtleſhip, when he ſaith, *Paul called to be an Apoſtle.* So we tranſlate it, *called to be*; the Greek is, *Paul called an Apoſtle*: that is, *Paul* whoſe name is *Apoſtle.* Which may be taken according to this hebraiſme, as a vindication of himſelfe from that diſ-repute which was caſt upon him by many among the *Romans.* Therefore (ſaith he) *Paul named an Apoſtle*, or, *he that hath this honour to be an Apoſtle writes to you. Paul* was not ambitious of his own honour, but zealous, leſt the Goſpel which he preached ſhould be contemned through the contemptiblenes of him whoſe office and charge it was to preach it.

Ius dicit quòd ſit vocatus Apoſtolus, i. e. Apoſtolus ille nominatus & celebris, ut evangelium ex prædicante ignobilitate non fieret contemptibile. Pined:

In the Text, *His remembrance ſhall periſh*, is therefore put before *he ſhall have no name*; becauſe a name is that by which we are remembred; The name of a man is his memoriall. See both joyned together concerning God himſelfe (*Exod.* 3. 15.) *Thus thou ſhalt ſay to the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this is my name for ever, and this is my memoriall unto all Generations.* That is, by this name I will have a memoriall, or be remembred to all Generations. *A man of no name, and a man of no number, are proverbialls for a man of no eſteeme.*

He ſhall have no name in the ſtreet.

In the face of the ſtreet; ſo ſaith the Originall: that is, among men he ſhall have no name: men meet in the ſtreet, in publick places, there they diſcourſe both of things, and perſons. This man ſhall have no name there; or if he be there ſpoken of, (as one of the Ancients gloſſes the place,) men ſhall turne away their heads at the mention of him; they ſhall turne away with indignation, as if an ill ſavour diſtempered the ayre every time he was ſpoken of.

Super faciem plateæ. Heb: *Superficies cujuſq; rei, facies vocatur.* Drus:

Hence note;

It is the puniſhment of wicked men to have their names dye when they dye, much more while they live.

A good name among men, is a great bleſſing: and hence it is a great ſin to beare falſe witneſſe againſt another, becauſe that takes away his good name. A falſe witneſſe ſpeakes to the diſcredit of his neighbour, and ſets a brand of diſgrace upon his name. If a good name were not a precious commoditie; if to

be

be remembred among men were not a great honour, this were not ſo great a ſin. *The memory, or name of the wicked ſhall rot, Prov.* 10. 4. He doth not ſay, his houſe, or his body ſhall rot, though they muſt, but *his memory ſhall rot*; that is, either it ſhall not be remembred at all, or when ever it is, it ſhall be remembred as a rotten thing.

Good men, uſually, have an ill name amõg many in the world, and indeed they can ſcarce be good, of whom all ſpeake well; yea the beſt may for a time have a blot upon their name among thoſe that are good; but commonly their blot is given by thoſe that are evill. And it is ſome addition of honour to be ill ſpoken of by thoſe that are evill. For as it is a diſcommendation to be commended by ſuch, and a kinde of diſreſpect to be reſpected by them, ſo it is our commendation to be diſcommended by them, and an argument of our integrity, when they condemn us. But it is a precious priviledge to have a name with thoſe whoſe names are precious, and to be eſteemed by thoſe who are juſtly had in eſtimation. Further, though the name of a Good man for a while be under a cloud, yet his light breakes forth againe; and though all the while he lives, his name ſuffer among many, yet when he dyes, his name revives among all. How precious was the name of *Paul*, to the Saints in his dayes? how precious is it among all true Saints to this day? yet while he lived, he was accounted by moſt, as *the off-ſcouring of all things*! Reproached Saints recover honour when they dye, whereas the names of wicked men who lived in honour, fall under reproach when they dye. A good mans name is beſt when he is dead; A wicked man may have a name while he lives. *Nero* is now called a Tyrant; if any had called him ſo while he lived, he could not have had ſafe living in any part of the world. But though flatterers cry up wicked men while they live, in hope to get by them, and though the ſincere dare not cry them downe, fearing to be ruin'd by them; yet when they are in their graves, they have no name in the ſtreets, but a name of diſgrace.

Againe, Obſerve;

To want a name among men, is moſt grievous to a wicked man.

Loſſe of credit and eſtimation among men, is an affliction to any

any man, but moſt to wicked men; when they looſe their name here, they have loſt it every where; They have no name in heaven; there they are men of no name, if they looſe their name on earth too, then they are men of no name indeed. Though a Godly man ſhould have no name on earth, yet he hath a name written where it ſhall never be blotted out; his name is written in heaven. Chriſt would have us rejoyce in this more then in all worldly names, (*Luk.* 10. 2, 3.) when his Diſciples rejoyced becauſe they had power over evill ſpirits, and could cure all diſeaſes, ſo that their name was up in the world, and 'twas talked of in all places, what mighty things they had don, and Chriſt denied not that it was an honour to be impower'd for the doing of thoſe great things, *Yet* (ſaith he) *rejoyce not in this, but rather rejoyce that your names are written in heaven.* Now, I ſay, as the Saints ſhould rejoyce in this honour, that their names are written in heaven, above all their rejoycings in an earthly name; and ſhould not onely out-joy worldly joyes, but even joy them out, with the joy they have in God. So, though the Saints have no name upon earth, though their name be written in the duſt, yea though an evill ſavour be ſcattered upon their name, yet they have cauſe to rejoyce that their names are written in heaven, that their names are enrolled among Saints & Angels, among Patriarks, & Apoſtles: that their names are fixed where the names of the greateſt Potentates in the world (who know not God) ſhall have no place. 'Tis then a ſpeciall evill to wicked men to looſe their name in this world, becauſe when they have loſt that, they have loſt all. And when they have loſt it here, they can finde it no where. And we may take notice, that whereas the ambition of carnall men layes it ſelfe forth in nothing more then to provide for the perpetuating of their names in the world, that yet they looſe their deſigne, their names being blotted out, and their memoriall loſt in the world. The naturall hiſtorian obſerves of thoſe famous Pyramides, which were ſet up in *Egypt*; that though the worke was ſtupendious, and admirable, and is remembred by many ancient Writers; yet (ſaith he) it doth not appeare among all thoſe Writers who were the founders of thoſe Piramydes. Upon which he gives this obſervation, That by a juſt judgement, their names who raiſed thoſe amazing or rather mad ſtructures,

Cum ſcriptores plurimi de tribus illis molibus inſanis multa prodiderunt, inter omnes tamen illos non conſtat a quibus factæ ſunt, juſtiſſimo caſu obliteratis tantæ vanitatis Authoribus. Plin. l. 36. c. 12.

ſtructures, are buried in an eternall night of forgetfulneſſe, or (as this Text ſpeakes) *their remembrance is periſhed from the earth.* And as this befell thoſe ſonnes of ambition, who intended to make themſelves famous with poſterity, by erecting thoſe vainglorious fabrickes; ſo much more will it fall to their lot, who hope to make themſelves famous, by wicked workes, by injuſtice, tyranny, and oppreſſion, by voluptuouſneſſe, intemperance, or any other abhomination. The Lord will ſend a rot upon ſuch names, and their memory ſhall periſh for ever. This is the firſt judgement threatned; He ſhall not have an honourable mention among men; *He ſhall have no name in the ſtreete.*

The ſecond is;

Verſ. 18 *He ſhall be driven out from light to darkneſſe, and chaſed out of the world.*

He ſhall be driven.] The word notes a forcible violent or compulſory act, he ſhall be driven, like a beaſt againſt his will, or whether he will or no. But what ſhall drive him, or who ſhall drive him? The hebrew is plurall, and the verb which we read paſſively, is active; ſo it is rendred by a learned tranſlator; *They ſhall drive him.* But who are theſe Drivers? who they are is not expreſt. Some underſtand his troubles, and ſorrowes, they ſhall drive him from light to darkneſſe, he ſhall dye under the preſſure of his afflictions. *Expellent eum. Mont:*

Others referre it to God himſelfe, who is the ſupreame diſpencer of judgements; He ſhall be driven by God, or God ſhall drive him *from light to darkneſſe, and chaſe him out of the world.* But whether we apply it to God the efficient, or to thoſe afflictions which are the inſtrument of his expulſion, the ſence and tendency of the Text is the ſame.

He ſhall be driven, [*from light to darkneſſe.*]

From a threefold light to a threefold darkneſſe; firſt, from the light of honour, to the darkneſſe of diſgrace; ſecondly, from the light of life, to the darkneſſe of death; thirdly, from the light of temporall felicitie, to the darkneſſe of eternall miſery and condemnation: whether ſoever, or into what eſtate ſoever he goes, *He ſhall be driven.* So the wrathfull dealing of God with

with the wicked is expreſt in Scripture. Some conceive, that the Goſpel-language alludes to this paſſage of *Bildad*. (*Mat.* 8. 12.) *The children of the Kingdome ſhall be caſt out into utter darkneſſe.* The *Jewes* were children of the Kingdome, and they thought themſelves heires of the Kingdome; yea, they preſumed, as if the Kingdome had been entayled upon their perſons, becauſe they were *Abrahams* poſteritie; yet ſaith Chriſt, even you for all your confidences, *ſhall be caſt into utter darknes*; that is, to hell, where there is nothing but darknes, or you ſhall be caſt quite beyond the verge, or utmoſt bound of the Kingdome. The Kingdome hath light all over, but beyond the Kingdome there is no light; being then caſt out of all hopes to enter the Kingdome, they muſt needs be caſt into utter darknes, or into that darknes, which is without. And as thoſe children of the Kingdome, ſo all unprofitable ſervants are under the ſame doome, *Matth.* 25. 30. And againe, (*Matth.* 22. 13.) *Bind him hand and foot, and caſt him into utter darknes, there ſhall be weeping, and wayling, and gnaſhing of teeth.*

Videtur Bildad id maxime ſignificare, quod omnibus improbis evenit. Omnes autem improbi non ita puniantur in hac vita, ſed omnes tandem detrudentur in tenebras exteriores.

We may expound the wicked man in the Text, driven from light to this darknes. Not onely is he driven from the light of honour, to the darkneſſe of diſgrace, and from the light of life, to the darkneſſe of a temporall death, but to the darkneſſe of eternall death, which is utter darkneſſe.

And chaſed out of the world.

Coc: יְנַדְּחוּהוּ *fugabunt eum a* נָדַד *vagatus eſt.*

This clauſe is of the ſame minde with the former; To chaſe as to drive notes a violent purſuit; and he is chaſed not onely out of the ſociety of his friends, or out of the Land where he lived, but out of the Land of the living.

Hence note;

Wicked men doe not goe, but are violently caſt out of the world.

He is chaſed as a wild beaſt; He hath no mind to goe out of his fat paſture, from the place he knowes, to a place he knows not. (*Luk.* 12. 20.) It is ſaid of the rich man; *This night ſhall they fetch thy ſoule from thee.* He did not reſigne, and give it up, but he was driven from it, or it was drawne from him; either of which is to be chaſed out of the world. This is the wicked mans ſecond woe.

Behold,

Behold, A third;

Verſ. 19. *He ſhall have neither ſonne nor nephew among his people, nor any remaining in his dwellings.*

This verſe extends the curſe upon him in reference to his poſteritie. There is nothing difficult in theſe words; here's totall eradication, not onely ſhall he have no ſon, but no ſonnes, ſon. And when he ſaith, *nor ſonne, nor nephew*; it is not to be taken ſtrictly; but as including all his kindred, in what degree ſoever. It is as much as to ſay, he ſhall have none of his linnage remaine, all ſhall be extinct. Againe; He doth not ſay, he never had ſon nor nephew, but he ſhall not have; there ſhall none remaine among his people.

And not only ſhall he have no kindred remaining among his people; but he ſhall not have any remaining in his dwellings: That is, not any friend, not any acquaintance, not any that beares good will to him. A mans children are neareſt; and then his nephews; then profeſt friends, acquaintance, and familiars. But when neither ſonne, nor nephew, nor any friend remaines, this is a ſweeping Judgement, a very beſome of deſtruction. It leaves none remaining.

In his dwellings.] Or in the place of his peregrination and ſojourning in this world, as the word imports. In this *Bildad* ſtrikes at *Job*, and wounds the heart of the good man; from whom God had taken all his children; as if he had plainly ſaid; *God hath dealt with thee as with a wicked man, thou haſt neither ſon nor nephew among thy people, nor any remaining in thy dwellings.* But paſſing by this ſuppoſition in reference to *Job*; we may take up a poynt or two, as it concernes wicked men in generall. Firſt note;

The children and poſteritie of wicked men, are ſwept away for their fathers wickedneſſe.

Though children ſhall not be puniſhed for their fathers ſin, if they repent, and returne to God; yet greater evills fall upon children who doe not repent, becauſe of the iniquitie of their fathers. Yea good children who walke with God, may have ſome touch, though not in wrath to them, yet in wrath to their fathers, becauſe of their evills. I have met with this before, and therefore onely touch it.

Secondly, Obſerve how he puts this as a ſpeciall judgement belonging to wicked men, for though ſometimes it be the lot of godly men, to have neither ſon, nor nephew, nor any remaining in their dwellings. (Some good men never had ſon or nephew, and others have been bereaved of all they had) yet this is not ſo great an affliction to a godly man, as it is to the ungodly. For he that can call God father, and ſpeake to Chriſt as his brother, he that is allyed to all the Saints in heaven and earth, in a ſpirituall relation, hath no want of naturall relations, though he hath them not: it is no great matter to him, though he have neither ſon nor nephew, who is an adopted ſon of God.

As before, in reference to honour, and renowne; a godly man can ſpare his honour, and credite in the world well enough; becauſe he hath ſo good a name in heaven; he is ſo well reported of with God, that if the wicked trample his honour in the duſt, and reproach him here on earth, he hath no reaſon to be diſcomforted. So, he can ſpare, and be without the outward bleſſing of ſons and daughters, of nephews and friends, becauſe he hath higher alliances, and a more noble conſanguitie, as the Prophet ſpeaks; *God hath given him a name better then that of ſons and daughters,* (Iſa. 56. 5.) But for a wicked man, if he want ſons, and nephews, to inherite his eſtate, and to carry on his port in the world; he hath nothing to relieve that want; He that is childleſſe, and Chriſtleſſe too, hath reaſon to weep for his children, and not be comforted, becauſe they are not. The fruit of the body was put among the promiſed bleſſings to the *Jewes*, (*Deut.* 28. 11.) Children are the comfort of their living parents, and the continuance of their name and memory when they dye. That promiſe (*Pſal.* 72. 17.) ſpeakes this fully; *His name ſhall endure for ever; his name ſhall be continued as long as the Sunne; men ſhall be bleſſed in him; all Nations ſhall call him bleſſed.* The Hebrew is; *He ſhall be as a ſon to continue his fathers name for ever.* So we reade in the Margine. Some render the place; *His name ſhall be ſonned, or ſonnified*, if I may ſpeake ſo; that is, his name by many ſonnes ſhall be continued. This was a prophecy concerning Jeſus Chriſt. As if the ſeverall acts, (ſo ſome interpret it) and paſſages of Chriſts life ſhould be as ſo many ſonnes, to declare his name to all Generations.

Filiabitur nomẽ ejus. Mont. i. e. *multi filij nomẽ ejus deducent in omnes Generationes. vel ita celebria erunt Chriſti geſta, ac ſi ſingula opera eſſent filij, qui ſunt memoriale ſui parentis.* Pined.

But

But we may rather interpret it of the ſeed, or children of Chriſt: his name is continued by ſons: he hath a mighty ſeed, and, *He ſhall ſee his ſeed,* (Iſa. 53.10.)

In the firſt ages of the world, either not to have a ſon, or to have a ſon die before the father, was an unheard of affliction. One of the ancients hath obſerved, that there is not in the Geneallogies before the floud, nor in ſome generations after, mention of any father, whoſe ſon dyed before himſelfe. But as all had ſonnes, ſo their ſonnes out-lived their fathers; God giving that as a ſpeciall comfort to thoſe ages. The firſt ſon that dyed before his father, is recorded (*Gen.*11.27, 28.) *Now theſe are the Generations of Terah, Terah begat Abraham, Nachor and Haran, and Haran begat Lot: and Haran dyed before his father Terah, in the land of his nativitie.* It ſeemes to be noted as a ſtrange thing never heard of, nor mentioned in the Book of God before, that the ſon ſhould dye before the father. And, ſaith my Author, it is to be conſidered, that this *Terah*, whoſe ſon *Haran* dyed before him, was not onely a worſhipper of Idolls, but (as it is conceaved) an inventer of Idolls; This was the onely man upon record, whoſe ſons death prevented his in thoſe elder times. And in all times it hath been numbred among the afflictions incident to ſinfull man, when any ſon dyes before the father, much more when the father hath no ſon remaining when he dyes.

Deus in ſolatiũ naturæ largiebatur primis ſæculis ut nullus filius moreretur antepatrem, donec in ſupplicium Idolalatriæ Thare pater Abraham primus punitus eſt morte filij ſui adhuc vivens. Epiph: lib: 1. contra Hær: *Author & artifex fingendi Idola.* Id:

Epiphanius in his Writings againſt hereſies reports that ſome held no reſurrection, but the riſing up of the fathers in their children; when the father dyes, the childe riſes in his place; this was their reſurrection. Though this were a groſſe hereſie, yet there is a truth in it; the father riſeth in his childe; parents have a kinde of reſurrection in their children, and while they live parents can ſcarſly be ſaid to be dead: upon this account the greatnes of the affliction riſeth yet higher, he that hath neither ſon nor nephew remaining in his dwellings when he dyes, may be accounted more then dead.

Quidam reſurrectionem aliam non admittebant quam eam, qua cenſebantur rurſus vivere in ipſis filiis parentes mortui. Epiphan:

This is the third evill that *Bildad* ſets downe as the portion of the wicked man, who, as he ſhall be driven out of the world himſelfe; ſo his poſteritie ſhall be blotted out.

He proceeds to ſhew us what effect this, with the fore-mentioned judgements, ſhould have upon the ſpirits of the living,

what the ſight or report of theſe terrible judgements will worke, both in preſent and after ages.

Verſ. 20. *They that come after him ſhall be aſtoniſhed at his day, as they that went before were affrighted.*

For the opening of this verſe, we may enquire; firſt, whom he meanes by, *They that come after*, and, *they that went before him*; ſecondly, what by *his day*; thirdly, what by *aſtoniſhed and affrighted.*

They that come after him, &c.

Thoſe that come after, and thoſe that went before, are all men. If it be ſaid, how could they that went before him be affrighted at his day? they that never ſaw his day, could not be troubled at it?

אחרנים *Noviſſimi* קדמנים *priſci. priores, qui ſc. ejus tempore vivebant & judicium ac opera dei viderunt.* Merc.

I anſwer; The Originall word doth not ſignifie ſtrictly ſuch as live before we live, but ſuch, who though they were borne before us, yet are alive while we live; that is, men more ancient then our ſelves, and yet our contemporaries; ſo here, they who went before this wicked man, are ſuch, who though they were borne before him, yet lived with him, and ſaw the judgements of God upon him: So the meaning of it is onely this, That as they who lived at that preſent when God brought thoſe evills upon him were affrighted; ſo they that come after ſhall be aſtoniſhed at him. That is, the one was affrighted at the ſight of thoſe judgements, and others ſhall be aſtoniſhed at the report, and hearing of them. So our tranſlators expound thoſe words in the margine; *They that went before him*, that is, *they that lived with him* ſhall be affrighted. This ſence is alſo expreſſely given by Mr. *Broughton*; *As they at preſent tooke an horror.*

Fortaſſe per primos & novaſſimos intelligit non ſolum qui ætate tales ſunt, ſed etiam eos qui quocunq; reſpectu ſibi invicem ſunt primi & noviſſimi. q. d. pusilli et magni ſapientes & idiota. &c. Bol. קדמם *prior ſit. tempore, loco, dignitate.*

Againe, Theſe termes, *They that went before him*, *and they that come after him*, may referre not onely to time, but to degree. That is, thoſe that *went before him* in eſtate, and honour; and *they that come after him* in eſtate, and honour. As if he had ſaid, high and low, rich and poore, his ſuperiours and inferiours, one and other ſhall be aſtoniſhed, and affrighted at the terrible fall of this man; when firſt and laſt, high and low are afflicted, all are.

They

They that come after him ſhall be aſtonied.

The Originall word which we render *aſtonied*, ſignifies to admire greatly and ſilently. Silent admiration is aſtoniſhment; it ſignifies alſo to be waſted and made deſolate. And ſo ſtrictly that aſtoniſhment is meant, which ariſeth from the ſight or view of places or perſons made or left deſolate. In the 143 *Pſalme*, ver. 4. *David* ſaith, (as we tranſlate) *My heart within me is deſolate*: another tranſlates; *My heart within me is amazed.* Thus here the deſolation of the wicked ſhall be ſo great, that they who heare the report of it, or behold the ruines of the place, where once he dwelt and flouriſhed, ſhall ſtand amazed; even as they who lived to ſee it acted upon him.

שמם *tacitè miratus admiratus fuit, præ admiratione ſtupuit, tacuit.*

Were affrighted.

The Hebrew is, *They tooke hold of feare, or Horror*; which is equivalent with this; Feare or Horror tooke hold of them, or ſeazed upon them like an Armed man. Yet ſome of the Jewiſh Doctors thinke that *Bildad* ſpake thus induſtriouſly; uſing that phraſe; *They tooke hold of feare*, rather then this; *Feare tooke hold of them*; to intimate, that when they ſaw ſuch judgements, they were even active to ſtirre up feare in themſelves, or to over-awe their hearts with feares, and turne to the Lord, leſt the ſame calamities ſhould alſo befall them; according to that, *Luk.* 13. 3. *Except ye repent, ye ſhall all likewiſe periſh! They that went before him were affrighted.*

אחזו שער *Apprehenderunt Horrorem.* Mont:

At his day; But, what day is this?

This day, is his black day, the day of his calamitie. It is frequent in Scripture to put the word *day* [illegible], without any addition, to note an eminent evill day. The patience of God beares long with the wickednes of man, but it will not beare alwayes. (*Pſal.* 37. 13.) *The Lord laughs at him: for he ſees that his day is comming.* While the wicked plots againſt the juſt, hoping to have the day againſt him, and gnaſheth upon him with his teeth, as being vext and filled with envie that he hath a day for himſelfe; while he is thus buſie againſt the man whom God loves, God makes ſport at him; *The Lord laughs at him*, (and ſaith, as it were, let him plot, let him goe on,) *becauſe he ſees his*

De die ejus, i.e. de judicio domini revelato in eum ob exitium ejus id enim dies ſignificat. Merc:

his day is comming: What day? The day of his ruine, and deſtruction; this ſhall ſuddenly come upon him. In the ſame ſence the word is uſed (*Pſal.* 137.7.) *Remember O Lord the children of Edom, in the day of Jeruſalem.* Was this the day of *Jeruſalems* triumph, and glory? no, it was the day of *Jeruſalems* miſery, and ſorrow, it was the day, when the children of *Edom* cryed; *Raſe it, raſe it, even to the foundations thereof.* In the Prophecy of *Obadiah* (*verſ.* 12.) *Thou ſhouldeſt not have looked on the day of thy brother*; That is, upon the day of his affliction, or upon the affliction of that day. What! may we not look upon the afflictions of our brethren? yes we may, to pittie, and compaſſionate them, but we muſt not look upon them with pleaſure or delight, with contempt or ſcorne, as the *Edomites* did; thou ſhouldeſt not have looked ſcornfully, or contentfully upon the afflictions of thy brother; The day of thy brothers affliction ſhould have been a ſad day to thee.

Thus it is frequent in Scripture to call the day of affliction a day emphatically. And ſo we may enterpret that of the Apoſtle, (1 *Cor.* 3. 13.) where he deſciphers ſeverall ſorts of doctrines, under thoſe allegoricall expreſſions, of *gold* and *ſilver*, of *wood*, *hay*, and *ſtubble*. *Now* (ſaith he) *every mans worke ſhall be tryed*, it ſhall be made manifeſt; *for the day ſhall declare it.* What day? the day of tryall; he puts the day alone, for the day of tryall, or of judgement, when God ſhall come to lay the work, and the rule together, when he ſhall bring ſtubble, &c. and the fire together; the day of tryall ſhall diſcover and make manifeſt, what every mans worke is. So here; *They ſhall be aſtoniſhed at his day*; that is, at the day of his affliction.

Dies in quibus impius feliciter vivit, commodatos habet & quaſi alienos non proprios.

Further, this is called *his day*, to note, that it is his of right, or that it is his due. [illegible]ll the good and comfortable dayes that he lives, *are borrowed dayes*, they are but lent him, onely the evill day, is *his day*; that's his owne.

Hence obſerve, that

The Lord will ſend ſuch judgements upon the wicked, as ſhall be an aſtoniſhment and an affrightment to thoſe who behold or heare of them.

As the workes of mercy which God hath done for his people are wonderfull, (*Pſal.* 78. 4. *Pſal.* 107. 15.) And as God hath

hath wonderfull mercies and bleſſings in ſtore for his people againſt that great day of his appearing; he will then come *to be admired in all them that beleeve* (2 Theſ. 1. 10.) That is, he will doe ſuch things for beleevers as ſhall be both to their own and others admiration; ſo his workes of judgements ſhall be admired too; He will make the plagues of the wicked wonderfull. The Lord threatens that (*Deut.* 28. 59.) *I will make thy plagues wonderfull.* Such was the deſolation propheſied againſt *Tirus* (*Ezek.* 27. 35.) *All the inhabitants of the Iſles ſhall be aſtoniſhed at thee; their Kings ſhall be ſore afraid.* They ſhall not be afraid of thee, but for thee. They ſhall not be afraid of thy ſtanding, but at thy overthrow. So (*Ezek.* 32. 10.) at the fall of *Egypt*, *Yea, I will make many people amazed at thee, and their Kings ſhall be horribly afraid for thee. When I ſhall brandiſh my ſword before them, and they ſhall tremble at every moment, every man for his owne life in the day of thy fall, &c.* See how the Merchants ſhall be aſtoniſhed at the fall of *Babylon* (Rev. 18. 11. 15.) The judgement upon *Jezabel* (2 King. 9. 37.) is expreſſed by ſome tranſlators in the language of Aſtoniſhment; *The carkaſs of Jezabel ſhall be as dung in the field in the portion of Jezreel: So that they ſhall not ſay, this is Jezabel.* Thus we tranſlate: others render it; *The carkaſs of Jezebel ſhall be as dung in the field in the portion of Jezreel; So that they (being amazed) ſhall ſay, Is this Jezabel?* What; is this *Jezabel?* is ſhe become as dung in the face of the field, who ſo lately ſate upon a throne: what; is this ſhee that painted her face, & looked ſo delicately out at the window; the great commandreſs in *Iſrael*, is this *Jezabel?* Thus they wonder. The judgement denounced upon the houſe of *Eli*, made the eares of thoſe that heard it tingle, (1 *Sam.* 3. 13.) That which makes the eare tingle, will alſo make the heart tremble, and amaze the hearer.

Obſtupentes qui prater ibant, dicebant, illa Jezabel?

Now *Bildad* ſhuts up his argument, having thus laid downe the lot of the wicked, and ſet it out in ſeverall portions; he gives (as it were) a confirmation to all, he puts his ſeale to it. As if he had ſaid, I have not ſpoken at randome, I have not ſpoken what may be; but I have ſpoken that which ſhall be, this ſhall certainly come to paſſe. And if others ſhall be aſtoniſhed who heare or ſee onely, how ſhall they who beare and feele thoſe calamities?

Verſ. 21.

Verſ. 21. *Surely, ſuch are the dwellings of the wicked, and this is the place of him that knoweth not God.*

Epiphonema totius orationis; Epilogus hujus loci, hæc eſt conclusio iniqui hominis, in quo redigatur. Merc:

Surely] He concludes confidently; What I have ſpoken, I will ſtand to for a truth; thus it ſhall be. When *Ahaſuerus* (in the Booke of *Heſter*) advanced *Mordecai*, and ſet him in royall apparrel upon the beſt horſe, he (according to *Hamans* counſel) cauſed it to be proclaimed before him; *Thus ſhall it be done to the man whom the King delights to honour.* So here *Bildad* having ſhewed the wicked man in a compleate equipage of miſery, ſtript of all his comforts, and good things, and not ſo much as *a good word left him* from any man; but all men ſtanding amazed and aſtoniſhed at his downfall, he ſeemes to proclaime; *Thus ſhall it be done to the man whom God reſolves to diſhonour: thus ſhall it be done to the man whom God diſ-favours and frownes upon; ſuch are the dwellings of the wicked*, this their end.

Illud dicitur eſſe res aliqua, non quod aliquandiu eſt, ſed in quod tandem deſinit.

Hence note;

We may certainly conclude, that the eſtate of a wicked man is miſerable.

As ſome Beleevers have an aſſurance for themſelves perſonally, that it ſhall be well with them; ſo we may be aſſured in reference to the preſent ſtate of a wicked man, that it ſhall goe ill with him and his; *Such are the dwellings of the wicked.* Though we cannot conclude concerning the perſon of a wicked man, that he ſhall be caſt away for ever, for 'tis poſſible he may repent and be ſaved, yet as to his preſent ſtate, and to his perſon as continuing in that eſtate, we may with aſſurance, conclude him undone for ever. The Prophet *Iſaiah* hath this charge from the Lord, (*Iſai.* 3. 10.) *Say to the righteous, it ſhall be well with him: for they ſhall eat the fruit of their doings. Woe to the wicked, it ſhall be ill with him: for the reward of his hands ſhall be given him*; and that reward is woe. The reward put into the hand of a wicked man is ſuch as the worke of his hand is; he is a worker of iniquity, then what can his reward be, but woe and miſery? Such as a mans way is, ſuch will his end be; If the premiſes be falſe and unſound, the concluſion cannot be ſafe and good. As by a mans fruit we may know what he is, ſo what he ſhall be, unleſſe he be changed from what he is. *Such are the dwellings of the wicked.*

And

And this is the place of him that knoweth not God.

In theſe words we have the character of a wicked man; the man who knows not God, and the wicked man, are the ſame. No wicked man knows God, and every man that knows not God is wicked. Theſe are termes convertible. *This is the place of him that knowes not God.* There is a fourefold *not knowing of God.*

Periphraſis impij qui deum nec novit nec colit, nam colit qui novit, unde pij vocantur יורשי יהוה *noſcentes domini.* Druſ.

Firſt, There is an utter *not knowing of God*, or a totall ignorance of God; He muſt needs be wicked and walke in darkneſſe, that hath no light at all of the knowledge of God.

Secondly, They are ſaid not to know God, who have but a falſe or an erroneous knowledge of God; wrong knowledge is a kind of ignorance, they who know not God, as God, and as God hath declared himſelfe to be known, theſe know him not. Now as they who are under a night of totall ignorance, ſo they who have an unſound knowledge, and live under a falſe light, are numbred with the wicked; for where there are falſe principles, and apprehenſions of God in the head, there cannot be a right frame of heart towards God.

Thirdly, There is a practicall not knowing of God, and that is moſt proper to this place (though both the former may be underſtood) ſome have a notionall knowledge of God, and that (poſſibly) a right notion, their underſtanding is not wrapt up in errour; yet they may be numbred among thoſe that know not God, becauſe they act contrary to their knowledge. Of theſe the Apoſtle ſpeaks, *Tit.* 1.16. *They profeſſe that they know him, but in their works they deny him*; This knowledg is practicall ignorance. We read of ſuch in the Epiſtle of *Jude* (ve. 10.) who *what they know naturally as bruit beaſts, in thoſe things they corrupt themſelves*; That is, they live not according to naturall principles: *as they ſpeake evill* (the former part of the verſe rebukes that) *of thoſe things which they know not*, ſo they doe evill about, or in thoſe things which they know. Their knowledge is according to the light of nature, but their actions are againſt the light of nature. They know onely as beaſts doe, *naturally*, but they act contrary to this knowledge, which beaſts doe not. Now as a wicked man corrupts himſelfe in that which he knows by nature, ſo he may corrupt himſelfe in that which he

knowes by doctrine, or inſtruction. And in this reſpect, though he have a higher knowledge then a beaſt, yet he is but as a bruit beaſt in his knowledge; or as the Prophet ſpeaks of thoſe in his time, (*Jer.* 10. 14.) *He is brutiſh in his knowledge.* To have notions according to knowledge, and actions according to ignorance, is to be brutiſh in knowledge. And I conceive the Apoſtle aymes at theſe, (1 *Cor.* 15. 34.) *Awake to righteouſneſſe, and ſin not* (the Greeke is, *awake righteouſly*, that is, give your minds and endeavours unto righteouſneſſe) *for ſome have not the knowledge of God, I ſpeake this to your ſhame.* He writes not of thoſe that had no knowledge of God; but either of thoſe who had an erroneous knowledge, or rather, of thoſe that lived in wayes of unrighteouſneſſe againſt their knowledge, as the immediate fore-going words intimate; *Awake unto righteouſneſſe: for ſome have not the knowledge of God:* That is, they have not ſuch a knowledge of God, as keeps them to the rule of righteouſneſſe. Here againe is practicall ignorance, or a not knowing of God, when he is knowne. How great a wickedneſſe this is in ſuch as have ſcripturall revelations of God, we may eaſily collect, when we finde God charging it as a piece of wickedneſſe upon the old Gentiles, who had onely naturall revelations of God, that is, onely ſo much knowledge of God as might be pickt out of, or learned by an attentive ſtudy in the book of the creature. (*Rom.* 1. *ver.* 21.) *Becauſe when they knew God, they did not glorifie him as God, neither were thankfull, but became vaine in their imaginations, and their fooliſh heart was darkned*; and becauſe (though they had a knowledge of God in them, yet) *they did not like to retaine God in their knowledge, or to acknowledge God*, as we put in the margin of our Bibles (*ver.* 28.) this provoked God to give them up to vile affections, and to a reprobate minde. We may take meaſure of the ſin by the Puniſhment. Spirituall judgements are worſe then corporall. To be given up to vile affections, is more pænal then to be given up to the vileſt enemies; yet thus were the Gentiles plagued for ſinning againſt that light which the creature ſheds forth concerning God; then what will their plague be, who ſin againſt Scripture-light, and are ſuch *as know not God* in their own workes, when they know him in his word.

In ſcriptura ſacra illa ignorari cenſemur, quæ cognita nullum nobis uſum attulerunt quomodo dicimus illa non audire quibus non obedimus. Sanct: *Dicit eos deum non noſſe, qui in peccatis perſeverantes, deum ſic norunt ut ejus penitus obliti videantur.* Bez:

Fourthly, There is an affected *not knowing of God*, or (as we may

may expreſſe it) a *ſtudied ignorance of God*; For as we all ought to know God, ſo ſome ſtudy to be ignorant of God, & to keepe out the knowledge of holy things. And as, to all, it is a burden to get knowledge, ſo, to many, knowledge gotten is very burdenſome. Man cannot ſin ſo eaſily in the light as in the dark; he puts himſelfe hard to it to ſin, who ſins againſt what he ſees. And therefore that they may have liberty to ſin, they have no will to ſee. Such are deſcribed (*Job* 21. 14.) *They ſay to God, Depart from us, we deſire not the knowledge of thy wayes.* Thus as ſome in their practiſe oppoſe the good which they know, ſo others refuſe to know what is good, that they may the more freely practiſe evill. And when any man hath long oppoſed light received, hee growes unwilling to receive light. He followes on to be ignorant of God; and at laſt is willing to beleeve, *There is no God*; He that cares not what God ſaith, will not care much to ſay, there is no God. Atheiſme riſeth from prophanenes; and he that blaſpheames the word of God daily in his converſation, will at laſt blaſpheame the being of God in his opinion. Theſe know not God indeed, who know not that there is a God; and into this the affected ignorance of God will quickly caſt the wiſeſt (who are ſuch) among the ſons of men.

We may take in all theſe ſorts of not *knowing of God*, into the interpretation of this Text; but ſpecially the third, and fourth; ſuch as know God, yet walke contrary to him; or ſuch as refuſe to know God, leſt they ſhould be troubled to walke according to their knowledge. And indeed a wicked man may have the higheſt knowledge of God, on this ſide the love of God, and obedience to his will, which is attainable. He may have any knowledge of God, but that which gives an experimentall taſt and reliſh of the goodneſſe of God, or that God is good. And hence it is that he ſometimes hinders his owne proficiency in the knowledge of God, leſt if he knew as much as he could, he ſhould be hinder'd from doing (what he hath a mind to) evill as he could.

Cognitio hæc quæ impio negatur eſt practica quædam ſapientia quæ in divino cultu conſiſtit in pietate, & in gultu quodam et quaſi ſapore divinæ bonitatis.

Hence note;

Firſt, *Wickedneſſe and ignorance goe together.*

Where there is onely an *invincible Ignorance of God*; that is,

ſuch an ignorance as the man cannot helpe or avoyd, there is nothing but wickedneſſe; much more where there is this profeſſed ſtudied ignorance. When the Prophet *Hoſea* ſets forth the great iniquity of that people, he gives this in the cloſe, as the cauſe of all, (*Hoſ.* 4. 1.) *The Lord hath a controverſie with the Inhabitants of the Land; becauſe there is no truth, nor mercie, nor knowledge of God in the Land.* It is ſtrange that the Prophet ſhould bring in ſuch a charge againſt *Iſrael*; What could he ſay more of the Philiſtims, of the uncircunciſed Nations, and rude Barbarians, who ſate in darkneſſe, and in the valley of the ſhadow of death? What could he ſay more againſt them, then that there is *no knowledg of God in their Land?* could he ſpeak thus truly to the people of *Iſrael*, and *Judah*, Gods owne people? Was there no knowledge of God in their Land? This cannot be underſtood of a totall Ignorance; or as if there had been none at that time who publiſhed the truth, or knowledge of God in that Land. But the meaning is, either that there was not much knowledge of God in the Land; (for in Scripture that which is not in ſome competent meaſure what it ought to be, is ſaid not to be at all) or though they had the knowledge of God, yet they oppoſed the receiving of it, at leaſt they were not zealous to promote it, nor carefull to walk up to it; Now though a land were full of knowledge, as the waters cover the Sea, yet (in ſuch caſes) we might ſay, *There is no knowledge of God in the Land.* This want of knowledge cauſed that plenty of ſin, and over-flowing of wickedneſſe, for which God had a controverſie with their Land. We have ſuch a character of ſinfull times given (2 *Chron.* 15. 3.) *Now, for a long ſeaſon, Iſrael was without the true God, and without a teaching Prieſt, and without Law.* They were not totally deſtitute of theſe, but comparatively; There was a great neglect of teaching and expounding the Law; and then there was ſo little of God among them, that they were ſaid to be without the true God. Wickedneſſe and ignorance grow up together; ignorance is the mother of prophanenes not of devotion, as the Popiſh teachers (with ignorance enough) perſwade their deluded Votaries. The Pſalmiſt (*Pſal.* 14. 2.) joynes theſe two together; *There is none that underſtandeth, or that ſeeketh after God.* Would you know the reaſon why they did not ſeeke God? it was becauſe they did not underſtand: and (*verſ.* 4th.)

4*) *Have all the workers of iniquitie no knowledge, who eat up my people as bread, and doe not call upon the Lord*; As if he had ſaid, if they had but a little true knowledge among them all, they would not thus greedily devoure my people; they made no bones of oppreſſion, they ſwallowed the poore as pleaſantly as bread, they did they cared not what, when they knew not what they ought to doe. The floud-gates of wickedneſſe are open, where the doore of knowledge is ſhut.

When Chriſt tels us (*Joh.* 17.3.) *This is eternal life to know God, and Jeſus Chriſt whom he hath ſent.* Why doth he ſay, this is eternall life, but becauſe it ſets us in a frame of holy life? It works grace, and therefore it is glory. It is a holy life to know God thus, therefore it will be a happie life. As to know God is eternall life; ſo not to know him is eternall death. He that knowes God, loves him, and he that loves him keeps his commandements, (*Joh.* 14.) and they that doe not know God, doe not love him, and they that doe not love him, doe not keep his commandements. Many ſin againſt their knowledge, but they cannot avoyd ſin, who have no knowledge. *The blind eate many a fly*, yea poyſon in ſtead of bread.

Further, Some underſtand this Text of the knowledge that God hath of man; not of the knowledge that man hath of God; reading it thus; *This is the place of him whom God doth not know.* It is a truth both wayes: for they that doe not know God, are not knowne of God. It is as true a character of a wicked man that God doth not know him, as that he doth not know God. But doth not God know every man? How then is it ſaid that God doth not know a wicked man? As men are ſaid not to know God, when they doe not love and reverence him, when they doe not feare and obey him; ſo God is ſaid not to know thoſe men whom he doth not love nor approve. (*Mat.* 7. 24.) *Depart from mee ye workers of iniquitie, I know you not.* Wicked men doe not know God obedientially, and God doth not know wicked men favourably; and whether we ſay of a man he knows not God, or of God that he knowes not ſuch a man, it equally ſpeakes him a wicked man.

—*quem non agnoſcit deus fortis.* Jun.

Noſſe deum eſt reſpicere, revereri, obedire, amare.

Laſtly, Whereas *Bildad* (as his friends before him) makes ſo large a deſcription of the ſtate of a wicked man, and of the portion due to him; firſt, in allegories, and then in plaine words,

words, inſiſting upon and repeating it againe and againe. It is queſtioned by ſome, why his and their ſpirits were drawne forth ſo frequently and unanimouſly to ſpeake of this matter. I anſwer; This might be firſt to undeceive the ſimple, who are ready to call the wicked happy, becauſe of their preſent proſperitie; Secondly, to conquer the unbeleefe of moſt who can ſcarcely be perſwaded, that ſin will be ſo bitter in the end.

Many hope to thrive by wickednes, and not a few are afraid they ſhould be undone by keeping cloſe to the wayes of holines. Therefore the Lord doth ſo often thunder by the voyce of his ſervants, and reveale his wrath from heaven againſt all unrighteouſneſſe; Therefore he hath cauſed the penmen of the holy Scriptures to write the evill of it (as it were) in letters of bloud, & to give teſtimony, that it hath ſhed the bloud of thouſands already, and will deſtroy all eternally who turne not from it.

Take this anſwer more fully in the following obſervation.

The heart of man is hardly brought to believe that God will indeed powre out wrath upon ſinfull men.

As it is a hard thing to believe that God will powre out ſo many bleſſings on his owne people: ſo to believe that God will powre out ſo many vialls of miſery upon wicked men. Therefore as we heare of the promiſes againe, and againe; and God oft repeats his mercies to perſwade us that he will indeed performe what he hath ſpoken: ſo we heare threatnings againe and againe, to overcome the unbeliefe of wicked men, or to make all know this ſad truth; *Woe to the wicked, woe to the wicked.* If the heart were readie to receive this, it would not be ſo often repeated. Few would take God at his word if he had ſpoke this but once. God ſpake to man in the ſtate of perfection; *In the day that thou eateſt thou ſhalt ſurely dye.* No, ſaith the Devill, and the Woman beleeves him, it ſhall not be ſo: the threatning was but once given, and it was not believed at all. The heart of man doth hardly cloſe, either with promiſes or threatnings. Againe, God doth it to render wicked men more unexcuſable. If he had ſpoken but once, if there had been but one word of threatning againſt ſin all the Bible over, ſinners had been without excuſe; but how ſhall their mouthes be ſtopped,

ped, when theſe threatnings are ſo often renewed? when every page of Scripture, teſtifies the deſtruction of wicked men, and ſeales wrath upon them, if they goe on in their wickedneſſe. How deeply ſhall they be condemned when they are condemned by the mouthes of ſo many witneſſes! *David* ſaith, (*Pſal.* 62. 11.) *God hath ſpoken once, twice have I heard it, that power belongeth unto God*; the meaning is, either that God ſpake that often, or that *David* heard it often, though God ſpake it but once; that is, he thoroughly weighed and conſidered it, at once ſpeaking, *that power belongeth to God.* A holy heart heares that twice, that God ſpeaks but once; Grace hath a quicke eare, it makes us as the Apoſtle *James* ſpeakes, (*Chap.* 1. 19.) *Swift to heare*; but God ſpeaks twice, and thrice, yea a hundred times, to wicked men, and they will not heare once; Then how great will their judgement be, and how will their mouthes be ſtopt, becauſe they ſtopt their eares. Hath not God ſaid it againe and againe; *This is the dwelling of the wicked, and this is the place of him that knoweth not God.* Hath he not ſpoken it in figures, and allegories? Hath he not ſpoken it in plaine words, and in examples? hath he not ſpoken it in bloud? hath he not ſpoken it in fire, in ſword and famine? How often hath he made his wrath ſmoake, yea blaze and burne before the eye of ſence? how often hath he made ſinners ſmell the brimſtone of his diſpleaſure?

Have they not heard of, have they not ſeene the deſolations which ſin hath made? How it hath left thoſe places which were as the Garden of God, like a waſt or wildernes? Have they never read or heard of the old world drowned with water? Have they never heard of *Sodome* and *Gomorrah* conſumed with fire? Have they not heard of *Pharoah* over-whelmed in the red Sea, for vexing the people of God, and of *Corah*, *Dathan* and *Abiram* ſwallowed up alive by the earth for their murmuring againſt *Moſes*? Whole volumes of examples have been collected, wherein the threatnings of God againſt ſin have been made viſible in the ruine and downfall of ſinners themſelves, and in the rooting out of their poſteritie. As therefore the Apoſtle argues from the holy lives and happy deaths of the old Patriarchs and others enumerated in the eleventh Chapter of the Epiſtle to the *Hebrewes*, ſo may we from the unhappy deaths of many whoſe lives

lives have been unholy in all ages; *Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us.*

If sinners goe on, after all this, what can they plead, why their dwelling should not be made desolate? or why themselves should not be condemned for ever?

Thus farre *Bildads* second discourse with *Job*, wherein he severely reproves him of wickednesse, and sets before him, the wofull conclusion of the wicked; How grievous and wounding his words were to *Jobs* spirit, how unsutable to his condition, how unappliable to his person, will appeare in the opening of his patheticall Answer in the following Chapter.

JOB 19.

Job 19. Ver. 1, 2, 3.

1. *Then Job anſwered and ſaid;*
2. *How long will ye vex my ſoul, and break me in pieces with words?*
3. *Theſe ten times have ye reproached me; ye are not aſhamed that ye make your ſelves ſtrange to me.*

Bildads ſharp reproof of *Job* in the former Chapter, procures him a ſharp reply in this from *Job*; whoſe whole diſcourſe declares him the object of mans pitie, and God the object of his faith; the ſum of his anſwer to *Bildad*, is to ſhew how hardly (yea as he thought how inhumanely) he had hitherto been dealt with; and that upon a foure-fold conſideration.

Firſt, As he was afflicted.

Secondly, As he was their friend.

Thirdly, As he was innocent, not conſcious to himſelfe of any evill that he had wilfully committed againſt God, or of any wrong done to man.

Fourthly, That they uſed him thus unkindly while he profeſſed full hope in God, notwithſtanding all the calamities which God was pleaſed to lay upon him.

There are three parts of the Chapter; in the firſt he very accurately and tragically (as ſome expreſſe it) amplifieth his owne ſad eſtate, and this is carried on from the beginning of the Chapter to the twenty-third verſe.

Secondly, He holdeth forth, and maintaineth his own integritie, both by a vehement deſire, and an aſſured hope of his reſurrection and appearance before God at the tryall of the laſt judgement, *verſ.* 24, 25, 26, 27.

Thirdly, He exhorts his friends to deſiſt, and repent, leſt they draw downe the judgements of God upon themſelves, in the two laſt verſes: *But ye ſhould ſay, &c.* ver. 28. and *ver.* 29. *Be ye afraid of the ſword, for wrath bringeth the puniſhment of the ſword, that ye may know there is a judgement.*

From theſe parts of the Chapter layd together, we may collect the general ſence of *Job's* argument, in anſwer to *Bildad*, thus.

Bildad endeavoured to prove, that *Job* was a wicked man, becauſe he was burdened with affliction; *Job* anſwereth, I indeed indure thoſe afflictions, which for the matter are the portion of wicked men, yet I am not wicked, as my own conſcience full of peace, and hope in God, doth aſſure and witnes to me; therefore the enduring of greateſt afflictions, is no ſound proofe that a man is wicked, nor doe theſe afflictions befall ſuch onely as are wicked. The propoſition (namely, that he himſelfe was under the preſſure of great afflictions) is cleare in the firſt part of the Chapter, from the ſixth to the twenty-third verſe; the aſſumption that he himſelfe was not a wicked man, he proves by his faith and hope in God, laid downe to the life, *ver.* 23, 24, 25, 26, 27. The concluſion or inference is implyed.

Job leads us to the deſcription of his afflictions by a patheticall Preface, wherein he taxeth, and reproveth his friends two wayes; firſt, by ſhewing their ſeveritie againſt him. Secondly, by ſuppoſing his own guilt againſt God; He reproveth them by ſhewing their ſeveritie againſt him three wayes.

Firſt, That they had troubled him long in the ſecond verſe; *How long will ye vex, &c.* ver. 2.

Secondly, That they had troubled him who was troubled before; *How long will ye vex my ſoule*, in the ſame verſe; as if he had ſaid; *My ſoule was vexed with afflictions, why have yee vexed me who came to comfort me.*

Thirdly, That as they had done it *long*, ſo they perſiſted ſtill in doing it; verſ. third; *Theſe ten times have ye reproached me, you are not aſhamed, that, &c.* q. d, ye did it, and ye doe it.

Docet minimè æquus in ſe fuiſſe tam graviter ipſum inſectando etiamſi ſceleris evictus eſſet. Merl:

His ſecond way of reproving, is by a ſuppoſition of his own guilt; Suppoſe I have ſinned, ſuppoſe I have erred, *ver.* 4. and 5. if I had done ſo, yet ſurely ye ought not to carry your ſelves thus towards me, there is ſome other way of dealing with an afflicted

afflicted friend, though faulty, then that which you have yet hit on; therefore he goeth on to tell them, as what his caſe was, ſo how they ſhould have handled the matter with him; *Know that God hath overthrown me*, &c. *ver.* 6. *Have pitie upon me, have pitie upon me, O my friends, for the hand of God hath touched me,* (ver. 21.) As if he had ſaid; while the hand of God was overthrowing me, your hand ſhould have been ſupporting me, and your hearts pitying me. So much for the opening of the whole Chapter, which lets in ſome light to the underſtanding of each particular.

Ver. 1, 2. *Then Job anſwered, and ſaid; How long will ye vex my ſoule?*

How long? The queſtion concludes againſt his friends, that they had vexed him alreadie *too long*; it argues alſo, their perſeverance in troubling him; ſo the word is frequently uſed in Scripture; *David* ſpeakes much to this ſence, *Pſal.* 4. 2. *O yee ſonnes of men, how long will ye love vanitie? how long will yee turne my glory into ſhame?* That is, how long will ye goe on diſhonoring me; and in the 13th *Pſalme*, we have this; *how long?* foure times repeated in two verſes, while *David* complained of his affliction, *How long wilt thou forget me, O Lord? for ever,* (that's long indeed?) *How long wilt thou hide thy face from me? how long ſhall I take counſell in my ſoule? having ſorrow in my heart daily? how long ſhall my enemies be exalted over me?* Here are foure times *how long*, to ſhew that *Davids* trouble had continued exceeding long.

How long will ye vex my ſoule. The word which we tranſlate *to vex*, ſignifies an internall trouble, ſuch as ariſeth from the contempt and ſcorne that others put upon us; many know by experience (though grace ſets them above it) how much their ſpirits are burdened when they are contemned? *They who are duely honoured, have a weight in them; and they who are (though undeſervedly) contemned, have a weight upon them.* The word ſignifies alſo ſimply to grieve, (*Lam.* 3. 32.) for it is applyed to the act of God; *The Lord will not caſt off for ever, but though he cauſe griefe, yet will he have compaſſion, according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men.* So the word is uſed againe (*Lament.* 1. 12.) *Was there ever*

יגה *notat internam animi mœſtitiam, illam præſertim quæ ex contemptu quodam, vel ſeveriore alicujus increpatione verbo aut opere naſcitur.* Pined:

Vindemiavit. Vulg:

ſorrow like to my ſorrow, which is done to me in the day wherein the Lord hath afflicted me. The Vulgar reads, *In the day wherein the Lord hath gathered my grapes or fruits*; As if the Church had ſaid, I was once like a fruitfull flouriſhing Vine, but now the Lord hath ſtript me of all my glory, and left me naked and bare; as a Vine after the grapes are gathered. So *Iſa.* 51. 21. *Zeph.* 3. 18. The afflictions of the Church and people of God in their ſaddeſt ſorrowes, are expreſſed by this word;

How long will ye vex my ſoule?

Addendo, animam meam, vis orationis augetur & penetrans graviſq; mæſtitia indicatur. Bold:

The word *vex*, alone had ſignified the vexation of the ſoul, but when he addes *ſoule*, it increaſeth the ſignification of the word, to ſay, *you have vexed my ſoule*, is more then to ſay, *you vex me*, though that be the meaning of it; ſo that here's the deepeſt ſorrow, that which toucheth not onely the fleſh, and skin, but that which peirceth to the very ſoule; as 'tis ſaid of *Mary*; *A ſword ſhall paſſe thorow thy ſoule*; That is, thou ſhalt be deeply wounded.

In that he complaines, *How long will ye vex*; Obſerve

First, *The length or continuance of an affliction is more grievous to us, then the weight and burthen of it.*

He doth not ſay, how much? or how great? but how long? *A light burthen carryed farre is heavie, what then is an heavie burthen carried farre? The length of the croſſe grieves more, then the breadth or bulk of it.* The ſoules under the Altar cryed, (*Rev.* 6. 10.) *How long Lord, holy and true, doſt thou not judge and avenge our bloud on them that dwell on earth:* So *David*, *Pſal.* 120 5, 6. *My ſoule hath long dwelt with them that hate peace*; He did not complaine that he had been amongſt thoſe that hated peace; but that he had dwelt long with them; he could not get free from that hatefull company. (*Dan.* 8. 13, 14.) The queſtion is put concerning the affliction of the Church, (*how long?*) As if it would render her affliction ſhorter, but to know how long it ſhould continue, eſpecially to know that it ſhould not continue long; *Then I heard one ſpeaking, and another Saint ſaid unto that certain Saint which ſpake, how long ſhall be the viſion concerning the daily ſacrifice, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſts to be troden under foote?* As if he had ſaid, might we but

but know when this deſolation ſhould end, it would be ſome comfort in the midſt of that deſolation; *And he ſaid unto me untill two thouſand and three hundred dayes, then ſhall the Sanctuary be clenſed*; Though this anſwer had much obſcuritie in it, yet it had ſome comfort in it. To heare of a period of our troubles, though we can ſcarſe picke out the time of that period, is ſome abatement of our troubles. It troubles us to ſtay long from the injoyment of good, but it troubles us much more while we are long, and know not how long we ſhall be under the indurance of evill. Many are readie to ſay in theſe troubleſome times, if we could but ſee an end of our troubles, if we thought there would be an end of theſe warres, we could more chearfully beare the expence both of our bloud and treaſure. When will there be an end? But what is all this length to the endleſſe length of thoſe troubles, which are the portion of impenitent ſinners. What will they ſay, where good ſhall never be enjoyed, and evill for ever felt. *How long?* will be the Cry in hell for ever? *how long* ſhall we indure? when will this end? no date, no period can be ſet to the *how long* of that miſery. And this makes every moment of miſery as miſerable as the eternitie of it. And indeed, every moment of an eternall miſery, hath an eternitie in it; As every moment of eternall mercies is like an eternity of mercy.

How long will ye vex my ſoule?

Secondly, Obſerve;

Thoſe afflictions paine us moſt that reach our ſpirits.

The ſoule it ſelfe cannot be pained, it being a ſpirituall ſubſtance, hath nothing to doe with ſencible paſſions, yet paine and trouble in their effects, griefe and ſorrow, may quickly paſſe thorow the fleſh to the ſpirit; There are ſome evills which doe not make ſo much as a skarr in the fleſh, which make deepe wounds in the ſpirit. Chriſt ſweat drops of bloud in the agony of his ſoule, before any hand touched his body; and ſome evills make deep wounds in the fleſh, which make not the leaſt ſcratch upon the ſoule; yea, the ſoule may rejoyce, triumph, and glory, while the body is martyred and torne in pieces; but thoſe afflictions which wound and vex the ſoule, are moſt grievous;

as

as thoſe mercies are ſweeteſt, which refreſh the ſoule, & comfort our ſpirits; many enjoy mercies which comfort and refreſh their bodies, but they know not what it meanes to have their ſoules comforted. Now as thoſe comforts are moſt comfortable which comfort the ſoule, ſo thoſe ſorrowes are moſt ſorrowfull which afflict the ſoule; O, ſaith afflicted *Job*, *Ye vex my ſoule*; were it but my fleſh which the Devill wounded at the firſt, I could beare it; The *Sabeans* took *Job's* eſtate away, and Satan ſmote his body from the crowne of the head to the ſoale of his foot with botches and ſores, but his friends gave ſorer wounds, they vexed his ſoule by their unkindneſſes, and we ſhall ſee his ſoule wounded farther by and by; now onely remember that ſoule-wounds are the foreſt wounds.

Thirdly, Compare this vexation of *Job's* ſoule with the intention of *Job's* friends in viſiting him, as hath been toucht before upon ſome other paſſages of this booke; they did not plot upon him to vex him, nor had they a deſigne to trouble him, doubtles the men had upright hearts, and feared God; they came really to comfort him, and doe him good; yet all the paines they tooke with him was onely a paine to him, *his ſoule was vexed*. We may intend comfort to our friends, and yet onely trouble them; we cannot give our actions that effect which we deſigne them to: *Job* found it ſo in his friends. And he might ſay to them; you came to comfort me, if vexing a ſoule be comforting it, you have comforted me with full meaſure; But *call you this comforting an afflicted friend? is this the lifting of him up that is fallen?* Onely God can make our counſels and our perſons comfortable to others; As for us we may ſpeake words in the matter comfortable, as well as in our intendment, and yet no comfort come to thoſe we have a minde to comfort. (*Iſa.* 50. 4.) *Thou haſt given me the tongue of the learned, that I may know how to ſpeake a word in ſeaſon to him that is weary*; To comfort is a gift of God, a ſpirituall gift, and as a power to comfort, ſo the preſent act is the ſpeciall gift of God; a man may have the gift of applying the conſolations of the Goſpel, and yet not give comfort. God hath charged the uſe of all Goſpel meanes upon us, both to ſave and comfort our ſoules, but he hath reſerved the fruit and ſucceſſe of both in his owne power. We muſt at once ſhew our diligence about the meanes, and our dependance

Hoccine eſt mæſtum conſolari?

dependance upon God for the end. *How long will ye vex my ſoule.*

And breake me in pieces with words.

The word that we tranſlate, *to breake in pieces*, notes a very vehement breaking, to break with extreame violence, to breake and bruiſe, as ſeeds or ſpices are bruiſed in a morter, to pound to duſt, or pouder. The word is uſed for the breaking of the heart, with godly ſorrow; Sorrow is a breaker, it breakes no bones, but it breakes the heart. Worldly ſorrow breakes the heart to death; Godly ſorrow, breakes the heart to life. (*Iſa.* 53. 15.) *I dwell with thoſe that are of an humble and contrite or broken ſpirit, to revive the ſpirit of the humble, and to revive the ſpirit of the contrite ones.* The ſorrowes of Jeſus Chriſt are expreſt by this word, (*Iſa.* 53. 5 & 10.) *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities*; and in the 10th verſe; *Yet it pleaſed the Lord to bruiſe him, he hath put him to griefe.* Thus the ſpirit of *Job* was bruiſed and broken; But, what was the inſtrument of his breaking? was he broken with clubs and ſtaves? No, but with hard words and ſevere rebukes.

רכא *verbum vehemens. Metaphora a contuſione granorum in mortario.*

How long will ye breake me in pieces with words.

Job doth not title their words, he ſaith not, ye have broken me with hard, cruell, or bitter words, he ſaith onely, *ye have broken me in pieces with words*, leaving us to conſider what words were fit for ſuch a worke; ſoft and kinde words may melt the heart, but thoſe are hard and harſh words which breake it.

Hence obſerve;

Unkinde and hard words, make deepe wounds, and breake the heart.

Words are full of power, both to wound and to heale, to breake and to bind up, to grieve and to comfort; As the word of God hath an Allmightie power to breake the heart, ſo the word of man hath a mightie power to doe it. Some are more troubled with what is ſaid to them, then with any thing that is done to them: unfriendly and reproachfull ſpeeches have laine heavier upon them, then the heavieſt of other preſſures.

Nihil ſic homines affligit animum ut ſermo durus. Orig.

David had many hands againſt him, but he was moſt afflicted with the tongues which were againſt him; *As with a ſword in my*

my bones, mine enemies reproached me while they ſay daily unto me, where is thy God, Pſal. 42. 10. And as God workes upon the heart with two ſorts of words; Sometimes with *ſoft words*, ſuch are his promiſes; Sometimes with *hard words*, ſuch are his threatnings. So alſo (in his proportion) doth man; man hath his ſoft words, and they are of two ſorts; firſt, friendly words; ſecondly, flattering words; both theſe inſinuate and ſoake into the ſpirit of man; ſecondly, man hath his hard and bitter words, theſe vex and break the heart, and are written (as I may ſay) upon the broken pieces and ſplinters of it, as with a pen of iron, and the point of a Diamond, there's no getting them out againe, till grace get them out, or holy patience weare them out. Cruell words are the heightning of cruell actions. (*Mat.* 5. 10, 11.) When Chriſt had ſaid; *Bleſſed are they that are perſecuted for righteouſneſſe ſake:* it followes; *Bleſſed are ye when men revile you, and perſecute you, and ſay all manner of evill againſt you falſly.* The bleſſing is promiſed not onely to thoſe who ſuffer evill done to them, but to thoſe who ſuffer evill ſpoken againſt them. Hard words are numbred among our hardeſt tryalls; The Apoſtle (*Heb.* 10. 32, 33.) Exhorts the Saints to *call to remembrance the former dayes in which after they were illuminated* (that is, after they had received the light of the knowledge of Jeſus Chriſt) *they indured a great fight of affliction*; they who receive the faith, muſt expect a fight; they might have been in the darkneſſe of unbeliefe and ignorance long enough without a fight of affliction; but as ſoone as ever they were illuminated, the Prince of darkneſſe, ſtirr'd up a warre againſt them; What the warre was he tells us at the 33. ver. *Partly while ye were made a gazing-ſtocke both by reproaches and afflictions; and partly while ye became companions of them that were ſo uſed*; He calls the bearing of reproaches, *a great fight of affliction.*

πολλὴν ἄθλησιν *Ingens certamen.* Bez: *Magnum dicit quod multum ex proprietate vocis Græcæ poſſis dicere, quod ingens eſt exaggeratio: con-*

The word, which we render *great*, doth not ſignifie ſo much the greatneſſe of any one, as the concurrence of many afflictions; as if he had ſaid; Ye indured a multitude or manifold fights of affliction. He that indureth hard words, fights with a numerous Hoſt; words come thicke, and like an Army renew the charge; He contends with many enemies at once, who is aſſaulted with reproaches. And he is a ſtrong man, that is able to ſtand theſe aſſaults, or receive theſe charges,

ges, and not be broken. *Job* was a ſtrong man both in faith and patience, yet he was broken, his peace was much broken, yea his ſpirit was broken, *ye have vexed my ſoule*, (ſaith he) *and broken me in pieces with words.*

tumeliæ quaſi cum multis hoſtibus confligit qui cum una contumelia depugnat. Pined.

Job proceeds to ſhew us particularly what kinde of words his friends ſpake, they were unkinde words, and more

Verſ. 3. *Theſe ten times ye have reproached me, ye are not aſhamed to make your ſelves ſtrange to me.*

Here is an armie of evill words, *Theſe ten times, &c.* What? juſt ten times? did *Job* keepe tale, and ſcoare up the unkinde words of his friends? were his reproaches juſt ten. We uſe to ſay, *'Tis unfriendly to keepe account of kindneſſes done to our friends*, but it is more unſutable to the lawes of friendſhip, *to take an account of unkindneſſes received from friends. The leſſe we remember them, the better is our memory.* Why then is *Job* ſo exact and particular in this unfriendly Arithmeticke? *Theſe ten times ye have reproached me.*

Some conceive that *Job* ſpeakes to the very letter, that when he ſaith, *ten times*, he meanes *ten times*, and onely *ten times*, neither more nor leſſe. Which number is made up thus; Five times his friends had ſpoken, and five times *Job* had ſpoken, here were ten ſpeeches; He was reproach'd as well when himſelfe ſpake, as when they ſpake; his own anſwers were reckoned to his diſhonour by his friends, as he reckoned their replyes; But I paſſe this.

Numerum denarium ſtrictè accipit Cajetanus. Ipſas Jobi reſponſiones ei redundaſſe in confuſionem aſſerens.

Further, we may make it out thus; that in each ſingle anſwer made by his friends, there was a double reproach, or much reproach, therefore he reckoneth every one of them for two; We finde in Scripture, that the word *ten* is uſed in a kinde of Hyperbole; yea though the number of the thing done be under ten, or leſſe then ten, yet it's ſaid to be done ten times, onely to ſhew that it hath been done oftener then it ſhould, or when it ſhould not have been done at all. So ſome underſtand that ſpeech of *Jacob* to his wives, (*Gen.* 31. 7.) complaining of the harſh dealing of *Laban*; *Your father hath changed my wages ten times.* 'Tis not probable (though ſome attempt to prove it) that *Laban* did actually change his wages ſo often, yea 'tis conceived that he changed his wages but twice, *ver.* 8. yet *Jacob*

Notæ multitudinis ſolent per hyperbolen uſurpari; ita ut Decies *ſignificet*, ultra decem plurima *quamvis res ipſa infra decem conſtiterit.*

ſaw ſo much unkindneſſe in that twofold change of his wages, that he ſaith; *He had changed his wages ten times.*

Ea latini Decumana vocarunt quæ excellentiſſima & ampliſſima in ſuo quæque genere eſſent. Hinc Decumanus fluctus. Decumana Ova.

Further, *Ten times* may be taken indefinitly for many times. It is uſuall among the Latines to expreſſe any unuſuall greatneſſe by the number *ten*, and ſo doth the Scripture too: (*Eccle.* 7. 19.) *Wiſdome ſtrengtheneth more then ten mightie men which are in the Citie*; that is, more then many, or then all the mightie men in the Citie; *Wiſdome is better then the weapons of Warre.* The Law given about the keeping of the *Ammonite* out of the Congregation, is thus expreſſed (*Deut.* 23. 3.) *An Ammonite or Moabite, ſhall not enter into the Congregation of the Lord; even to their tenth generation, ſhall they not enter into the Congregation of the Lord for ever.* The tenth generation is not to be taken terminatively to their excluſion from the Congregation, as if at or after the tenth generation, they might enter in, but the tenth generation is named to ſhew that they ſhould not be received in for many generatiõs, yea that they ſhould not at all be received in; for ſo the latter branch explaines it, *They ſhall not be received to the tenth generation to the Congregation of the Lord, no not for ever.*

Againe, To ſhew the greatneſſe of the famine that God would bring upon his owne people for their great ſinnes, 'tis ſaid, (*Levit.* 26. 26.) *When I have broken the ſtaffe of your bread, ten women ſhall bake your bread in one Oven*; As if he ſhould ſay, when Corne is plentifull, two or three women fill an Oven, but *when I have broken your ſtaffe of bread*, then (ſuch ſhall be the ſcarcity of Corne, that) ten women, that is, many women may put your bread into one Oven, and not fill it, neither ſhall ye be filled, as the next words aſſure us; *They ſhall deliver you your bread againe by weight, and ye ſhall eate and not be ſatisfied.* So the word is uſed (*Numb.* 14. 22.) where the Lord complaines; *Ye have tempted me now theſe ten times.* Thus when *Nehemiah* would ſhew how unceſſant the enemies were in bringing ſad reports to terrifie them, he ſaith, (*Chap.* 4. 12.) *Ten times ye have ſaid from all places, they will be upon you*; that is, yee have often ſaid we ſhould be ſurprized and cut off by ſuch a time. Once more, (*Zach.* 8. 23.) the glory of the *Jewes* in the latter dayes is thus deſcribed; *It ſhall come to paſſe, that ten men ſhall take hold (out of all Languages of the Nations) on the skirt of him that is a Jew,*

Jew, ſaying we will goe with you, for we have heard that God is with you. Ten men, that is, many men, even multitudes of men ſhall deſire favour and friendſhip with the *Jewes*; *We will goe with you, we will be on your ſide, for we have heard that God is with you:* Note by the way, *'Tis good being with thoſe, with whom God is, as 'tis beſt of all to be with God. All men* ought, *ten men* (ſaith that text) ſhall deſire to goe with the *Jewes*, when God appeares among them. *Rev.* 2. 10. *Ye ſhall have tribulation for ten dayes*; that is, for many dayes, or for a long time. So here, *Theſe ten times have ye reproached me*; that is, ye have reproached me very often, I know not how often; he puts it in ſuch a number, as may note any number, yea that which is onely not innumerable; who is able to number the reproaches ye have put on me? The number *ten*, ſeemes to goe burdened with innumerabilitie, becauſe it brings forth the greateſt numbers; When, in numbring, unities ariſe to the number ten, we can goe no further, but by reſuming unities, and adding them to ten. So that, ten being the greateſt ſimple number, and all compound numbers being renewed at ten; the number ten, ſtands as the chiefe, and containes the greateſt numbers. *Ye have reproached me ten times.*

Hic numerus videtur infinitate gravidus, eò quòd omnes numeros quantumcunq; maximos gignit. Bold:

Denarius numerus ut qui numerandi finis ſit videtur maximus: nam cum ad decem pervenitur, ulterius non itur, ſed iterum reſumitur unitas & denario adjungitur. Semper ad uſq; decem numero creſcente venitur principium ſpatiis ſumitur inde novis. Ovid: Faſt:

Ye have reproached me.

The word ſignifies ſuch a reproach, as not onely puts a man to ſhame, but makes him greatly aſhamed. So the word is uſed, (*Ruth.* 2. 15.) *Let her gleane among the ſheaves, and reproach her not*; we put in the margent, *ſhame her not*, ſay not that ſhe ſtealeth, for if a gleaner come into a field and gleane among ſheaves, 'tis ſuſpected that ſuch a one ſtealeth. Therefore *Boaz* gave this as a ſpeciall priviledge to *Ruth*, let her come among the ſheaves, it ſhall be no ſtealing to her, reproach her not with it, put her not to ſhame. Thus while *Job* ſaith, *Ye have reproached me*, the meaning is, ye have endeavoured to put me to ſhame, as if I were a wicked man, a theefe, or a murtherer, and this (though once had been to often) ye have done *ten times*, or oftentimes.

We may conſider theſe words; firſt, as they ſet forth the ſin and unkindneſſe, or rather the ſinfull unkindneſſe of *Job's* friends; Secondly, as they ſet forth the grace and patience of *Job*, or rather that ſpeciall grace of patience.

Firſt; As they ſet forth the ſin of *Job's* friends in the frequent and often repeated unkinde carriages of that viſitation. *Theſe ten times, &c.*

Obſerve;

To fall often into the ſame ſin, is a great aggravation of ſin.

To reproach, or to doe evill once, is too oft, but to doe it often, *ten times*, how much evill is in that? One of the greateſt burdens which we can put eyther upon our own ſinnes, or upon the ſinnes of others, is the number of them. An evill act ſingle is heavie, what then are many bundled up together? As it is one of the greateſt hightnings of the mercies of God, that he is pleaſed to doe us good often, who have not deſerved that he ſhould doe us good once, that we ſhould have, as many and manifold mercies, ſo thoſe mercies daily renewed upon us, and ſent in freſh every morning; ſo, that which highteneth ſinfull actings againſt God or man, is the frequency of them, that they are renewed every day, or often in a day. (*Luk.* 17. 4.) *If thy brother treſpaſſe againſt thee ſeaven times in a day, and ſeaven times in a day turne againe to thee, ſaying, I repent, thou ſhalt forgive him*; Chriſt puts it upon the number, *If thy brother treſpaſſe ſeaven times in a day*, it is no great matter to forgive a brother, who offends once a day, or who offends us but ſeldome, but if he offend ſeaven times in a day, here is the greatneſſe of his ſinne in treſpaſſing, and the great tryall of our charitie and patience in bearing and forgiving. *Peter* put this Queſtion, (*Mat.* 18. 21, 22.) *Lord, how oft ſhall my brother ſin againſt me, and I forgive him, till ſeaven times?* As if he had ſayd, a ſin ſo often repeated is very great, and will put me to the exerciſe of all the love I have in my heart to forgive it. And though he thought this a very hard taske for his grace to goe thorough with, to forgive to ſeven times, yet he hath a harder taske ſet him in the reply which Chriſt makes (*ver.* 22.) *Jeſus ſaith unto him, I ſay not unto thee untill ſeven times, but untill ſeventy times ſeven.* *Peters ſeven* is multiplyed to *ſeventy ſeven*, in which as we learne that the multiplication of ſin is one of the greateſt aggravations of it, ſo likewiſe is the multiplication of forgiveneſſe; He that multiplyes to ſin, ſins abundantly, and he that multiplyes to pardon, doth (as God *Iſa.* 55. 7.) pardon abundantly.

Secondly,

Secondly, If we conſider the ſtate of the men whom *Job* charged to have reproached him *ten times*, they were good men.

Hence obſerve;

That a good man may fall often into the ſame errour.

He that is upright may doe amiſſe againe and againe, he may *ten times* wrongfully *reproach* man, and as often act diſobediently towards God; it is no great matter to heare vile wretches ſpeake evill and doe evill an hundred times. They muſt needs doe much evill, and doe evill often, who being themſelves evill, cannot but doe evill, or doe evilly whatſoever they are doing. But 'tis very ſad (though very poſſible,) when we ſee thoſe who are good, yet doe evill, eſpecially when we ſee them doe it often. It ſhould keepe the beſt humble, that ſtill (by reaſon of their in-dwelling corruption) they are ſubject to fall into ſin, and it ſhould keepe them watchfull that they fall not.

Thirdly, Obſerve;

Reproaches make breaches.

He ſaid before, *you breake me with your words*, now he ſhewes plainly what thoſe words were, reproachfull words; reproaches make outward breaches between friends, but he that is reproached, findes a breach within. Sorrow breakes him, and ſhame breakes him. That which cauſeth ſhame hath ſorrow in it; When *Paul* wrote ſharply to the *Corinthians*, he ſaith; *I write not theſe things to ſhame you, but as beloved children to warne you.* We rebuke offenders, that we may make them aſhamed, but not to ſhame them; but reproaches are caſt upon others, to ſhame them, not to make them aſhamed. Among all the tryalls which Jeſus Chriſt underwent to breake and bruiſe him, reproach was one of the greateſt. (*Pſal.* 22. 6.) *I am a worme and no man, a reproach of men, deſpiſed of the people*; Chriſt was not onely reproached among men, but a reproach of men, he was as it were reproach it ſelfe. The Prophet (*Iſa.* 50. 6, 7.) foreſhewed the wonderfull tryall of his patience, in bearing ſhame; *I gave my back to the ſmiters, and my cheekes to them that plucked off the haire; I hid not my face from ſhame and ſpitting, for the Lord will helpe me, therefore ſhall I not be confounded; therefore have I ſet my face*

face like a flint, and I know that I ſhall not be aſhamed; They did what they could to make Chriſt aſhamed, they reproached and reviled him, yea they condemned him as a wicked man, therefore it followes in the 8th verſe; *He is neere that juſtifieth me, who will contend with me? let us ſtand together, who is mine adverſarie? Let him come neare to me.* As if he had ſaid, I am not afraid, eyther of his tongue, or of his hand, of what he can ſay, nor of what he can doe.

Fourthly, Obſerve;

It is uſuall for them to be much reproached amongſt men, who are moſt precious with God.

None receive more contempt on earth, then they whoſe names are written in heaven; God hath reſerved abundant honour for his people in the next life, but he often gives them up to reproach in this. The men of the world cannot but deſpiſe thoſe who are in eſteeme with God; for as 'tis in things, ſo in perſons; *The things which are highly eſteemed among men, are abomination to God*; and the things that are highly eſteemed by God, are an abomination among men; ſo thoſe perſons who are highly prized with God, are an abomination with men; Should the worth of Saints be taken by the rate-booke of the world, how vile were their price? to how low and poore a market would many precious ſoules come? The Apoſtle concludes concerning the *old Saints* and *Worthyes* among the *Jewes* (*Heb.* 11. 38.) that *the world was not worthy of them*, yet they were adjudged unworthy to live, or have a roome in the world.

'Tis ſad when good men, who are precious, yea who rule with God, are reproached and reviled by the world; but it is moſt ſad when one good man reproaches another; 'Tis a griefe to heare thoſe who are vile, revile, & throw dirt in their faces, whoſe faces ſhine through that beauty and comelineſſe of grace which God hath put upon them; but to ſee one Saint throw dirt in the face of another, to beſpatter & bemire the credit of another, by pen, or preſſe, by words or geſtures, this is a griefe indeed, this is a lamentation, and ought to be for a lamentation among all the people of God, as it is (and will be while it is ſo) a rejoycing to the world that lyes in wickedneſſe. But though now

now ſome of the Saints may ſay (with *Job*) to their brethren in the ſame faith, *Theſe ten times have ye reproached us*, yet we have a promiſe that a time is coming when they ſhall not ſo much as once in one thought reproach one another; *Ephraim ſhall not envie Judah, and Judah ſhall not vex Ephraim any more*, (Iſa. 11. 13.)

Laſtly, as theſe words referre to the grace and patience of *Job*. Obſerve;

'Tis perfect patience when we can indure reproaches, eſpecially many foule reproaches.

It is a worke of patience to indure but one reproach, but when we indure many reproaches, then patience hath a perfect worke; as it ſhewes the miſerable perfection of a man in ſin, to perſevere in ſinning, or as it argues the perfect hardneſſe of a mans heart in ſin, to ſin after he hath been ten times or many times reproved; ſo it ſhews the perfection of a man in patience, to continue patient after he hath been *ten times reproached*. This anſwers that rule of ſuffering given by Chriſt, (*Matth.* 5. 39.) *I ſay unto you that ye reſiſt not evill: but whoſoever ſhall ſmite thee on thy right cheeke, turne to him the other alſo*; That is, when ye have received one wrong, be ye not meditating how to revenge that, but be ye preparing how to receive a ſecond. *Though Grace doth not bid us invite injuries, yet it teaches us to bid them welcome. Theſe ten times have ye reproached me.*

And are not aſhamed, that ye make your ſelves ſtrange to me.

The word that ſignifies to *be aſhamed*, here, is of a milder and gentler ſignification, then that we had before, for reproach or ſhame. As if he had ſaid, ye have reproached me, as if ye intended not onely to make me aſhamed, but to confound me with ſhame; but you who have reproached me are not aſhamed at all, you have not the leaſt tincture of a bluſh appearing in your faces, though you have gone about to fill my face with ſhame, and my heart with ſorrow.

Verbū aliquanto lenius quam ſuperius; q. d. cum veſtris me opprobriis vehementer pudefaciatis, vos nec leniter erubeſcitis. Pined:

Further, The word ſignifies ſuch ſhame or bluſhing as cauſeth a ſtop in the worke or enterpriſe which we have in hand. *Many would goe on in doing good, and not a few in doing evill, were they not ſhamed out of their purpoſes.* How holy in outward profeſſion & per-

Verbum hoc afferre videtur eũ pudorẽ, quo quis deterreatur ab aliquo opere faciendo. Pined:

performances would ſome be were it not that they feare ſhame, this ſtops them in their courſe, and turnes them out of the way. Hence that ſevere threat (*Mark.8.38.*) *Whoſoever therefore ſhall be aſhamed of me and of my words in this adulterous and ſinfull Generation, of him alſo ſhall the Son of man be aſhamed, &c.* Chriſt our Lord foretaw that as many would take up the profeſſion of the Goſpel for their credit, ſo many would withdraw from it for feare of ſhame. Now as many turn from keeping the holy commandement for ſhame, ſo many are kept from breaking the holy commandement only for ſhame. How unholy, how vile would they be, were they not aſhamed that it ſhould be knowne that they are ſo? Thus ſhame is the checke of ſinne. But ſaith *Job* to his friends, *Ye are not aſhamed*, there is not ſo much as any ſhame upon you, cauſing you to bluſh at what you are doing, or to deſiſt from doing yet more. *Ye are not aſhamed.*

That ye make your ſelves ſtrange to me.

תתכרן *Multas patitur interpretationes.*

The word which we render *to make ſtrange*, is found onely here in this ſence all the Bible over, yet it undergoes (according to the various apprehenſions of the learned in the Original Language) much varietie both of tranſlation and of interpretation, yet none of them hurt the ſence of the Text, and may all ſtand with the truth of that which is here aſſerted.

Quòd apparea-tis mihi. i. e. apertè averſa-mini.

Firſt, Some render it thus; *Yee are not aſhamed that you ſhew your ſelves openly againſt me*; q. d. are ye ſo bold and confident, as to ſpeake evill of me in my owne hearing? it were much for you to vent ſuch words behinde my backe, but are ye not aſhamed to ſpeake thus to my face?

Quòd obſtupeſ-catis mihi. הכר *Arabicè ſignificat ſtuporem.* Rab: Jona.

Secondly, Others give it thus; You are not aſhamed to ſtand wondring and gazing at me, as if I were ſome ſtrange Monſter never ſeene before: As ſome men are wondred at for their noble actings, ſo are others for their extreame ſufferings.

Significat etiam Arabicè ſubſan-nare. Multa ſunt Arabica in hoc libro. Merc:

Thirdly, The word in the Arabicke (with which the language of this booke of *Job* often mingles) ſignifies to ſcorne or deride; in anſwer to which our Text is read, *Are not ye aſhamed to jeere and jeſt at me in my miſerie.* He hath expreſly charged his friends with mocking, more then once before, and 'tis not improbable, that he doth touch it here againe. Wee cannot but

but ſpeake much and often of that, which grieves us much.

Fourthly, One of the Rabbins ſpeakes *Job's* meaning thus; *Ye are not aſhamed to harden your faces againſt me*; He that hath no compaſſion towards man, hardens his face as well as he that hath no repentance towards God. He that hardens his face againſt a man, hath alſo hardned his heart; The ſhew of the countenance teſtifies the frame of the Spirit. A man doth not (uſually or naturally) looke or ſpeake hardly till he thinks hardly. Thus *Montanus* tranſlates; *Ye are indurate againſt me*; and ſo M^r. *Broughton*; *But ye harden your ſelves againſt me, yee take no pity of me.*

Obfirmatis vultum in me. Rab: Joſ: Kimchi. *Indurati eritis mihi.* Mont:

A fifth reads; *Ye oppreſſe me*; the Seventy, *Ye load me, ye lie hard on me*, or, *ye are not aſhamed to lay your whole waight upon me.*

Opprimitis me. Vulg: ἐπικεισθε μοι, *incumbitis mihi.* Sept.

Once more, others deriving the word from a roote which hath three ſignifications; apply them all three to this place.

כרה *Significat.*
1. *Fodere.*
2. *Inſtruere convivium.*
3. *Emere vel cauponari.*

Firſt, *To digge*, making the ſence thus; *Ye are not aſhamed to dig me*; that is, to peirce, and wound me; So the ſufferings of Chriſt upon the Croſſe are prophetically deſcribed (*Pſal.* 22. 16.) *They pierced* (*or they digged*) *my hands and my feete.*

Secondly, *To make a feaſt or a banquet.* So 'tis uſed (2 *Kings* 6. 23. *Job* 40.3.) and then the ſence appeares thus; *Ye are not aſhamed to feaſt upon me*; That is, to make your ſelves merry with my ſorrow, to feed upon my troubles. What he ſpeakes at the twenty-ſecond verſe of this Chapter, hath ſome correſpondence with this reading; *Ye are not ſatisfied with his fleſh*; As if he had ſaid, The ſorrowes of my fleſh, or my outward ſufferings are not enough to content and fill you, and therefore you ceaſe not to fill my ſoule with ſorrow.

Thirdly, The word ſignifies to *buy, to barter, to bargaine and ſell for gaine*: and then, this is the ſcope of his proofe; *Ye are not aſhamed to make merchandize of me*; That is, you deale with me, as with a man whom you might uſe at pleaſure, as if I were to be bought and ſould, at any rate, as if I were ſo contemptible, and of ſo cheape a credit, that I were fit onely to ſerve turnes, or an object for every one to play upon. We ſay of a man that is abuſed, or wronged, either through treachery or revenge, eyther to make ſport or profit for others; *This man is bought and ſould*; every one makes his advantage, & takes his penniworths out of him.

Cauponari aliquem eſt abuti alio ad ſuam gloriam voluptatem vel commodum. Coc:

All theſe tranſlations yeeld a ſence ſutable to the ſcope of this Scripture, yet I conceive, ours is more proper then any of them all, and is approved by many learned Interpreters as the beſt. *Ye are not aſhamed to make your ſelves ſtrange to me.* As if he had ſaid, *Ye are my friends, and kindred, I have been long acquainted with you, yet now ye ſtand off, and keepe your diſtance, as if I and you were ſtrangers, and had never knowne or heard of one another untill this day, or as if you were much my ſuperiours, and ſo 'twere too much condiſcention in you to be familiar with me.* So the word is uſed (*Gen.* 42. 7.) *Joſeph* knew his brethren when they came to Egypt for bread, *but he made himſelfe ſtrange*, he diſſembled his knowledge, or forced himſelfe to a neſcience of them, he would not be knowne that he knew them, he made himſelfe ſtrange to them, as if he had been ſome other man. *Joſeph* had abundance of kindnes in his heart toward his brethren, and therefore did (with State-Art) but feine a ſtrangenes; *Job* feared his friends had no kindneſſe at all in their hearts towards him, but were as reall in their ſtrangenes as if they had been very ſtrangers. *Ye are not aſhamed to make your ſelves ſtrange to me.*

Inter omnia quæ interpretes in hanc vocem afferunt, hoc accommodatiſſimum puto ut נכר & הכר *idem valeant. ſc: extraneum ſe geſſerit.* Merc: *Alios vos mihi exhibitis.* Vatabl:

Obſerve hence; firſt,

It adds to the ſinfulneſſe of the evill we doe, not be aſhamed that we have done it.

It is good to be aſhamed when we have done evill; ſhame is a good effect of a bad cauſe; ſhame is the fruit of ſinne: till there was ſin in the world, there was no ſhame in the world; and ſin will make them aſhamed for ever, who ſin now and are not aſhamed. They who have not the ſhame of repentance, ſhall have the ſhame of puniſhment. As the people of God have this promiſe, that they ſhall never be aſhamed by the diſappointment of their hopes, ſo they have this promiſe alſo, that they ſhall be aſhamed repenting of their ſinnes. *And indeed to confeſſe or bewayle ſin and not to be aſhamed of it, is not repentance but impudence.* It is one of the greateſt deſignes of Satan at preſent to ſeperate ſin and ſhame, to make men at once bou'd and wicked. And he ſo farre prevailes with ſome, that they are ſo farre from looking upon ſin as their ſhame, that they count it a kinde of honour, and as the Apoſtle gives the character of ſuch brazen faces, with teares in his eyes, (*Phil.* 3. 19.) *They glory in their ſhame*; that is, what they

they looke upon as their glory, is indeed their ſhame. The Prophet alſo ſpeakes of theſe, (*Iſa.* 3. 9.) *The ſhew of their countenance witneſſeth againſt them, they declare their ſin as Sodom, they hide it not:* How did *Sodom* declare her ſin? *Sodom* did not declare her ſin as *Ninevie, repenting in duſt and aſhes*; *Sodom* did not declare her ſin as they that are truely humbled before the Lord declare theirs, who to uſe the Prophets language (*Iſa.* 48. 26.) *Declare that they may be juſtified*, but *Sodom* declared her ſin impudently, ſhe cared not who ſaw it, or who knew it; How ſad is it when *Jeruſalem* patternes her ſelfe by *Sodom*? *Jeremie* complaines of this (*Chap.* 6. 15.) *Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh*; they who harden themſelves becauſe they would not bluſh, ſhall at laſt be ſo hardened that they cannot bluſh. Shame is the leading act unto repentance, they that are aſhamed of their ſinne, are in a good way to turne from it. And hence ſhame is put ſometimes for repentance; *What fruit have yee in thoſe things whereof ye are now aſhamed*, (Rom. 6. 21.) That is, whereof ye now repent, and from which yee are converted. The repentance of *Ephraim* is ſo deſcribed, (*Jer.* 31. 19.) *Surely after I was turned I repented, and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea, even confounded, &c.* 'Tis beſt to doe ſuch things of which we need not be aſhamed, but they that have done evill ſhall doe well to be aſham'd. *Job* ſuppoſing his friends had done ill in making themſelves ſtrange to him, charges this upon them as an aggravation of it, *Ye are not aſham'd to make your ſelves ſtrange to me.*

Secondly, From the matter about which they ought to have been aſham'd, their ſtrangenes to him; *Ye are not aſham'd that ye make your ſelves ſtrange to me.*

Obſerve;

To be ſtrange to friends, ſpecially to godly friends, is an act that we ought to be aſham'd of.

It is a ſhamefull thing to be aſham'd of friends, eſpecially of godly friends; This ſhame might juſtly fall upon many at this day; what ſtrangeneſſe is there between friends, and godly friends? ſuch as heretofore lay in one anothers boſome, are growne ſo ſtrange, that they cannot ſtay with content in one

anothers ſight, they will ſcarce looke upon one another, who not long ſince (at leaſt in profeſſion) dearely loved one another. They who met purpoſely to ſpeake one to another, will ſcarce ſpeake to one another when they meete accidentally. Yea, they who ſhould be ready to dye for one another, can hardly live by one another. When ſhall we be aſhamed of this ſtrangenes? When will the love of many which hath waxen cold gather heate againe? 'Tis *Englands* ſin at this day, *Strangeneſſe among the Saints*; they who profeſſe themſelves to be all acquainted with and friends to Jeſus Chriſt, are unfriendly and unacquainted among themſelves. They who are neere to God, behold each other afar off. Were it not monſtrous, if one member of the body ſhould withdraw offices of love from another member, or ſhould be as a ſtranger to it. Theſe unnaturall diſtances among the members of the ſame myſticall body, are too open eyther to be hid or denyed. Is it not a reproach to Chriſtianitie, that they who indeed are members of the ſame Chriſt, ſhould act as if they were not members of the ſame world. To how many thouſands of Saints may we ſay, as *Job* here, *Are ye not aſham'd to make your ſelves ſtrange one to another*; and conſider this further, if ſtrangeneſſe, if a meere withdrawing of converſe be ſo uncomely that Chriſtians ought to be aſham'd of it, what then is that which is the roote of it, alienation of affections. If Chriſtians have cauſe to bluſh when they are not free & open-hearted one to another, how ought they to be confounded who are guilty of heart-burnings and bitterneſſe of ſpirit one againſt another. If we ought to be aſhamed that we are not kinde to one another, that we are not ready to doe one another good, how ſhould we be *aſham'd to be cruel to, or to deviſe evill one againſt another?* ſtrangenes is not the doing of evill, but a ſuſpenſion from doing good, or from ſhewing wonted reſpects. Now if it be a ſhame not to doe good, how ſhould we be aſham'd of doing evill to our brethren?

Thirdly, We may conſider *Job* not onely as a friend, and as a godly friend, but alſo as an afflicted friend, as a man almoſt overwhelmed with ſorrow.

Then obſerve;

It is a ſhamefull thing not to owne a good man when he is in a low, or in the loweſt condition.

Job

Job knew the time when enow would own him, when enow would viſit him, and were ambitious of his friendſhip; but being upon the dunghill, few would come at him, and none cared for his ſoule. Strangers deſire the favour of thoſe who are in proſperitie, and neereſt friends will ſhew themſelves ſtrange to thoſe that are in adverſitie; but is it not their ſhame to doe ſo? *Paul* ſpeakes it to the high commendation of *Oneſiphorus*, (*2 Tim.* 1. 16.) *He oft refreſhed me, and was not aſhamed of my chaine:* Many are as much aſhamed to look upon a godly friend in chaines, as they are afraid to weare a chaine for godlineſſe. No man was ever more proud of his owne golden chaine, then ſome are aſhamed of the iron chaine of others. When Jeſus Chriſt was apprehended and under his ſufferings, this temptation went high even upon his owne Diſciples and ſervants, whom he had often forewarned of ſufferings, and enſtructed how to ſuffer, (*Matth.* 26. 56. 58.) *Then all the Diſciples forſooke him and fled.* They who before forſooke all and followed him, now forſooke him and fled; Neither was this the act of ſome one or two, but of all the Diſciples. *Then all the Diſciples forſooke him.* And though *Peter* followed him, yet his following was as bad as a forſaking, *for he followed him a farre off,* (v. 58.) And when he was come neere into the houſe, he did worſe then forſake him, he denied him and forſwore him. *Peter* made himſelfe ſo ſtrange to Chriſt, that he profeſſed ſtrongly, yea with an oath, *I know not the man*; as if he had ſaid, *if you will not take my word, I will ſweare I know him not*; O what a diſtemper of ſpirit did feare bring him to? how was his ſpirit overwrought with worldly ſhame, when he wrought all theſe ſinfull coverings that he might appeare a ſtranger to Jeſus Chriſt? *O Peter, waſt thou not aſhamed to ſhew thy ſelfe ſtrange to Jeſus Chriſt when he was afflicted, who was therefore afflicted to make us who were ſtrangers, and a farre off from God, neere unto him and his friends? It is no eaſie thing to be acquainted with the croſſe of others, how hard will it be to be acquainted with our own croſſe?* If men be ſtrange to their friends when they are afflicted, O how ſtrange will they be to their owne afflictions? When there is no ſuitableneſſe in our ſpirits to ſuffering and affliction we cannot ſuite with thoſe that ſuffer and are afflicted? The man in the Goſpel (*Luk.* 10. 30.) travelling from *Jericho* to *Jeruſalem*, *fell among theeves, which*

ſtripped

ſtripped him of his rayment, and wounded him, and departed, leaving him halfe dead; then cometh a Levite and a Prieſt, and what do they? doe they owne the man? no, they goe on the other ſide, as if the man had been ſick of the plague, and they durſt not come neere him for feare of infection; they ſaw him in that lamentable pickle, and paſſed by, they would not doe the office of a neighbour (that's the intent of the Parable, to ſhew who is a mans neighbour) if the man had been mounted on his horſe riding gallantly on the way, poſſibly the Prieſt and the Levite would have joyn'd with him, and have ſaid, Sir, whether travaile you? they would have fallen into diſcourſe with him, as a man of their owne Tribe, and have gone to the ſame Inne with him, but ſeeing him lie wounded, and groveling upon the high way in his bloud, they made themſelves ſtrange to him, *As men naturally ſhunne their owne afflictions, ſo thoſe that are in affliction*; 'Tis againſt the light and common principles of nature to doe ſo, yet naturally men doe ſo. And becauſe 'tis againſt the light of nature to doe ſo, therefore 'tis a ſhame to doe ſo. And if it be againſt the light of nature, and the principles of moralitie, how much more is it againſt the light of grace, and the principles of Religion, when this ſtrangeneſſe is ſhewed to thoſe who have grace and are indeed religious? 'Tis a Goſpel duty to doe good to all, but eſpecially to the houſhold of faith; They breake all the bands and tyes of love, who refuſe to doe them good that have received and expreſſe the tokens of divine love, or are ſtrangers in affection to them, who are of the houſhold of faith. Every godly man may ſay to his uncharitable brethren, as *Job* did here to his friends; *Are yee not aſhamed to make your ſelves ſtrange to me?* Thus *Job* hath reproved his friends undeſerved ſeverity, and he reproves them yet further in the next words upon ſuppoſition, that he had deſerved it.

JOB 19. 4, 5, 6.

And be it indeed that I have erred, mine error remaineth with my ſelfe.
If indeed you will magnifie your ſelves againſt me, and plead againſt me my reproach.
Know now that God hath overthrowne me, and hath compaſſed me with his net.

IN the fourth and fifth verſes of this Context, *Job* proceeds to reprove his friends ſeverity towards him, by way of grant or ſuppoſition. He reproves them, not onely, becauſe they dealt thus with him who was innocent; but he ſuppoſes or grants (though he yeelds it not) that himſelfe had been an offender, or had erred, and yet ſhewes that their proceeding with him was juſtly offenſive and erroneous.

Ver. 4. *And be it indeed that I have erred, &c.*

He uſeth a figure in Rhetorick called *conceſſion*, when the Reſpondent is willing to grant more then the Opponent can prove, and gives that which is diſadvantageous to his cauſe, upon confidence of the righteouſneſſe of his cauſe, or when he yeeldeth as much as his adverſarie deſireth, and yet maintaines what himſelfe deſireth. *Be it indeed that I have erred.* As if he had ſayd, *I have often profeſſed (and ſtill doe) mine owne innocency, but becauſe I ſee you are very greedy to charge me with, and convince me of an errour, I will be ſilent in that poynt, and ſuppoſe, what you cannot prove, put caſe it be ſo, that I have erred, yet you have erred more in your carriage towards me: my errour doth not juſtifie you in what you have ſpoken and done to me; Though I by ſin have provoked God to anger, will that beare you out in your anger againſt me? muſt you needs ſmite me with your tongues, becauſe he hath ſmitten me with his hand? will you adde miſery to him that is in miſery?*

Conceſſio eſt cum aliquid etiam iniquum videmus cauſæ fiducia pati. Quint: *Profeſſus ſum integritatẽ meam, ſed ut illam taceam, & confitear me errando provocaſſe iram dei an continuò dignum eſt vobis ut miſeriis accumuletis miſero.* Pined: שגה *importat deficere vel errare per ignorantiam.*

- *Be it that I have erred.*

Some render, *Be it that I am ignorant*, or have been ignorant. So the Vulgar.

Etſi ignoravi. *Vulg:*

The

The word in the Hebrew ſignifies two things.

Firſt, To be ignorant.

Secondly, To be in an errour, or to fall into errour through ignorance. (*Pſal.* 19. 12.) *Who knoweth the errours* (or ignorances) *of his life?*

The force of this word was opened (*Chap.* 6. 24.) Therefore I ſhall not here ſtay upon it

Be it that I have erred.

We may take it three wayes.

Firſt, Be it that I have erred in judgement, and thinke amiſſe.

Secondly, Be it that I have erred in word, and have ſpoken amiſſe.

Thirdly, Be it that I have erred in action, and have done amiſſe. Lay the ſuppoſition thus large; be it that I have erred in opinion, in ſpeech and practiſe, yet what have you gained, or how can ye be excuſed?

We may conſider this clauſe firſt in it ſelfe, and then in relation to this diſpute.

Be it that I have erred.

In as much as the ſame word ſignifies both ignorance, and errour, it may ſuggeſt this note to us.

Ignorance and errour are very neere a kinne, yea, ignorance is the cauſe or mother of moſt errours.

Ignorantiæ duæ peſſimæ filiæ falſitas & dubietas. Auguſt. l. 22. de Civ: dei. cap. 22.

Ignorance is the mother of two very uncomely daughters, as one of the Ancients long ſince obſerved. The firſt daughter of Ignorance, is named *Dubiety* or *doubtfulneſſe*, which is a conſtant wavering in opinion. A knowing man hath a ſetled judgement, but an ignorant man (though he may be ſtubborne and wilfull, yet he) cannot be fixt, or ſteady. The ſecond daughter of ignorance is named *Falſitie* or *errour*, which alwayes ſettles us (if ever it be ſetled) in that which is unſound. It may be hard to convince a knowing man of his errour, but he that knowes no reaſon, will not be convinced by reaſon. Errour ſtrictly taken, proceeds ever from ignorance; for he that maintaines eyther an opinion or a practiſe againſt the light of his knowledge, is more then in an errour, 'tis obſtinacy in him as it

it referres to practiſe, 'tis hereſie in him, as it referres to opinion.

Secondly, *Job* ſuppoſed that which might very well be; while he ſaid; *Be it that I have erred*; he did not ſuppoſe an impoſſibility.

Hence obſerve;

It is common to man, to the beſt of men, to godly men, to be in an errour.

A godly man ſhould not ſuppoſe himſelfe an heretick; who as he uſually erres againſt light, ſo he alwayes delights in his errour; but he may ſuppoſe himſelfe erring for want of light. They who in this life have moſt light in them, have alſo much darkneſſe in them; and we are apter to follow the darkneſſe of our owne ſpirits, then the light of Gods Spirit. He that thinkes he cannot erre, reckons himſelfe for more then a man. And while we confeſſe that either we have erred, or may erre, we doe but confeſſe that we are men. Yea, as he that ſaith, *He hath not ſinned, ſo he that ſaith, he hath not erred, hath no truth in him.* A deniall that we have erred, is the Grand error; and there are none ſo ſtiffe in that deniall, as they who are moſt erroneous. While there remaines any corruption in the will, the underſtanding cannot be wholly free from corruption. While ſin hath any part in us, it may act it ſelfe in every part. Though ſome (poſſibly) doe not erre, yet 'tis too much for any man to ſay ſo of himſelf, no man is exempt from a poſſibilitie of erring. Till we arrive at perfect purity, we ſhall not arrive at infallibilitie. Thirdly, Note;

Conceſſions are ſometimes the ſtrongeſt refutations.

We may unanſwerably convince others of an error, by ſuppoſing that we have erred.

Laſtly, Take this briefe note alſo.

It may be our wiſdome to give another leave or ſcope to ſay, that we have erred when we have not: but it is our ſin to charge our ſelves poſitively with error, when we have not erred.

It is one thing to let it be ſuppoſed that we have erred when we have not, and another thing to ſay we have erred when we

have not. No man hath liberty to charge himſelfe falſely, to take that ſin or that error upon his owne account, whereof he is not guilty. Yea, we ought to be more carefull that we beare not falſe witneſſe againſt our ſelves, then againſt another. Every man (next to God) owes moſt duty and reſpect to himſelfe. And as we muſt not ſuffer the glory of God, or the credit of our brethren to be diminiſhed, ſo neither muſt we ſuffer our owne. We may let others worke upon a ſuppoſition of that which is not, but we muſt not make poſitions eyther concerning our ſelves or others of that which is not. We may ſpeake it Rhetorically, but we muſt not ſpeake it Logically, that we have erred when we have not. Thus *Job* ſpeakes; *Be it indeed that I have erred.*

Mine error remaineth with my ſelfe.

This ſounds like an aggravation of *Job's* ſinfulneſſe; If he had ſayd, *Be it that I have erred*, yet I am now willing to renounce, and depart from my errour, or ſuppoſe I have erred, I will now diſclaime and recant mine errour; this had ſounded well. But to ſay, *Be it that I have erred, mine errour remaineth with my ſelfe*, ſeemes to imply a love to errour, an hugging, and an embracing of it. We ſay, *It is incident to man to erre, but to perſevere in errour, or willingly to let errour remaine upon us, is diabolicall and wicked.* How is it then that *Job* ſayth, *Mine errour remaineth with my ſelfe?*

Humanum eſt errare in errore perſeverare eſt diabolicum.

Mecum morabitur. dormiet manebit, pernoctabit, habitabit, hæc omnia ſignificat verbum לון

The word that we tranſlate *remaine*, ſignifies, *to dwell, to tarrie, to reſt, to take up a nights lodging.* All which expreſſions ſeeme to meet in this, that he was willing his errour ſhould not be tranſcient but permanent; not as a paſſing ſtranger, but as a welcome friend. We have the word (*Jerem.* 4. 14.) where the Prophet chargeth this upon *Jeruſalem*, *O Jeruſalem waſh thine heart from wickednſſe, that thou maieſt be ſaved: How long ſhall thy vaine thoughts lodge (or reſt) with thee?* The beſt have vaine thoughts, paſſing through them; vaine thoughts will come and knock at the doore for entertainment, but to open the doore and receive them, to like and lodge them, this argues a heart not waſhed from wickednſſe. But did *Job's* errour thus remaine and lodge with him?

There

There are three or foure Interpretations in anſwer to this.

In me, ſit iſte error illiuſq; punitio, quid ad vos? nihil vos læſi.

1. Firſt, Thus; *Mine errour remaineth with my ſelfe.* If I have erred, mine errour will not hurt you, it hurts no bodie but my ſelfe: what need you be ſo angry with me for mine errour? you ſhall not anſwer for it, you ſhall not ſuffer for what I have done amiſſe: ſo divers give the ſence. But this according to ordinary underſtanding is very unbecoming a gracious ſpirit. As *Job* tells his wife (*Chap.* 2.) when ſhee advised him to curſe God, and die, *Thou ſpeakeſt like one of the fooliſh women.* So, according to vulgar ſence, it might be ſayd, that *Job* in ſpeaking thus, *ſpake as a fooliſh man*, who when he is told of his faults, ſaith; *What is that to you; my faults ſhall not dammage you.* Thus waſters and rioters miſ-ſpending their eſtates, being told of it, or reproved for it, anſwer, why doe you medle with us, you ſhall not ſmart for what we doe? Such is the language of fooliſh and vaine men, who have neither honeſty to doe well, nor can be aſhamed when they doe ill. Such anſwers ſpeake a man who hath neither any love to holineſſe, nor abhorrence of wickedneſſe; For as it argues a ſinfull frame of heart to let another lie in ſinne, or to ſay, what is it to me that my brother ſinneth, he may looke to himſelfe; *Am I my brothers keeper?* So when a man ſayth, why doe you trouble your ſelfe about my ſinne? What is that to you? let me alone, take you no care of me; *Mine errour remaineth with my ſelfe.*

Talis reſponſio eſt illius, qui neq; pudoris habeat ullum nec virtutis ſtudium. Sanct:

Sinete me luere pœnas erroris mei ego ſum qui ob eum punior, non vos quid ad vos? hoc dicit illorum aſperitatem taxans, ut leviùs ſibi putet mala quæ patitur perferre, quam eorum contumelias audire. Mer:

Yet ſome who maintaine this explication, make a favourable conſtruction of it. As if he had ſayd thus; To beare the worſt that my errour can bring upon me, is not ſo bad as your ſevere dealing with me; your reproaches and cenſures grieve me more, then all my afflictions; 'tis more troubleſome to heare what you ſay to me, then to feele what God doth to me. All the evill which I ſuffer from his hand, is not ſo heavy as your tongue, his blowes are not ſo bitter and ſmarting as your words. But I paſſe that.

Non propter vos ab opinione mea diſcedam quam vos errorem appellatis. Rab: Set:

Secondly, One of the Rabbins interprets it in the future, thus; *Be it that I have erred, I am reſolved to erre ſtill, or my errour ſhall remaine with me.* As if he had ſayd, That which you call an error, I am purpoſed to hold ſtill. As *Paul* profeſſed (*Act.* 24. 14.)

After the way which they call hereſie, ſo worſhip I the God of my Fathers. So *Job* ſpake here according to the tendency of this interpretation. *Job* was not reſolved to ſticke to an errour indeed, but (ſaith he) if you call this an errour which I have maintained, I am reſolved to maintaine it, I will not be driven from my opinion, becauſe you have branded it for an errour. This where it hits right, is a juſt and vertuous pertinacy.

He that judgeth himſelfe to be in the truth, ſhould not leave it becauſe others call it errour.

As we ſhould not take up errour, becauſe ſome (poſſibly wiſe and learned men) call it truth; ſo neither ſhould we let goe or depart from that which is truth, becauſe many (poſſibly wiſe and learned men too) call it errour. As we ought *to try all things*, ſo *to hold faſt that which is good*, whoſoever would pull it from us. The evidence which any way or opinion hath from the word of God, and the cleare light of our own conſciences, may beare us out againſt any contrary evidence or contradiction of man. It becomes the people of God, to be meeke and yeelding, that *a little childe may leade them* (Iſa. 11. 6.) in the right way, yet it becomes them as wel to be ſo ſtout and true to the truth, that the greateſt men in the world ſhould neither lead nor force them out of it.

Thirdly, The words are expounded as a redargution of his friends inſufficiency in arguing with him; *Mine errour remaineth with me*; That is, you have not yet removed mine errour, nor convinced me that I am out of the way. All that you have ſaid, doth not ſatisfie my conſcience, nor give me any light to change my judgement. You have ſpoken much, but you have proved little; your reaſons are more in number then weight; I finde not my ſelfe at all preſſed with them, nor hath mine opinion received any dammage, much leſſe a downfall by them. If I have erred, mine errour remaineth with me, ſafe and untoucht, for any thing you have hitherto done or ſaid. *Job* ſpake this ſence before (*Chap. 6. 25.*) *How forcible are right words, but what doth your arguing reprove?* This is a faire interpretation.

Hence note;

Many

Many are bitter againſt thoſe whom they ſuppoſe to be in errour, whom yet they have not proved to be in an errour.

Job's friends had reproached him ten times, but they had not anſwered him to purpoſe once. He had ſtore of hard words from them, but few ſound arguments. *It is an eaſier matter to be angry with errour, then to argue againſt it.* And the reaſon why many are ſo angry, is becauſe they have ſo little reaſon. *Much paſſion, and little reaſon uſually dwell together.* They will often be moſt earneſt againſt an opinion, who have leaſt to ſay againſt it.

Fourthly, The words are interpreted with reference to that which follows, (*ver.* 5.) *If indeed yee will magnifie your ſelves againſt me*; As if he ſayd, *Let it be granted, that I am in an errour, and not onely ſo, but that mine errour remaineth*, that I perſiſt in mine errour after all your counſels and admonitions; yet, ye ought not to magnifie your ſelves againſt me, or trample upon me. Though you cannot all this while gaine me from mine errour, and make me ſencible of my miſtake, yet you may not (without juſt blame) thus reproach and throw dirt upon me.

Hence note;

He that cannot be convinced nor reclaimed from his errour, muſt not preſently be inſulted over and reproached.

Though *he that is an Heretick after the firſt and ſecond admonition, is to be rejected* (Tit 3. 10.) yet every one that is in an errour ought not. The Apoſtle gives an excellent Rule (2 *Tim.* 2. 24, 25.) *The ſervant of the Lord muſt not ſtrive, but be gentle unto all men, in meekneſſe inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance to the acknowledging of the truth.* I ſhall touch at this againe by and by.

Verſ. 5. *If indeed you will magnifie your ſelves againſt me, and plead againſt me my reproach.*

As this verſe may be connected with the former in the ſence laſt given, ſo with the following verſe; *Know now that God hath overthrowne me, and hath compaſſed me with his net*; and then the meaning is this; Let it be granted that I am in an errour, *if ye* (upon that ground) *magnifie your ſelves againſt me, and plead againſt me my reproach, then know that God hath overthrowne me, and*

and he hath compaſſed me with his net. There's an anſwer for you; This may put you to ſilence, and ſtop your mouthes both from vilifying me, and overvaluing your ſelves. As if he had ſaid; *The hand of God is upon me, why doe you lift up your heads againſt me? Doth it become you to greaten your ſelves, becauſe God hath made me little? or to highten your ſpirits againſt me, when God hath laid me low?*

If indeed you will magnifie your ſelves againſt me.

גדל התגדילו *in hiphil, Magnificavit, auxit, magnificè egit, magna locutus, gloriatus fuit.* Shind:

The word which we tranſlate *to magnifie*, referres both to words and workes, ſignifying as to act highly, ſo to ſpeake big, to boaſt and vaunt. We magnifie God, not by making him Great, but by making it appeare how great he is. But when man magnifies himſelfe, either he would make himſelfe appeare greater and better then he is, or he would make his fellow-brethren appeare leſſe and worſe then they are. (*Pſal.* 35. 26.) *Let them be aſhamed, and brought to confuſion together that rejoyce at mine hurt: let them be cloathed with ſhame and diſhonour that magnifie themſelves againſt me.* While *David* prayed that theſe ſelfe-magnifiers and admirers might be brought to ſhame; he plainly intimates both that they had taken more honour to themſelves then was their due, and that they had taken that from him, which was his due. Thus he pleads with God againe upon the ſame account (*Pſal.* 38. 16.) *For I ſayd, heare me, leſt otherwiſe they ſhould rejoyce over me; when my foot ſlippeth, they magnifie themſelves againſt me*; As if he had ſayd, Lord hold me up and eſtabliſh my goings, for if I ſlip, mine enemies think they ſtand the faſter, and if I fall, their pride riſeth. Once more, he complaines of the inſultations of his falſe friends in the day of his diſtreſſe. (*Pſal.* 55. 12.) *It was not an enemy* (that is, an open enemy) *that reproached me, then I could have borne it; neither was it he that hated me* (that is, who profeſſed hatred) *that magnified himſelfe againſt me, then I would have hid my ſelfe from him.* While *David's* profeſſed or ſecret enemies magnified themſelves, they ever leſſened, and abaſed him.

Quandoquidem vobis viſum eſt ærumnas meas Grandiloquentia tanta deſcribere, &c. Bez: *Ingrandeſcitis.* Heb:

Thus here; *If indeed ye will magnifie your ſelves againſt me*, if ye will grow upon me, or (as we ſay) crow over me in words; if ye will flouriſh it in high language, and come with full mouth againſt me, then know, &c. M^r. *Broughton* referres it

it to their whole carriage, rendring it thus; *And truely ye deale ſtately over me.*

Hence obſerve; Firſt,

Man is apt to magnifie himſelfe over thoſe that he ſuppoſeth fallen into errour, or whom he ſees fallen into trouble.

Man is ready to thinke highly of himſelfe, when he beholds another downe. We ſee this in that great caſe (about which the Apoſtle enlarges his diſcourſe, *Rom.* 11.) between the *Jewes* and Gentiles. The *Jewes* were fallen, they were as branches broken off: The Gentiles who were a wild Olive tree, *were graffed in among* (or *for*) *them*, ver. 17. The Apoſtle had a jealouſie that this priviledge would ſwell the Gentiles into great thoughts of themſelves, and into a contempt of the *Jewes*, and therefore he cautions them (*ver.* 18.) *Boaſt not againſt the branches*; that is, againſt the branches that are broken off. For *if thou boaſteſt thou beareſt not the roote, but the roote thee?* But it may be objected againſt the Apoſtles way of arguing; why, what if they did not boaſt? ſhould they then beare the roote, and not the roote them; ſurely whether they boaſted or boaſted not, they being branches, the root muſt beare them, and not they the roote. I anſwer, the Apoſtle doth not at all ſuppoſe that if they did not boaſt they ſhould beare the roote, but uſes this as an argument why they ſhould not boaſt againſt the branches which were broken off, even becauſe themſelves, though graffed in, yet were but branches, and therefore they did not beare the roote, but the roote them. Now there is nothing more uncomely then to boaſt againſt that thing or perſon which beareth us up, or againſt that which receiveth no benefit from us, but we receive much from it. As the Apoſtle ſpeakes in the cloſe of the 17th verſe: *Thou with them partakeſt of the roote and fatneſſe of the Olive tree.* By the *Olive tree*, we are to underſtand the viſible Church of God, (*Jer.* 11. 16.) *The Lord called thy name a greene Olive tree, faire and of goodly fruit.* The roote of this *Olive tree* was *Abraham*, by vertue of the Church-covenant in Chriſt, which was made firſt, by name, with him, who is hence alſo called the *Father of the faithfull.* Yet (in paſſage) take this caution, *Abraham* was not the roote of the *Olive tree* (the Church) by way of communication, as if either *Jewes* or Gentiles

Gentiles did receive any ſap of ſpirituall life from him, as branches doe of a naturall life from the roote; for thus Jeſus Chriſt alone is the roote of the Church, or of all beleevers; but *Abraham* was and is the roote of the *Olive tree* onely in a way of Adminiſtration. The Lord calling him forth as the firſt man with whom he was pleaſed to treate and enter that Covenant with, which yet was originally and (as I may ſpeake) radically made with Chriſt in the behalfe not onely of ordinary beleevers, whether *Jewes* or Gentiles, but even of *Abraham* himſelfe. Thus I have ſtept a little out of my way, to ſhew in what ſence *Abraham* is called the *roote of the Olive tree*. The *fatnes of this Olive tree*, is all the outward priviledges & ordinances inſtituted, together with the inward graces promiſed. Of this *roote and fatnes* the Gentiles did partake, being taken into the viſible Church, from which, before, they were aliens and ſtrangers. Now though the Gentiles were thus eſtated through free grace in the priviledges of the *Jewes*, yet *Paul* foreſaw that they in ſtead of thankfulneſſe to God for the mercy beſtowed on them, would be ready to exalt themſelves againſt the *Jewes*, who for a time through their own unbeleefe were caſt downe and broken off, and therefore he ſaith, *Boaſt not againſt the branches*. And againe, (*ver.* 20.) *Be not high-minded but feare*; As if he had ſayd, thy ſtate is high, let not thy minde be ſo too; The *Jewes* are fallen, and unleſſe thou walkeſt in holy feare, thou canſt not ſtand. The Apoſtle gives another inſtance of mans readineſſe to exalt himſelfe againſt thoſe that are weake in faith, as before againſt thoſe who were fallen through unbeleefe. (*Rom.* 14.3.) *Let not him that eateth, deſpiſe him that eateth not; and let not him that eateth not, judge him that eateth; for God hath received him.* Here are two ſorts; *him that eateth*, and *him that eateth not*: He that did eate was the ſtrong brother; he that did not eate was the weake brother. Now the ſtrong who had a cleare light about Goſpel-Liberties, and was fully convinced that the difference of meats was taken away by Chriſt, ſeeing his brother ſcrupled, and forbearing to eate judged him preſently as weake, and ſo was ready at once to deſpiſe him, and magnifie himſelfe. Theſe two may eaſily enough be diſtinguiſhed, but they are never ſeperated. *He that thinks lightly of another, hath alwayes high thoughts of himſelfe. A deſpiſer of the leaſt of his brethren, is*

no

no ſmall man in his owne opinion. Paul being enformed that the ſtrong (among the Saints at *Rome*) deſpiſed the weake, did not onely forbid them in this third verſe, but chides them at the tenth verſe; *Why doeſt thou judge thy brother?* or, *Why doeſt thou ſet at naught thy brother?* And as he tooke downe the Gentiles, *Chap.* 14th, with *be not high-minded, but feare.* So he doth theſe, with *we ſhall all ſtand before the judgement-ſeat of Chriſt.* As if he had ſaid, We muſt all be judged by *One*, and therefore let not any one be ſo buſie in judging: to love is our duty, to judge is Chriſts prerogative, let us be more in charitie, and leſſe in cenſure.

Paul alſo intimates this harſhneſſe of ſpirit towards a fallen brother, in the dealing of the *Corinthians* with the inceſtuous perſon, whom himſelfe had ordered to be caſt out of the Church, and given up to Satan, (1 *Cor.* 5. 5. 13.) He perceived their ſpirits too high againſt him, and therefore in the ſecond Epiſtle he mollifies and moderates them, (*Chap.* 2. 6.) *Sufficient to ſuch a man is this puniſhment which was inflicted of many*; doe not puniſh him ſtill, doe not imbitter your ſpirits againſt him; *Tee ought rather to forgive him, and comfort him, leaſt he be ſwallowed up with over-much ſorrow,* (ver. 7.) Wee cannot have over-much faith in God, we cannot have over-much love to God; the greateſt abundance of theſe is no exceſſe, but we may have over-much ſorrow; and though we cannot be too preſſing upon Saints to beleeve, and love, yet we may be too preſſing upon ſinners to mourne and ſorrow. *Wherefore* (ſaith the Apoſtle) *I beſeech you to confirme your love towards him.* Carry it meekly, mildly, and gently with your formerly offending, but now deeply humbled and repenting brother; doe not magnifie your ſelves againſt him, who hath abaſed and laid himſelfe low before you.

Secondly, Obſerve;

It is very ſinfull to magnifie our ſelves againſt thoſe that are fallen.

Firſt, Such forget their owne frailtie, how apt they are to fall. We ſhould be taught by the faylings of ſome, what we may be tempted to doe, as well as we ſhould be taught by the holy actings of others what we ought to doe. That corruption, that

temptation which hath prevailed againſt thy brother, and caſt him downe, may prevaile againſt thee too, and caſt thee downe. *Wherefore let him that thinketh he ſtandeth* (not inſult over his brother that is fallen, but remember that himſelfe may fall and) *take heed leſt he fall*; as the Apoſtle gives us warning, (1 *Cor.* 10. 12.)

Secondly, Such forget that themſelves have fallen into other ſins or errors, and poſſibly into the ſame: Some who are deeper in ſin and errour of another kinde, then their brethren in thoſe charged upon them, or proved againſt them, yet cannot containe from over-acting in cenſures upon them. Yea ſometimes they who have fallen into the very ſame ſinne, and have been chiefe in it, will yet heighten themſelves againſt thoſe who have ſinned with them, till they are awakened to conſider their own ſin. *Judah* had defiled *Tamar*, (Gen. 38. 24.) yet as ſoone as they brought word that *Tamar* was with childe, *burne her* (ſaith he) to the fire with her preſently. Thus he condemned her, being himſelfe guiltie of the ſame fault. He was a moſt ſevere Judge of that crime in her, for which it doth not appeare that he ever ſo much as queſtion'd himſelfe, though the principall. The Scribes and Phariſees (*John* 8. 5.) haled the poore woman taken in Adultery before Chriſt, they called for Juſtice, & urged the Law. Yet it ſhould ſeeme that they were as bad as ſhee or worſe; for when Chriſt ſaid, *He that is without ſin among you, let him firſt caſt a ſtone at her*, they went out one by one, being convicted within their owne conſciences, which ſecretly ſuggeſted, that they could not throw a ſtone at her for that offence, but they muſt alſo hit themſelves. How ſinfull is it to vexe and judge others for that, of which we our ſelves are guilty and have never asked forgiveneſſe. But ſuppoſe a man were free from that ſpot, which he ſees his brother hath taken and is defiled with. Yea ſuppoſe him as farre from a poſſibility of taking a ſinfull ſpot, as the holy Angels confirmed by grace, yet it were ſinfull even for him to magnifie himſelfe againſt thoſe that are fallen into ſin. Doth God inſult over poore ſinners? no, he pities and he ſpares them. The Lord doth not magnifie himſelfe againſt any who are fallen, unleſſe ſuch as being fallen, riſe up and magnifie themſelves againſt him by their impenitency and preſumption. Now, doth God, (againſt whom

whom man offends, when he falls) pity him, and deale tenderly with him, and ſhall man inſult over an offending brother? It is our dutie, to bewayle and pray for thoſe that fall, to help, and counſell them up againe. To bleſſe God who hath kept us from thoſe ſnares and temptations, with which, as wee ſee others are, ſo our ſelves might be overcome. Such thoughts will keepe us from ſwellings and ſelfe-magnifyings againſt our brethren, though they have erred, yea though their errour remaineth with them. *If ye will magnifie your ſelves againſt me.*

And plead againſt me my reproach.

Some render the whole verſe thus; *Should you magnifie your ſelves againſt me, and plead reproachfully againſt me?* you ſhould not; 'tis not onely beſide, but againſt your duty to doe ſo. *Increpatis proboſe non ſpiritu lenitatis.*

Hence note;

We may reprove but not reproach an erring brother.

We ſhould have a reſpect to the credit of our brother, while we are rectifying either his conſcience or his converſation, and while we take care to ſave his ſoule, we muſt not be careleſſe of his name, or deſtroy his reputation. *Reprehenſion ſhould not ſavour of reproach.* Our zeale for God muſt be mingled with pity towards man. The Apoſtle gives that rule (*Gal.* 6. 1.) *Brethren, If a man be over-taken in a fault, you that are ſpirituall reſtore ſuch a one;* (ſet him in joynt againe. How? with a rough hand? No,) *with the ſpirit of meekneſſe,* doe not plead againſt him his reproach. Doe not charge his ſin upon him, as if his ſin were not common to man; *doe it conſidering thy ſelfe, leſt thou alſo be tempted.* Deale clearely, and faithfully, but not reproachfully with him: *Reſtore him with the ſpirit of meekneſſe. Paul* was unwilling to deale ſeverely with the faulty *Corinthians*; and therefore he, as it were, puts it to their choice, & even begs of them to prevent his comming among them with a rod in his hand, (1 *Cor.* 4. 21.) *What will ye? ſhall I come to you with a rod, or in love, and in the ſpirit of meekneſſe.* Now ſurely, he that was unwilling to chaſten them with the rod of reproofe, had no will to ſtinge or bite them with the Scorpion of reproach. *Omnis reprehenſio vacare debet contumelia.*

Againe, Reproach may be taken for affliction it ſelfe; And then the ſence riſeth thus, as if he had ſaid; *Suppoſe I have erred,*

red, and that mine errour remaineth with my ſelfe; will you plead my afflictions againſt me as an argument that I am in, or remaine in an errour? So Mr. *broughton* renders it; *You bring my wretched caſe an argument againſt me.* Afflictions are often called in Scripture, *reproaches:* becauſe they are charged on the afflicted as a reproach. Thus *Rachel* ſpeakes (*Gen.* 30. 23.) *God hath taken away my reproach*; That is, my affliction of barrenneſſe, which was objected againſt me as a reproach. The ſame ſaith *Elizabeth* (*Luk.* 1. 25.) *She having conceived hid her ſelfe five moneths,* and ſaid; *God hath taken away my reproach.* So (*Ezek.* 36. 30.) the Lord promiſeth his people, that they ſhall receive *no more the reproach of famine among the heathen*; For when the heathen ſaw the people of God in outward wants, and eaten up with famine, they at once blaſphemed the holy name of God and reproached them; *See what a God ye ſerve, you that would be eſteemed the darlings of heaven, ſee your condition, your God ſuffers you to ſtarve, to be hunger-bitten.* Therefore they are comforted with this word; *You ſhall not ſuffer the reproach of famine among the heathen:* implying that the heathen uſually reproached them in times of famine and affliction.

Hence note;

Affliction layeth us open to reproach.

And that is one of the greateſt burdens of affliction. The old Poet could ſay, *That povertie had nothing more grievous in it then this, that it leaves men under diſgrace, and expoſes them to ſcorne.* Worldly men eſteeme others, by their lands, and riches, not by their goodneſſe, or the grace of God.

Note ſecondly.

We are apt to plead the evill which any man ſuffers as an argument of his ſin.

The reproach or affliction which *Job* ſuffered, was all the argument and proofe which his friends could produce againſt him. They brought no witneſſes to accuſe him, but what they found upon him, his poverty and diſeaſes. *Job's* uprightnes had never been queſtioned by them, if he had not loſt his riches. Other paſſages of this Booke, have yeelded the like obſervation, and therefore I onely touch it here; and as *Job's* friends inſiſt

ſiſt often upon the ſame arguments for ſubſtance, ſo alſo doth *Job* upon the ſame anſwers and replyes. *Job* hath already told his friends more then once, in effect, what he is about to tell them in the next Verſe.

Verſ. 6. *Know that God hath overthrowne me, and compaſſed me about with his net.*

Will you plead my reproach, or my affliction againſt me? If you will, I deſire you to conſider whence or from what hand my affliction comes; *Know that God hath overthrowne me.*

Minas habet hæc loquendi formula.

Know, there is ſometimes a threat, alwayes a reproofe in this forme of ſpeaking. *Know*, is I would have you know, or you ſhall know to your coſt. It uſually implyes a teaching by correction, yea by deſtruction, not by inſtruction. (*Exod.* 7. 5.) When God ſaith, *The Ægyptians ſhall know that I am the Lord*, He meanes, they ſhould know it to their ſorrow, or by their ſorrow; As if he had ſaid, *You will not acknowledge it, but you ſhall know that I am the Lord; you ſhall know by your owne puniſhments that I have power both to command and puniſh.* We have a like expreſſion, (*Pſal.* 9. 20.) *Put them in feare, O Lord, that the Nations may know themſelves to be but men.* But were the Nations unskill'd in this piece of knowledge? It is indeed a very hard thing for a man to know himſelfe, but it ſeemes very eaſie for any man to know that he is but a man. The Orator ſaith, There was never any Nation ſo rudely barbarous, but knew there was a God; and ſurely there was never any Nation ſo blindly ambitious, as not to know themſelves to be but men. The Pſalmiſt therefore doth not ſuppoſe that they thought themſelves more then men in the conſtitution of their nature, but in the inſtitution of their lives. They thinke themſelves Gods, who either will act by their owne rules, or are confident they can give ſucceſſe to their owne actions; when men either doe what they pleaſe, or think they are able to carry what ſoever they doe, then they forget that they are but men. Hence *David* prayes, O Lord, put them in feare, daſh their counſels, break their plots, then the Nations will know, that is, thou ſhalt make them know that they are but men. So here, *Know that God hath overthrowne me*; is, as if he had ſaid, *You have not taken notice of this, I have ſpoken of it before, and you would not receive it, you have acted towards me,*

as

as if God had nothing to doe in bringing me thus low. Therefore *I warne you againe, Know that God hath overthrowne me*; I tell you, it is your errour and ſin, to charge my afflictions upon the account of my ſin, *Know that God hath overthrowne me.* He hath done it, who may doe it to an innocent, and yet be juſt himſelfe. And ſeeing God hath done it, how know you that he hath done it, becauſe my ſin provoked him to doe it rather then becauſe himſelfe (for ends beſt knowne to himſelfe) was pleaſed to doe it?

Know that God hath overthrowne me.

עוה a עותני *perdere percutere, ex ſua proprietate afferre videtur curvitatem quandam et perverſitatem deviantem a recto.*

Verbum hoc diſtorſionem non modo a ſtatu felici & commodo, ſed ab æquo & recto ſignificat; ſed Jobus de ſtatu non de jure loquitur. Coc:

Quod non æquo judicio afflixerit me. Vulg: i. e. *Cum ſim innocēs me tanquam impium affligit, idq; præter modum.* Merc:

The word tranſlated, *overthrowne*, ſignifies in its roote, to turne a thing aſide, to put it out of the way, as alſo the making of a thing crooked, and in the Nowne, that which is crooked. *Lament.* 3. 36. *He doth not afflict willingly, nor grieve the children of men. To cruſh under his feet all the priſoners of the earth. To turne aſide the right of a man before the face of the moſt high. To ſubvert a man in his cauſe the Lord appeareth not.* The Lord doth not ſubvert or overthrow a man in his cauſe. God did not overthrow *Job's* right, but his ſtate. The vulgar tranſlation ſpeakes that in the Letter (and the Original will beare it.) *Know, that God hath not afflicted me according to Juſtice.* Yet that reading doth not charge injuſtice upon God; for that were blaſphemie: but the ſence is, he hath not done it according to the way of men, or the ordinary courſe of Juſtice between man and man. God acts that juſtly towards man by his prerogative, which between man and man were perverting of Juſtice. Hence the Lord himſelfe tells Satan (*Chap.* 2. 3.) *thou movedſt me to deſtroy him without cauſe.* To deſtroy a man without cauſe, is to pervert Juſtice. In that ſence we may underſtand *Job* here; *Know that God hath overthrowne me*; As if he had ſaid, He hath not dealt with me by the common rule of legall proceedings, but according to the pleaſure of his owne will. God never doth any man, nor hath he done me any injuſtice, yet mans juſtice is not the ſquare of what he hath done to me: therefore you are quite beſides the buſineſſe, when all along you charge me with ſin, and errour, as the reaſon of all my ſufferings; *Know that God hath overthrowne me.* Firſt, *Job* ſpeakes this declaratively, not complainingly, he affirmes God had done it, but he did not murmur becauſe he had done it.

Hence

Hence note;

A godly man freely and chearefully ownes the hand of God in all his troubles.

As when he is raiſed, he ownes the hand of God delivering and reſtoring him, ſo when he is overthrowne, he ownes the hand of God ſmiting and caſting him downe. We honour God as much by looking to him as the Author and orderer of our afflictions, as of our conſolations, of our loſſes, as well as of our gainings, of our overthrowes, as well as of our victories. The Confeſſions of the Church run fully in this ſtreame, *Pſal.* 44. 10, 11, 12, 13, 14. *Thou haſt caſt us off, and put us to ſhame. Thou makeſt us turne backe from the enemy. Thou haſt given us like ſheepe appointed for meate. Thou ſelleſt thy people for nought. Thou makeſt us a reproach to our neighbours. Thou makeſt us a by-word among the heathen.* An evill heart obſerves not the hand of God, either eſtabliſhing or overthrowing. The Prophet ſpeaks this fully (*Iſa.* 26. 11.) *Lord when thy hand is lifted up, they will not ſee:* What had the hand of God been doing that they were thus wilfully blinde, and would not ſee. The tenth verſe tells us his hand had been doing good; *Let favour be ſhewed to the wicked, yet will he not learne righteouſneſſe, &c. in the Land of uprightneſſe will he deale unjuſtly, and will not behold the Majeſty of the Lord.* Now as wicked men will not ſee the hand of God in favours, ſo not in judgements. Their ſight is bounded with ſecond cauſes; The creature is their Horizon, and ſhuts them in, they ſee nothing above or beyond it. 'Tis the malice of this man, or the unfaithfulneſſe of that man, which hath overthrowne them. 'Twas the negligence of thoſe they implyed as inſtruments, or the activitie of thoſe that were oppoſite to them, 'twas a chance, or their ill fortune, upon which they have miſcarried. God is not in all their thoughts.

Secondly, *Job* tells his friends, *God hath overthrowne me,* that he might abate the keenneſſe of their ſpirits towards him, and to move compaſſion.

Nefas in eos invehi, in quos divina animadverſio incubuit, imo vero decet potius eorundem ſortem lugere et formidare. Orig:

Hence obſerve;

We ſhould take heed of troubling or grieving them, who are already grieved and troubled under the afflicting hand of God.

And if it be unnaturall and uncomely to grieve thoſe who are

are in ſorrow, what is it to rejoyce at their ſorrow. The wiſdome of God gives caution againſt this, even in the caſe of an enemy, (*Prov.* 24. 17, 18.) *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth*; (Why not? the reaſon is ſubjoyned) *leſt the Lord ſee it, and it diſpleaſe him, and he turne away his wrath from him*: That is, the Lord will take it ſo ill at thy hand, to ſee thee rejoycing at the fall of thine enemy, who hath been overthrowne by his hand, that he will turne his wrath upon thee inſtead of him.

Convertet ab illo vel redire faciet iram ſuam, ſc: in te.

Fourthly, *Job* ſaith, *God hath overthrowne me*; to ſhew his friends, that there was no neceſſitie why they ſhould charge him with wickedneſſe, becauſe he was overthrowne.

Hence note;

God may, and oft doth overthrow his choiceſt ſervants, and ſpoile them of all outward comforts, without reſpect to their ſinfulneſſe.

When we ſee man puniſhed by man, we may well conclude he is a tranſgreſſor, becauſe no man hath power to afflict, or to overthrow an innocent: Man hath no right to ſmite his brother, eyther in bodie or eſtate, but for his fault. But when God ſmiteth man, we cannot conclude unerringly, that he doth it for his faults or errors. *Know that God hath overthrowne me.*

And compaſſed me with his net.

Metaphora a re venatoria.

It is a metaphor from hunting. The Church bemoanes her ſad condition in this language, (*Lam.* 1. 13.) *From above hath he ſent fire into my bones, and it prevaileth againſt me; he hath ſpread a net for my feete.* Thus *Zedekiah* is threatned (*Ezek.* 12. 13.) *My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare.*

a radice צוד *ſignificat rete vel etiam arcem & munitionem altiſſimam & fortiſſimam.*

The Hebrew word which we tranſlate *net*, ſignifies alſo a *Tower*, or *Caſtle*, or *Fort*. A learned interpreter contends earneſtly for this tranſlation. And gives reaſons why it ſhould be rather tranſlated *Tower*, then *net*. Firſt, from the words following in the next verſe, where *Job* ſpeaks of himſelfe as if he were crying out at a priſon window; *Behold, I cry out of wrong, but I am not heard.* Secondly, Becauſe at the 8th verſe he ſpeakes of darknes ſet in his paths; which ſuits better with the metaphor of a priſon-

ſon-Tower, then of a net. But whether we render *Tower*, or *net*, the meaning is the ſame. And by both, afflictions are underſtood. And when he ſaith, *He hath compaſſed me with his net*, he ſhewes the extenſion or largeneſſe of his affliction; for as when promiſe is made to him that truſteth in the Lord, *that mercy ſhall compaſſe him about*, (*Pſal.* 32. 10.) the meaning is, that he ſhall have many and manifold mercies, compleat and perfect mercies. So that's a compleat affliction which compaſſeth us about, as a net doth a bird or beaſt that is enſnared in it.

Afflictions may be compared to a net for divers reaſons.

Firſt, Becauſe there is a contrivance in them, a divine hand doth as it were weave divers providences together, and knot them one with another, to make up an affliction. The Lord uſeth a kinde of holy art and skill in the preparation of our troubles. There is as much wiſdome ſeene in framing and forming of our afflictions, as there is mercy and kindneſſe in working our deliverances and ſalvations. Hence alſo the Church compares them to a building, which is an artificiall pile or Fabricke; *He hath builded againſt me*, (*Lam.* 3. 5.)

Secondly, Afflictions are like unto a net, becauſe moſt men fall ſuddenly into them, and are taken unawares. *Job* indeed, ſaith of his affliction, (*Chap.* 3. 25.) *The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.* It ſeemes he was jealous of a change, and though his mountaine was ſtrong, yet he ſaid not (as *David* once did) *I ſhall never be moved.* But uſually men put the evill day farre from them, and looke no more for trouble then the ſilly bird doth for the net when ſhe is caught with it.

Thirdly, Afflictions are like a net, becauſe we are entangled with them, we are entangled with doubts what to doe, yea in affliction we are ready to ſay, *Lord we know not what to doe.* If we know and are reſolved what to doe, then we are apt to be entangled, either with cares how, and by whom to get it done, or with feares, that when all is done, it will not be ſucceſſefull and effectuall for our deliverance.

Fourthly, Afflictions are like a net, becauſe we being once entangled in them are held faſt, and cannot get forth, till God who hath compaſſed and taken us with his net, be pleaſed to open it, and diſengage us from our entanglements. The bird

cannot get out of the net till ſhee is taken out. We bring our ſelves into trouble, but unleſſe the Lord bring us out, there we ſticke. As our eternall, ſo our temporall ſalvations are of the Lord. The nets of affliction which God makes are ſtrong enough to hold the ſtrongeſt. His nets are not like the Cobweb or Spiders nets, which detaine the weake flyes, but are eaſily broken by the greater or leſſer fowles. Though a wild Bull come into Gods net, as the Prophet ſpeakes, (*Iſa.* 51. 20.) yet neither his might nor his madneſſe can helpe him out. It was noted, in opening the Original word here uſed for a net, that it may ſignifie alſo a *Tower*, or a *Fort*. The ſame affliction is both a net and a fort, a net, becauſe it entangles, a fort, becauſe it holds us faſt.

Fifthly, As afflictions are like a net, becauſe they entangle and hold us faſt; ſo, becauſe the more we ſtrive to looſen and free our ſelves, the more we are entangled, and the faſter held. There is no getting out of, no nor getting any eaſe in affliction by ſtruggling. 'Tis beſt for us to be quiet and patient. Not, but that we may ſtirre heaven-ward by earneſt prayer to God, yea and earth-ward too in the diligent uſe of lawfull meanes with man to free our ſelves. The ſtirring and ſtriving which ſtraitens the net of our affliction upon us, is onely our diſpleaſedneſſe and impatience with it, or againſt God, who hath caught us in it. Or it is our ſtriving to get looſe by the uſe of creature hands and helpes alone, without dependance upon or application made to God. Such ſtirring as this will indeed entangle us, and when we have ſtirr'd thus the moſt we can, we ſhall finde our ſelves the more entangled. When God compaſſeth us with his net, we muſt neither ſit ſtill ſullenly and negligently, nor move impatiently and unbeleevingly. Let us give God glory (as *Job* did) in our net, and he will not onely give us eaſe, but ſet our feete in a large place.

JOB 19. 7, 8, 9.

Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgement.
He hath fenced up my way that I cannot paſſe; and he hath ſet darkneſſe in my paths.
He hath ſtript me of my glory, and taken the Crowne from my head.

THe words conteine a part of *Job's* renewed complaint, and continue the aggravations of his ſorrow. Having ſaid in the former verſe, *That God had overthrowne him*, that *he had compaſſed him with his net*; here he tells us two things;

Firſt, What courſe he took to releeve himſelfe in that miſerable condition; He petitioned and complained earneſtly, and he cryed out ſo loud, as might make all amazed, and look out, *Behold, I cry out, &c.* And he did not (as ſome) cry out before he was hurt, or complaine without cauſe. He was preſſed to it by the oppreſſion that was upon him; *Behold, I cry out of wrong.*

Secondly, He tells us what ſucceſſe his ſuite or petition had; *I am not heard*, ſaith he, in the firſt part of the verſe; and he adds, *there is no judgement*, in the ſecond.

Verſ. 7. *Behold, I cry out of wrong, &c.*

He did not onely cry, but he cryed out, and that aloud.

Behold,] is a demonſtrative particle. Some render the original as a conditional; *If I cry out of wrong there is none to heare.* As if he ſhould ſay; *It is my miſery that I ſuffer wrong; but this is a greater miſery that I finde none to doe me right in my ſufferings; If I cry out of wrong* (there is none to heare, or) *I am not heard.* All my crying availes me nothing; every eare is ſhut, and every hand turn'd againſt me.

We may here conceive *Job* under a twofold notion. Either

Firſt, As a poore priſoner crying through his grates, or out at the window, telling the paſſengers of his doleſull condition, that he is ſhut up within thoſe walls, and iron grates,

that he hath been oppreſſed by hard-hearted creditors, and that after ſo many moneths or yeares of impriſonment, he can get none to right or deliver him out of their hand.

Secondly, Some conceive him under the notion of a wounded or diſeaſed man, confined to, or ſhut up in his Chamber, to whom when Phyſitians or Chirurgions come to apply medicines and meanes for his cure and healing, he cries out, they torture and trouble him, they hurt and vex him, they are cruel to him, and will kill him. The patient cryes out of wrongs, but the Phyſitian will not heare him; He that is to have his fleſh lanced, laments pitifully, yet he is lanced, he whoſe fleſh is to be cauteriz'd, complaines ſadly, yet the fiery inſtruments are applyed to him. The Artiſt muſt ſhew a kinde of cruelty as well as skill, elſe the cure is not wrought.

Ægyptiorũ more loquitur qui cum in manus medici venerint alii doloribus verba quædam injurioſa in ipſum medicum non ex judicio ſed ex amaritudine proloquuntur. Philip:

Thus *Job* is here repreſented, as under the Phyſitians hands, though indeed an experiment was to be wrought upon him rather then a cure. To take an experiment of our graces, may put us to more paine, then the cure of our corruptions. An experiment (I ſay) was to be wrought on *Job* to exerciſe and try him, and he cryes out of wrong, as if their purpoſe had been to cut his throat, or at leaſt to undoe him for ever in this world.

צעק *propriè eſt clamare præ dolore, aut alio vehementi animi ſenſu. De diſputatione cum amicis, in qua neminẽ habebat patronum aut judicem intelligit.* Orig:

Behold, I cry out of wrong.] The word which we tranſlate *to cry out*, ſignifies, properly, that cry which is cauſed by the enduring of extreme paines of body, or anguiſh of minde. Yet ſome apply it to the vehemency of his Spirit, in diſputing and pleading with his friends (Diſputants and Advocates often fall into heates and paſſionate exclamations.) *Behold, I cry* in this diſpute and plea, urging arguments for my ſelfe, and making my defence, yet none regards. I can neither finde an equall Judge, nor a faithfull Advocate. But I rather reſtraine it to that cry, which the racke of griefe and ſorrow forced from him, *I cry out.*

חמס *injuria iniquitas.*

Of wrong.] The word ſignifies any kinde of oppreſſion or injury. Here it may be queſtioned; firſt, of whom; ſecondly, to whom *Job* made this cry, He cried out of wrong. Who wronged him? or wherein was he wronged?

I anſwer; The wrong he cryes out of, was received of men, he doth not challenge the Almighty, that he had wronged him; He

He indeed ſpeakes it out plainly in the former verſe; *God hath overthrowne me, and compaſſed me in his net*, yet he doth not *charge God fooliſhly*, as 'tis ſaid in the firſt Chapter, as if he had done him wrong. The wrong of which he complaines was done him by men, and thoſe men his friends; they wronged him by their hard ſpeeches, and unkinde uſages. (*verſ.* 2.) *How long will ye vex my ſoule, and break me in pieces with words? Theſe ten times have ye reproached me.* That reproach was the wrong he complained of. But to whom did he complaine?

Firſt, He complained to men, he told his friends how they had wronged, and cenſured him, but they would not heare.

Secondly, He complained to God of the wrong done him by men; but as then he did not heare.

Ob violentiam quæ mihi fit vociferor ad deum. Drus:

I am not heard.] Or as 'tis tranſlated by many, *I am not anſwered*; the word ſignifieth both *to heare, and to anſwer*, the worke both of the eare, and tongue. And the reaſon (as ſome tell us) why in the Hebrew one word ſerves both, is, becauſe there is ſuch a connexion and nearneſſe of relation between the eare and the tongue; So that he who doth not anſwer, is ſuppoſed not to heare; and he that doth not heare, cannot make anſwer. In nature, uſually, they who are deafe are dumb; and when a man to whom we ſpeake makes us no anſwer, we aske him, what, doe you not, or can you not heare. *I cry* (ſaith *Job*) *but I am not heard.*

עָנָה *ſignificat audire & reſpondere hæc enim ſunt inter ſe nexa, ut qui audit reſpondeat, & qui non reſpondet creditur non audiſſe. Inde etiã ut qui mutus eſt continuò etiam ſurdus eſt.* Pined:

We are not to take *hearing* ſtrictly; *For the Lords eare is not heavie that he cannot heare*; and *Job* ſpake loud enough for men to heare. The Lord heares the leaſt whiſperings, the leaſt breathings of the ſoule. He doth not onely heare our loweſt ſpeech, but he heares our very thoughts; Thoughts are the firſt-borne of the ſoule, the language of our hearts. This language of our hearts is as loud in the eares of the Lord, as thunder is in ours. *Yea, he underſtandeth our thoughts afarre off*, (*Pſal.* 139. 2.) That is, long before we thinke them. *He to whom all times are the preſent time, cannot but know that which to us is future, and he from whom all things receive their being, underſtands thoſe things which as yet have no being.* Now, if God underſtand our thoughts at this diſtance, even before we thinke them, then ſurely he heares all our words (which are thoughts formed and made up) as ſoone as we have ſpoken them.

And

And it ſo, then hearing (in the Text) is not to be taken for receiving the ſound of words, but for the returne which is made to the words which are received. To be heard, imports helpe, or the giving out of that helpe, mercy and deliverance, which is deſired and asked, whether of God or man. To be heard in prayer, is to be anſwered in prayer: to be heard when we cry, is to be relieved when we cry. Thus, ſaith *Job, I cry out of wrong, but I am not heard:* That is, I have no eaſe, no comfort, nor is any deliverance wrought for me. *David* as the figure of Chriſt, gives glory to God, becauſe he had been thus heard; *Thou haſt heard me from the hornes of the Unicornes,* (Pſal. 22. 21.) That is, thou haſt delivered me from the hornes of the Unicornes. To be among *the hornes of the Unicornes*, is a proverbiall ſpeech, for being encompaſt with greateſt danger. The horne is ſharpe and ſtrong, and the Unicorne is fierce and terrible, ſo that to be heard *from among the hornes of the Unicornes*, is to be reſcued from deadly danger.

Exaudire et reſpõdere clamanti eſt adeſſe laboranti & opem atq; ſalutem afferre. Eſt enim hujuſmodi reſponſio non tam verbo, quam re & auxilio præſtito. Pined:

This in the Pſalme is of the ſame ſence with that of *Paul*, (2 *Tim.* 4. 17.) *I was delivered out of the mouth of the Lion: Nero* was this Lion, before whom when *Paul* firſt appeared, he had *no ſecond*; *At my firſt anſwer* (ſaith he, *ver.* 16.) *no man ſtood with me, notwithſtanding the Lord ſtood with me, and I was delivered out of the mouth of the Lion.* That is, when I was ready to be devoured by the bloudy Tyrant, I cryed to the Lord, and he heard me.

So then, when he ſaith, *I am not heard*, it may be referred (as his cry was.) Firſt, to men. Secondly, to God. I was not heard by men, they did not right me as they ought; I was not heard by God, he did not reſcue me as he was able, or as he might. Take it firſt, as his not being heard, referres to men.

Hence note;

Men are very deafe uſually to the cry of the oppreſſed and grieved.

There are two voyces at which the eare of nature is exceeding deafe, or thicke of hearing.

The firſt is the voyce of holy counſels; when God ſpeakes, many *are as the deafe adder, who ſtops her eare, and will not heare the voyce of the charmer, charme he never ſo wiſely.*

Secondly, At the voyce of humble complaints, when the poore

poore and diſtreſſed ſpeake, many turne away their eare, or turne a deafe eare.

And there are (upon the matter) the ſame reaſons why the counſels of God, and the complaints of the poore are not heard.

Firſt, God commands both, and the heart of man naturally withdrawes from the command of God concerning man as much as from that command which immediately concernes himſelfe.

Againe, They who heare the counſels of God, are more engaged to obey them, and walke up to them. Many could be *ſwift enough to heare*, as the Apoſtle *James* exhorts, (*Chap.* 1.19.) if that would ſerve the turne, but they are ſlow to doe. Barely to heare the ſound of words, is no great burden to the eare, and 'tis none at all to the heart; but hearing carries an obligation to practiſe, yea, to heare indeed is to practiſe; and therefore counſel is not heard.

So, hearing the complaint of the poore, ingageth to relieve and helpe them, to ſupply their wants, and redreſſe their injuries, yea, to heare their cry indeed, is to relieve and helpe them; therefore they are not heard. While *Solomon* in his Booke of *Proverbs* ſhewes the danger of not hearing the cry of the poore, he alſo implyes the commonneſſe of it, (*Pro.* 21. 13.) *Who ſo ſtoppeth his eares at the cry of the poore, he alſo ſhall cry himſelfe, but ſhall not be heard.* He that hath a ſtone in his heart, or whoſe heart is a ſtone, hath alſo (as we ſay) wooll in his eares at the voyce both of God and man.

Secondly note;

Not to hearken to thoſe that cry out of wrong, is very ſinfull, a very crying ſin.

God in judgement burdens them with oppreſſions, who neglect the cry of the oppreſſed: the greatneſſe and provocation of the ſin, may reade in the threats denounced againſt it, and in the judgements executed upon. It is not enough (though it be more then many can ſay) for a Magiſtrate to ſay by way of challenge (as old *Samuel* did, (1 *Sam.* 12. 3.) *Whom have I oppreſſed*, unleſſe he can alſo ſay, *when did I not heare the cry of the oppreſſed?* It is indeed moſt ſinfull to make the poore cry, but not

not to heare their cry is very ſinfull. *To deliver the poore and needy, to rid him out of the hand of the wicked*, is at once the duty and the honour of thoſe who are in power, (*Pſal.* 82. 3.) And if man will not, *God will ariſe for the oppreſſion of the poore, and the ſighing of the needy, to ſet him at liberty from him that puffeth at him*, (*Pſal.* 12. 5.)

Thirdly, Note;

Not to heare when the diſtreſſed cry out of wrong and oppreſſion, is it ſelfe a wrong and oppreſſion.

Job doth not onely cry out, becauſe he was in trouble, but becauſe his cry was not heard in trouble; That he was not heard, was more grievous to him then any of his troubles. When they who have power and truſt for the helpe of thoſe that are oppreſſed, will not heare and helpe them, their not helping them is a ſecond, a renewed oppreſſing of them. Yea, whereas an act of oppreſſion is wrong done at once; the not hearing the oppreſſed, is the continuing, or (as I may ſay) the perpetuating of their wrong. The anger of God will burne as hot againſt the Judge who hath not delivered the oppreſſed, as againſt his adverſary, or the Author of his oppreſſion.

Secondly, As theſe words, *I am not heard*, referre to God, note, that

God himſelfe ſometimes deferres the hearing, or relieving of his people when they cry to him.

The Lord ſometimes anſwers before we pray; *It ſhall come to paſſe that before they call I will anſwer, and while they are yet ſpeaking I will heare*, (*Iſa.* 65. 24.) As there is a grace of God alwayes preventing our converſion, He turnes to us before we turne to him; ſo there is a grace often preventing our petitions, and our mercies are given in by God, before our deſire of mercy is made knowne to God. Yet mercy doth not alwayes out-run our motions, yea, the Lord lets us move and move againe, aske and aske againe, before the mercy asked and moved for is given in. God ſees it needfull to exerciſe our patience as well as to ſupply our needes, and therefore let's us tarry before he heares our requeſts; as we put him very often, if not alwayes to the exerciſe of his patience, and let him tarry before

before we obey his counſels and commands. And he doth this not onely in a way of juſt retaliation, but in a way of tryall. Nor is it any wonder that God delayes his ſervants, ſeeing he was pleaſed to delay his Son, who though he ſaith, *father I know that thou alwayes heareſt me*, yet in ſome ſence he was not alwayes heard. The Lord deferr'd Jeſus Chriſt himſelfe, whom we finde complaining much after the rate of *Job.* (*Pſal.*22.2.) where *David* as a type of Chriſt, crys out, *O my God, I cry in the day time, but thou heareſt not, and in the night ſeaſon, and am not ſilent.* That is, I cry night and day, or continually, but thou heareſt not. Chriſt was not heard, that is, he was not preſently relieved in the thing that he prayed for. God ſeemed even to ſhut up, and ſtop his eares againſt his cry; *he cryed and was not heard.* Chriſt was heard, and not heard. He was not heard for the removing of the cup from him; the cup did not paſſe; yet he was heard as to the ſupply of ſtrength in drinking that bitter cup. (*Heb.*5.) *he was heard in that he feared*, or, *for his feare.* He was heard as to the ſupport of his Spirit, and the carrying him through the ſuffering, yet he was not heard as to the removing of the ſuffering. Chriſt prayed againſt ſuffering, though he was moſt willing to ſuffer, and God ſuffered wicked men to have their will over him. The Prophet *Habakuk* hath a very paralell complaint to this of *Job*, (*Habak.* 1. 2.) *O Lord, how long ſhall I cry, and thou wilt not heare?* About what did he cry? *Even of violence, and thou wilt not ſave.* When the Prophet ſaith; *How long ſhall I cry*; he doth not aske how long he ſhould yet cry, but he affirmes that he had already cryed very long; and therefore he adds; *Why doeſt thou ſhew me iniquitie? and cauſe me to behold grievance?* He meanes not his owne iniquitie, but the iniquitie of others. As if he had ſaid, *Why doe I ſee the unjuſt dealing, and iniquitie of wicked men, by whoſe violence thy people are wronged and grieved.* And as the Prophet bemoanes himſelfe, that notwithſtanding his cry, he had yet converſed ſo often and long with theſe dolefull viſions, ſo at the 13th verſe, he ſeemes to ſtand admiring how the Lord could beare the beholding of them. *Wherefore lookeſt thou upon them that deale treacherouſly, and holdeſt thy tongue when the wicked devoureth the man that is more righteous then he, and makeſt men as the fiſhes of the Sea*, &c. Where the greater ſwallow up the leſſe. As if he had ſaid, Lord, I have

often pray'd about, and preſs'd thee with theſe things, yet thou giveſt no anſwer; Thou ſeeſt all theſe evills, and though much hath been ſaid to thee about them, yet thou art as a man that ſaith nothing; *Thou holdeſt thy tongue*, even when thy people are ground between the teeth of their cruell oppreſſors. Why doeſt thou ſhew me theſe ſad ſpectacles? Why doeſt thou not rather heare my cry, ſave thy people, and worke deliverance for them?

If it be enquired, how doth this anſwer the promiſe of God to his people, that they ſhould cry, and he not deliver, ſeing he hath ſaid, *Call upon me in the day of trouble, and I will deliver.*

I anſwer; The Lord doth alwayes heare ſo, as to give his people the promiſed good, though he doe not give them the petitioned good. He deferres to heare, he lets them cry out of violence, and wrong, and will not helpe for ſuch reaſons as theſe.

Firſt, that they may be more fit to receive deliverance; many cry out of wrong, who are not yet fit to be righted. Deliverances may be our undoing, if we are not prepared to receive deliverance. As we waite for the Grace or mercy of God, ſo God waites to be gracious, (*Iſa.* 30. 18.) we waite to receive mercy, and he waites till we are rightly diſpoſed to receive mercy.

Secondly, The Lord doth not deliver his preſently from the wrong and oppreſſion of the wicked, becauſe ſome wicked men have not yet done wrong nor oppreſſed enough, and are therefore ſuffred to doe more wrong to others, that themſelves may be more fit for ruine. They muſt fill up the meaſure of their ſin; therefore they are not taken off with a high hand in the way of ſin. The Lord alwayes puts a morall impediment in the way of ſin, he declares his minde, and gives the rule againſt it, but he doth not alway put a judiciary impediment, he doth not alwaies come forth with power & ſtrength, to ſtop men from going on in the way of ſin. He alwayes ſends his earthly Angels or Meſſengers with a word to ſtay the progreſſe of wicked men, but he rarely ſends his heavenly Angels (as he did to *Balaam*) with a drawne ſword to ſtop their progreſſe in wickedneſſe.

Thirdly,

Thirdly, Many cry out of wrong, and God doth not heare, becauſe he deſires to heare more of their cryes. When the oppreſſed cry in faith, with fervency, and from a holy frame, their very cry is as muſick in the eares of God. Not that he delights in the miſery of their ſtate, but in the holineſſe of their heart. The heart is uſually in the beſt frame for prayer, when our worldly ſtate is out of frame. And then our ſpirits are in the ſweeteſt tune towards God, when we meete with nothing but diſcord, nothing but wrong and violence from men. The kingdom of heaven ſuffers moſt violence from a gratious heart, and he takes it (as it were) by force when himſelfe ſuffers moſt violence here on earth, or when his earthly portion is taken from him by force. And therefore

Fourthly, God ſometimes (that he may teach his to pray better) ſuffers their outward condition to grow worſe. Prayer is the gift of God, and he can make his people perfect in a moment (if he pleaſe,) in this great dutie and heavenly Act of prayer; yet much of it comes in by exerciſe. Our proficiency in any holy duty lyes much in the practice of it; we muſt not forbeare the practice of it till we can doe it better, for in the practice of it we learne to doe it better. Now becauſe our continuance in ſuffering, provokes us to continue in prayer and ſupplication, (the oppreſſed widdow (*Luk.* 18.) cryed night and day, till ſhe got the eare of the Judge, and releaſe from her oppreſſours) therefore the Lord lets the oppreſſion continue upon many of his pretious people, that they continually exerciſing themſelves in prayer may grow more ſpirituall and heavenly in prayer.

Fifthly, The Lord deferres to ſend reliefe, when his people cry out of wrong, that he may make their reliefe and deliverance from wrong more ſweete when at laſt he ſends it; It is therefore long a coming, that it may be more welcome when it comes. They who cry out of wrong, & are not heard after many cryes, when once they are heard, how do they ſing for joy? We ſay proverbially, *He that gives ſpeedily, doubles his gift.* And 'tis ſo indeed in the nature of the thing given, and in the deſert of the giver, but 'tis rarely ſo as to the prizings and improvement of the receiver. That which is given ſuddenly, is by moſt receivers ſleightly valued, and little improved; whereas thoſe

mercies which we have ſtayed long for, and have coſt us much, ſticke longeſt by us, and turne to greateſt profit, whether we reſpect the honour of God, or the good of our owne ſoules.

Sixthly, God lets them cry long without an anſwer, for the exerciſe of ſome ſpeciall graces: The Lord loves to ſee grace at worke, and ſome graces have no long time to worke; for though all graces are eternall in their nature, yet in their uſe they are not. And ſuch are all ſuffering graces. When we enjoy all (as in glory) we can ſuffer nothing. Now when God lets his people cry out of wrong all their dayes (which are not many dayes) 'tis becauſe he would have that ſort of graces kept in exerciſe, (as well as other graces,) the grace of faith, of meekneſſe, of ſelf-deniall, and of patience, all which (with ſome others) belong to paſſive obedience: that theſe (I ſay) may be kept in breath, he lets the Saints cry out of wrong, and doth not heare them.

Seaventhly, God ſometimes doth not minde his when they cry, that they may hereby take occaſion to remember how oft he hath cryed, and they have not minded him: doth not the Lord cry out to his people of duty, & they do not heare him? Doth he not complaine of this neglect, not onely as a diſhonour, but as a griefe unto him. (*Pſal.* 81. 11.) *O that my people had hearkened to me, and that Iſrael would have heard my voyce.* No marvaile then, if God let his people cry out of miſery, and doth not heare them. The Lord ſhuts his eare, that we might conſider how we have ſhut our ears; yea he ſhuts his eare, that he may open ours. We are moved to heare and anſwer the call and command of God, when we finde that he doth not heare nor anſwer our call and cry. If the Lord ſhould alwayes be ſwift to heare us, how ſlow ſhould we be in hearing him, and while we have all our deſires, forget moſt of our duties? In heaven we ſhall have all our deſires fulfilled and yet not fayle in any duty; but while there is corruption in the heart, there will be ſloath in the hand, and when we are waxen fat by the ſpeedy ſucceſſe of all our petitions, we are more apt to kicke with the heele againſt God, then to worke with the hand for him.

Laſtly, God heares alwayes, though he doth not alwayes anſwer in our time, or in our way; yea it is a hearing, and

an

an anſwer of prayer, that we can pray, though unheard, and unanſwered.

Secondly, Obſerve;

A godly man is under a great tryall, a ſtrong temptation, when he cryes out to God, and is not heard.

Gravis eſt luctæ dubitantis carnis et expectantis ſpiritus. Merl:

As when Satan tempts us, there is a great conflict between the fleſh and the Spirit, about the doing of good, and the refuſing of evill, ſo about our receiving good, and the removing of evill, when we cry to God, and he is pleaſed to tempt us by deferring to heare us. Then the Spirit hopes, & the fleſh doubts, the Spirit labours to maintain beleeving thoughts, and the fleſh labours to raiſe deſponding, yea deſpairing thoughts. *David* was ſo hard put to it upon this account, that though he made no concluſions againſt the gratiouſneſſe of God, yet he could not avoyd the putting, no nor the doubling, and more then trebling of the Queſtion about it. (*Pſal.* 77. 7, 8, 9.) *Will the Lord caſt off for ever? and will he be favourable no more? is his mercy cleane gone for ever? doth his promiſe faile for evermore? Hath God forgotten to be gratious? &c.* How full of Queries was the ſpirit of *David* when he could get no anſwers? And though faith lay all this while in the bottome of *Davids* heart, yet that which lay at the bottome of theſe Queries was his infirmitie; as himſelfe diſcovers, ver. 10. *And I ſaid, this is my infirmitie.* It argues a great degree, and much ſtrength of grace, when we maintaine high thoughts of God, and ſetled reſolves that he is good, when he not only let's us fall low into trouble, but let's us lye unheard in the day of our trouble. Such was the ſtrength of *Davids* faith, or rather of Chriſts, of whoſe ſufferings that *Pſalme* is a Prophecy, who as ſoone as he had ſaid; *O my God, I cry in the day time, but thou heareſt not, &c.* (*Pſal.* 22. 2.) adds in the next verſe; *But thou art holy, O thou that inhabiteſt the praiſes of Iſrael*; As if he had ſaid; I will not have an evill, or an uncomely thought of thee, though thou refuſeſt to hear, I know *thou art holy*, and therefore canſt not but be juſt, and good, whatſoever thou art pleaſed to doe with me. Every ſoule arrives not at this freedome of faith. The deniall of an anſwer to prayer, puts moſt upon complaints and queries; And ſo it doth, eſpecially while they conſider, how explicitly and clearly the Lord

Lord hath engaged himſelfe to anſwer prayer, and to relieve his people when they cry; yea the Lord hath engaged, not onely to heare them when they cry, (which notes earneſt ſtrong prayer) but to heare them in their weakeſt ſincere addreſſes in prayer, when they doe but whiſper and breath towards him. The promiſe is peremptory, (*Pſal.* 50. 15.) *Call upon me in the day of trouble, and I will deliver thee.* 'Tis ſo alſo (*Act.* 2. 21.) *Whoſoever ſhall call on the Name of the Lord ſhall be ſaved.* The Prophet *Joel*, from whom thoſe words are borrowed, ſpeakes of a time when there ſhould be ſore troubles in the world, *Fire and bloud, and vapour of ſmoake*, all in combuſtion, heaven and earth (to ſence) mingled, good and bad, holy and unholy mingled (in appearance) and wrapt up in the ſame common calamitie; yet, then, *Whoſoever ſhall call on the Name of the Lord ſhall be ſaved*; As if prayer made us ſhot-free, and were a ſure defence in all ſtormes, as if no evill could touch their perſons, or come neere their dwellings, who can touch the Lord by faith, when they draw neere to him in prayer. And which is more; The Lord promiſeth to prevent prayer, at leaſt (as was toucht before) that his eare ſhall be open as ſoone as our mouths. (*Iſa.* 65. 24.) *It ſhall come to paſſe, that before they call I will anſwer, and while they yet ſpeake I will heare:* As if the Lord had ſaid; *I will ſometimes give you mercy before you aske it, but when you aske it, you ſhall not goe without it; even while prayer fills your mouthes, mercy ſhall fill your hearts. While your deſires are but in forming and framing, your deliverances ſhall be formed and framed. You ſhall have perfect mercies, before you perfect duties. While yee are yet ſpeaking I will heare.*

Now when the Lord ſaith, *He will anſwer before we ſpeake*, and yet lets us ſpeake long, and gives no anſwer; how is the ſoule puzzled to reconcile the word of God, and his workes, the promiſes of God, and his providences; this put *Job* hard to it, and ſtrengthned the temptation upon him; *I cry out of wrong, but am not heard.*

This tryall riſeth by a gradation of foure ſteps.

Firſt, It is a tryall, when the anſwer is deferred.

Secondly, It is a greater tryall, when we are denyed an anſwer. As God ſeldome gives what we aſk at our time, ſo ſometimes he will not at all give us what we aske.

Thirdly,

Thirdly, It is yet a greater tryall, when God in ſtead of granting appeares angry with our prayers, or with us when we pray, as the Pſalmiſt ſuſpected (*Pſal.* 80. 4.) *O Lord God of Hoſts, how long wilt thou be angry (or ſmoake) againſt the prayer of thy people?* They cryed out of wrong, they were under the rage and anger of men, and God ſeemed angry with them while they cryed. So ſaith the Prophet (*Lament.* 3. 8.) *Thou haſt ſhut out my prayer.* Which action notes God highly diſpleaſed with his prayer. When a man comes to our doore, and we doe not onely deny, or deferre him, but ſhut the doore againſt him, this is proofe enough, we are angry with him, or that we count him for an enemy. Yet thus the Lord ſometimes deales with his people, in ſtead of opening when they knocke, he ſeemes to locke or ſhut the doore againſt them.

Fourthly, To cry out of wrong, & not be heard, is then moſt grievous when the Lord ſuffers us to be wronged more, and encreaſes that trouble, the removing of which we pray for, even while wee are praying. This is a ſore tryall indeed. Thus the *Iſraelites*, who were under heavy burthens in *Ægypt*, cryed to the Lord, yet their burthens were made heavier, and their preſſures multiplyed. If our diſeaſe ſhould gather ſtrength while we are taking medicines to cure it, if our wound wrankle while we are applying Balſames to heale it, we are then ready to conclude, that our caſe is deſperate. How are poore ſouls brought to the very brink of deſpair, when their troubles and ſtreights grow more upon them, while (which is the moſt approved means to be eaſed of them, or eaſed in them) they are plying the throne of grace with conſtant fervent cryes and prayers.

I cry aloud, and there is no judgement.

This ſecond part of the verſe is of the ſame ſence with the former. Onely there is ſome varietie in the reading, and expreſſions. He ſaid there; *Behold, I cry out of wrong.* Here, *I cry aloud.* It is but one word in the Hebrew, but we can hardly reach it with two in our language; it ſignifies more then to cry, yea more then to cry out, it ſignifies to cry aloud, and not onely to cry aloud as a man, but as dogges and Wolves, whoſe crying is howling. So ſome render it; *a howling cry.* We put both

Exponit eandem, rem aliis verbis.

שוע *hæc vociferatio eſt ex proprietate vocis implorandæ ſalutis & opis cauſa cum gemitu & ululatu.*

both together in our tranſlation. (*Hoſ.* 7. 14.) though the Originall words varie from that here uſed. *They have not cryed to me with their hearts, when they howled upon their beds.*

Take this note from it.

Strong afflictions uſually raiſe ſtrong affections in prayer.

As trouble and griefe riſe, ſo we riſe in our ſence of them, and complaints about them. The Apoſtle ſaith of Chriſt, (*Heb.* 5. 7.) *That, in the dayes of his fleſh*, that is, of his humiliation and weakneſſe, while he was ſubject to the common (ſinleſſe) infirmities of our nature; For as the word *fleſh* is taken in Scripture for our naturall impuritie, and for our pure nature, ſo for our naturall failties and infirmities; Jeſus Chriſt never had fleſh in the firſt ſence; he ſtill hath fleſh in the ſecond (Glory hath not aboliſhed, but exalted the humane nature of Chriſt) But in the third ſence, he once had fleſh, but now hath not, he ſhooke off all our infirmities in the day that he aroſe from the dead, and aſcended into heaven; therefore (ſaith the Apoſtle) *in the dayes of his fleſh*, while he was continually burdened with temptations and afflictions (*In thoſe dayes*) *he offred prayers and ſupplications, with ſtrong cryings and teares.* Chriſt was in a ſtrong conflict; the paines of death tooke hold of him: And as his conflict was ſtrong, ſo alſo were his cryes. When *Jacob* wreſtled with the Angel, he did not onely pray but cry; *He wept and made ſupplication* (*Hoſ.* 12. 4.) Weeping is a loud cry; though we ſpeake not, every teare hath a voyce in it: but uſually they who have the weeping cry, have the ſpeaking cry too. And in proportion, when God, at any time, urgeth his people with greater and greater troubles, his people urge him with louder and louder cryes; *I cry aloud.*

And there is no judgement.

Et non eſt qui judicet. Vulg: *Veluti quidam Athleta in ſtadio conſiſtens vociferor nec tamē meum inſtituitur judicium.* Orig:

Some render it, and *there is none to judge.* A learned Interpreter tells us, that this is ſpoken in alluſion to the ancient cuſtome of fencers, wraſtlers, or runners in a race, who in thoſe exerciſes were wont to cry out, to cry aloud, to ſtirre up themſelves mightily, and ſhout, and then judgement was given, who had the better, or who had prevailed. According to this interpretation *Job* is conceived complaining thus; I have endured

a great

a great fight of affliction; I have been wreſtling long with ſtrong temptations, but the matter is not yet determined, no man appeares to take up the controverſie, and paſſe ſentence for me.

Proprium erat Athletarũ curſorum & pugilum clamor & gemitus quo ſe in luctâ & certamine confirmarent. Pined.

Others referre theſe words to the day of judgement, *I cry aloud, and there is no judgement.* As if he had ſaid, the day of the great triall is not come, therefore my crying is but in vaine. There will be a *revelation*, as of *the righteous judgement of God*, ſo of the righteouſneſſe and innocency of man, but that day muſt yet longer be waited for. I cry aloud, but it is not yet *judgement-time.* So, 'tis an argument to ſchoole and quiet his ſpirit into faith and patience; *Till the Lord come, who both will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the heart, and then ſhall every man have praiſe of God,* (1 *Cor.* 4. 5.) That is, every man who is praiſe-worthy ſhall be approved in judgement.

But I rather take it of the preſent time, *I cry aloud, and there is no judgement*; That is, there is none to judge between me and my brethren in this caſe. There is judgement of two ſorts.

Firſt, In relieving, and acquitting the innocent.

Secondly, In-condemning, or puniſhing the guiltie.

Job complaines of the want of both: he found no Judgement either acquitting himſelfe, or condemning his adverſary.

Hence obſerve;

The defect of judgement is a deplorable evill.

We finde God himſelfe complaining of this, (*Iſa.* 59. 5.) *None calleth for Juſtice*; many called for juſtice, by way of entreaty, but none called for juſtice by way of command; there were many Suiters for Juſtice, but there were none to doe or award Juſtice. But as it followes (*ver.* 14.) *Judgem nt is turned backwards, and juſtice ſtands a far off, truth is fallen in the ſtreete, and equitie doth not enter.* Here are foure words, Judgement, Juſtice, truth, equitie, all tending to the ſame thing, and all denied entertainment among that people. Which is alſo expreſſed by an elegant gradation in foure words. That which we will not receive, we uſually turne backe; here the Text ſaith; *Judgement is turned backwards*; if not ſo, yet we will not let it come neere; ſo here, *Juſtice ſtands afarre off*; if it come neere us, yet it ſhall not be maintained by us, therefore 'tis added, *Truth*

is fallen in the ſtreets; or if it doth not utterly fall, yet it ſhall not prevaile, as the fourth expreſſion tells us, *Equitie cannot enter*; that is, it cannot finde entrance and entertainment: upon all which the Prophet concludes (*ver.* 15.) *The Lord ſaw it, and it diſpleaſed him, becauſe there was no Judgement.* The Prophet *Habakkuk* laments this, (*Chap.* 1. *verſ.* 4.) *Therefore the Law is ſlacked, and judgement doth never goe forth: for the wicked doth compaſſe about the righteous: therefore wrong judgement proceedeth.* Wrong judgement is no judgement; when wrong judgement proceeds, Juſtice is at a ſtand, or *Judgement doth not proceed*; that is, there is none to doe any man right according to Juſtice; it is more ſad when judgement is perverted, then when judgement is ſtayed. When wrong judgement is given, 'tis worſe then when no judgement is given. The abuſe of a thing is a forer evill then the abſence of it. (*Amos* 6.12.) *They turne judgement into gall.* (*Hoſea* 10.4.) *Judgement ſpringeth up like hemlock in the furrowes of the field.* Gall is bitter, and Hemlock is a poyſonous weed: it were better nothing ſhould grow in the furrowes of the field then hemlock, and that we ſhould have nothing to drinke, rather then drinke Gall. Juſtice (though the ſentence of it be death, which is bitter as gall or wormwood, yet) is ſweete; Injuſtice (though the ſentence of it be life, which is ſweet as honey or ſugar, yet) is bitter as gall or wormwood. But when wrong judgement (which is it ſelfe bitter) is alſo the judgement of death, how bitter is it? God ſends a privie ſearch through *Jeruſalem*, to finde a man, (*Jer.* 5. 1.) *Run to and fro through the ſtreets of Jeruſalem, and ſee now, and know, and ſeeke in the broad places thereof, if ye can finde a man, if there be any that executeth judgement.* That Citie hath not a man in it, that cannot yeeld a man to execute judgement, though it have multitudes and throngs of men in it. A people are then at the laſt caſt, when God makes ſearch, and finds not a lover of Juſtice among them. *Nothing layes a people more open to the judgement of God, then the want of a man to execute judgement.* When the oppreſſed cry out, & there is no judgement done by man, both oppreſſours and their favourers ſhall cry out becauſe of the judgements of God.

Job proceeds;

Verſ. 8. *He hath fenced up my way that I cannot paſſe, he hath ſet darkneſſe in my paths.*

Miſerias ſuas comparationibus amplificat, prima eſt a viatoribus, quibus duo in itinere valde ſunt noxia 1 ſepes. 2 tenebræ.

This verſe conteines a further amplification of his ſorrow, by comparing himſelfe to a diſtreſſed traveller; for here we have a way, and a path, and thoſe things which are moſt offenſive to a traveller in his way. Two things are very troubleſome to a traveller in his way.

Firſt, If he meet rubs in his way, much more if he meet with great blocks or fences ſet croſſe his way: Of this *Job* complaines in the firſt part of the verſe; *He hath fenced up my way that I cannot paſſe.*

A ſecond evill which troubles a traveller (though his way be plaine) is darkneſſe; How can a man goe that cannot ſee before him. A man travels a good way with more feare in the darke, then he doth a bad way in the light. *Job* complaines of this latter annoyance in the latter part of the verſe; *He hath ſet darkneſſe in my paths.*

I ſhall ſpeake but little to this verſe, becauſe the ſubſtance of it was opened (*Chap.* 3. 23.) *Why is light given to a man whoſe way is hid, and whom God hath hedged in.*

He hath fenced up my way.

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But who was it that fenced up his way? No perſon is expreſſed. But as he ſaid before, *God hath overthrowne me*; ſo here his meaning is, *God hath fenced up my way.* The Septuagint read not as we, *He hath fenced up my way*, but, *He hath built round about my way.* So *Jeremie* deſcribes the ſtraitned condition of *Jeruſalem*, (*Lament.* 3. 8.) *He hath built about me.* This ſimilitude is uſed in Scripture when either a perſon or a people are brought into great ſtraits, or are at a difficult poynt, ſo that they know not which way to turne themſelves. The Lord tels the Church of the *Jewes*, (*Hoſ.* 2. 6.) *I will hedge up thy way with thornes, and make a wall, that ſhee ſhall not finde her paths*; That is, the paths of her former ſinfull pleaſures, in which ſhe was wont to walke, and take delight. Now as the Lord hedges up the wayes of ſome, that they cannot doe what they reſolve, ſo he hedges up the way of others, that they cannot reſolve what

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to doe. In this ſence *Job* complaines; *He hath fenced up my way.*

Hence note;

God ſometimes brings his people into great ſtraits.

Many cannot tell how they come into trouble, and moſt know not which way to get out. The way of that good King was fenced up, when he cryed out, *Lord, we know not what to doe.*

Secondly, *Job* ſpeakes this as a heightning of his troubles, which yeelds this note;

It is an aggravation of our trouble, to ſee no way out of trouble.

The preſent enduring of any evill, doth not ſo much grieve us, as when we ſee our ſelves concluded and ſhut up in it. The fence which ſtops our way before us, afflicts more then the burden which is upon us. Thoſe afflictions which are not onely a paine to us, but a priſon to us, are the greateſt tryalls of our patience. *He hath fenced up my way.*

And ſet darkneſſe in my paths.

As his way was fenced or ſtopt with many difficulties, ſo his path was covered with darkneſſe. *Job* cryed out, (*Chap.*3.23.) *Wherefore is light given to a man whoſe way is hid, and whom God hath hedged.* He ſpeakes there, as if being in an evill way, he had deſired darkneſſe, that he might not ſee the evill of it; or as if becauſe there was a hedge in his way, it had been a trouble to him to have any light in his way. There is a threefold light.

Firſt, The light of knowledge.

Secondly, The light of comfort.

Thirdly, The light of life.

Job's way was ſo full of the darkneſſe of trouble, that it was a trouble to him that he then enjoyed the light of life; and therefore under that temptation, and darknes of Spirit, he expoſtulates, *Why is light given?* That is, why is life given *to a man whoſe way is hid.* But as there, that kinde of light in his way was a griefe to him, ſo now darkneſſe is his griefe. *He hath ſet darkneſſe in my paths.* What is this darkneſſe?

Darkneſſe is taken diverſly in Scripture.

Firſt,

Firſt, Properly for the privation of the naturall light, or Sun-light. *Job's* path was troubled no more with this ſort of darkneſſe, then the pathes of other men; without doubt, the Sun in the firmament ſhone freely enough upon him; therefore

Secondly, Darkneſſe is taken improperly, and figuratively, for that which beares the image and likenes of darkneſſe; Such was the darkneſſe ſet in *Job's* path.

This figurative darkneſſe is chiefly of two ſorts.

Firſt, 'Tis put for *affliction*, or the uncomfortablenes of our condition, and that either externall or internall, either of body and eſtate, or of minde and ſpirit.

Secondly, 'Tis put for our doubtfulneſſe or unſatisfiednes for our ignorance or neſcience about our condition. *Job* had all theſe darkneſſes in his path; yet I conceive, he in this place principally intends, either the darkneſſe of inward trouble, which accompanied his outward troubles, or the darkneſſe of ignorance and doubtfulneſſe, what to doe, which way to goe in, or to get out of his troubles.

Hence obſerve;

God ſometimes quite withdrawes all comfort from his people in affliction.

Light is the portion of Saints, and yet they may walke in darkneſſe, and ſee no light. Not onely are their pathes darkned by afflictions, but darkneſſe is in that darkneſſe; Darkneſſe dwells upon their affections, and darkneſſe covers the face of their underſtandings. They are at once in that darkneſſe which is oppoſed to comfort, and in that darkneſſe which is oppoſed to Counſell. They can neither tell how to rejoyce, nor what to advice. The Pſalmiſt affirmes (*Pſal.* 112. 4.) *Unto the upright there ariſeth light in darkneſſe*; That is, comfort in affliction. He hath comforted others in affliction, and been light to them in their darkneſſe, as is ſhewed in the latter end of that fourth, and in the fifth verſe, and therefore by way of gratious retaliation, the Lord will comfort him in his affliction, and command the light to riſe upon him in his darkneſſe. Many righteous perſons have experimented the truth and ſweetneſſe of this promiſe; yet not a few have been denyed it, and in ſtead of

Per hujuſmodi tenebras ut plurimum ſignificatur mentis cæcitas animi perplexitas & hebetudo & privatio omnis conſilij. Bold:

of light riſing to them in darkneſſe, have had darkneſſe riſing in darkneſſe, or darkneſſe upon darkneſſe; Inward darkneſſe upon outward darkneſſe; The darkneſſe of an afflicted Spirit, upon the darkneſſe of an afflicted State; A darkneſſe about what becomes them to doe, mingled with the darknes of their greateſt ſufferings; Their path is at once a painefull one, and an obſcure one, they are full of paine when they goe, and they are full of uncertainties and doubts, both when and where to goe. *He hath ſet darkneſſe in my pathes*; And,

Verſ. 9. *He hath ſtript me of my glory, and taken my Crowne from my head.*

This verſe contains a ſecond compariſon, by which *Job* amplifies his affliction; He amplified it in the former verſe by comparing himſelfe to a traveller, who meets with thoſe two great diſcommodities in his way, *Croſſe-fences, and darkneſſe*: now he amplifies it by comparing himſelfe to a man lately cloathed and furniſhed with rich and excellent ornaments, but now ſtript naked and bare. Thus in a literall ſence *Joſephs* brethren dealt with him, (*Gen.* 37. 23.) they ſtript him out of his coate, his coate of many colours (or pieces) that was on him. The ſame word is uſed in both places, *Job* complaines of ſuch hard uſage;

He hath ſtript me of my glorie.

שׁוּט *in hiphil eſt ſpoliare alterò ſuadente; ex verbo dicas* Fecit ſpoliare, *ut ſignificet multos in ſuam calamitatem alicujus præcipuè hortatu & ſuaſu conſpiraſſe.*

The word which we render *ſtript*, being in *Hiphil*, imports the doing of a thing at the perſwaſion of another; *He hath ſtript me of my glory*; That is, he hath cauſed, or encouraged others to ſtrip me of my glorie.

'Tis the barbariſme of the worſt ſort of thieves and robbers, to ſtrip travellers, or ſuch as fall into their hands, and leave them naked. The word ſignifies alſo a greater cruelty, then ſtripping off the cloathes, even the ſtripping off the skin; ſo we tranſlate it, (*Micah* 3. 3.) where the Prophet thus beſpeakes the oppreſſing Princes of *Iſrael*; *Heare, I pray you, O heads of Jacob, &c. Who alſo eat the fleſh of my people, and flay their skin from off them, and break their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron.* We give the ſame ſence here; *He hath ſtript me of my glorie*; That is, he hath taken it off,

off, even as the skin of a beaſt is flaine off, he hath left me not onely without cloathes, but without a skin. When a man hath all taken from him to his skin, then we may ſay his skin is taken off too. And that's the meaning of the Prophet *Micah*, when he ſaith, *They flay their skin from off them.* Not that they did formally exerciſe that act of inhumanitie to flay off the skin. He that ſleepes (as we ſay) in a whole skin, may yet in this ſence have his skin flayed off. A man is then ſaid to have his skin flayed off, when he is ſtripped to his skin, and all is taken from him. Cloathes and other outward conveniences, are to man as the skin is to a beaſt; therefore, they are ſaid to flay a man, or to ſtrip off his skin, who take away ſuch conveniences. Thus to ſtrip a man to his ſhirt, is to flay off his skin, much more doe they flay off the skin, who take ſhirt and all. *Job* ſeemes here to bemoane the loſſe, not of meane things, or of pure neceſſaries, without which he could not live, but of great things, the honours and ornaments of his life. *He hath ſtript me of*

My glorie.] The word ſignifies that which is weightie, or ponderous; glory and honour are weightie, and they make the man weightie in the eſteeme, or ballance of the world, who hath them. The Apoſtle calls it, *A weight of glory*, 2 Cor. 4. 16. They that have no glory, nor honour, either in them, or upon them, are light perſons, and they are lightly eſteemed.

כבר *gravitas ponduſ; Gloria huminem gravem reddit & ponderoſum.*

But what was this glory, of which he was ſtript?

There are three ſorts of glory.
Firſt, There is ſpirituall glory.
Secondly, There is heavenly or eternall glory.
Thirdly, There is earthly or temporall glory.

Firſt, Wee cannot underſtand it of the former. Spirituall glory, is the grace of the Spirit wrought in us. Grace is ſpirituall glory. Hence the Kings daughter, typifying the Church, is ſaid to be *all glorious within*, even here in the ſtate of grace, (*Pſal.* 45. 13.) God will not ſtrip his meaneſt ſervant of this glory, and all the powers of earth or hell cannot. *Job* was cloathed with this glorie when he was naked, and cryed out, *He hath ſtript me of my glory.*

Secondly,

Secondly, Nor can we underſtand it of the ſecond; It was not heavenly, or eternall glory, *Job* had not yet put on that cloathing, and therefore he could not be ſtripped of it.

Therefore we are to reſtraine it to the third ſort, Earthly glory. And earthly glory may be taken

Firſt, Strictly, for that which we call fame, or renowne in the world.

Secondly, We may take glory more generally, for that thing whatſoever it is which gets us fame or glory in the world; that which gives any man preheminence above other men, that's his glory. Therefore the mercy of God is called his glory (*Rom.* 3. 23.) becauſe it renders him ſo glorious; And for that reaſon the *paſſing over a tranſgreſſion* is called the *glory of a man* (*Prov.* 19. 11.) Hence alſo the Woman is called *the glory of the man*, (1 *Cor.* 11. 7.) *The man* (ſaith the Apoſtle) *is the image and glory of God, but the woman is the glory of the man.* But is not the woman alſo the image and glory of God? The woman may be conſidered either firſt according to her ſpecificall nature, and ſo ſhee was created according to the image of God in righteouſneſſe and holineſſe, as well as the man; or ſecondly, according to her ſex and perſonal relation to her huſband, and in that regard, the woman is not the image of God but the man, becauſe dominion (which is the mans priviledge) is the image of God, & not ſubjection, which is the womans duty (*Eph.* 5. 24.) And in this ſence the woman (though her Glory be inferior to the mans) is the Glory of the man; for if the ſubjection of the irrational creatures unto man, be his glory, or honour; then what an honour, what a glory is it for man to have ſo excellent a creature as the woman, a creature endued with reaſon, as himſelfe is, ſubject to him? Hence upon the ſame common ground, Civill power, rule, and authoritie among men, are called the Glory of a man, and ſo alſo are worldly riches and ſubſtance, becauſe they occaſion mans eſteeme, and put a kinde of glory upon him in the world. In this language the ſonnes of *Laban* complaine enviouſly of *Jacob*, (*Gen.* 31. 1.) *And he heard the words of Labans ſonnes, ſaying, Jacob hath taken away all that was our fathers, and of that which was our fathers hath he gotten all this glory*; That is, all this ſubſtance and riches, his flocks and heards of cattell, he hath feathered

feathered his neſt well out of our fathers eſtate; this they call *his glory*. *Joſeph* gives charge to his brethren (*Gen.* 45. 13.) to make report to his father how it was with him; *Tell him* (ſaith he) *of all my glory in Ægypt*; That is, let him know, how much I am enriched and advanced, being made, by the good hand of God with me, *A father to Pharoah, and a ruler over all the land of Ægypt*. *Joſeph* would have this told his father, out of affection to comfort him, not out of ambition to exalt himſelfe. *Joſeph* did not vainely ſpread his plumes like *Haman*, who in a kinde of ſelfe-admiration, or in an extaſie of pride called for his friends, and *Zereſh* his wife, as ſoone as he came from Court, *and told them of the Glory of his riches, and the multitude of his children, and all the things, wherein the King had promoted him, and how he had advanced him above the Princes and ſervants of the King*. Such promotion and advancement is the brighteſt ſhine of earthly glory, and whatſoever makes us ſhine with any brightneſſe, is our glory here on earth. Hence likewiſe children are called *their fathers glory*. So that place is expounded (*Hoſ.* 9. 11.) As for *Ephraim, their glory ſhall flie away like a bird, from the birth, and from the womb, and from the conception*. The glory of *Ephraim* conſiſted in their numerous off-ſpring, according to the prophecie of *Jacob*; *His ſeed ſhall become a multitude of Nations* (*Gen.* 48. 19.) The departure or rather flight of this glory is ſignificantly threatned, when he ſaith, *Their children ſhall flie like a bird from the birth, and from the womb, and from the conception*; That is, either their women ſhall be barren and have no conception, or if they conceive, their infants ſhall ſuffer abortion and die in the wombe, or if they live to the birth, they ſhall dye as ſoone as they are borne; *Their glory ſhall flie away*.

Theſe externall things, as children, riches, power, and places of authoritie, are called the glory of a man; becauſe they render him honourable, and *cloath* him (as the oppoſite word *ſtript* implyes) with glory in the eyes of men. Under the Law the high Prieſts ornaments were called *garments for glory and beauty* (*Exod.* 28. 2.) And we may call thoſe things which are our glory our garments.

Theſe are as garments.

Firſt, Becauſe they compaſſe and cover us as round as a garment.

Secondly, Becauſe they keep us warme, and fence us from the cold of outward ſufferings.

Thirdly, They are as garments, becauſe there is an ornament as well as an uſefulneſſe in them. Chriſt implyes that *Solomons* Glory was his cloathing and array, while he ſaith (comparatively to the lillyes of the field) *Solomon in all his glory, was not arrayed like one of theſe, (Matth. 6. 29.) Solomon* in his Glory, was *Soloman* at the height of his outward pompe and greatneſſe. When *Micholl* ſaw *David* dauncing before the Lord at the removall of the Arke; *How glorious was the King of Iſrael to day*, ſaith ſhee? That is, he was not at all glorious; ſhee thought he had layd his honour in the duſt, and ſtript himſelfe of his Kingly Glory, while he daunced before the Lord with all his might, girded with a linnen Ephod.

Gloriæ dictæ ſunt de te i. e, quicquid poteſt te gloriosum reddere.

The Church is the *Citie of God*; And of that Citie *glorious things are ſpoken, (Pſal. 87. 3.)* The Hebrew is, *Glories are ſpoken of thee, O thou Citie of God.* All the Cities of the world are the Cities of God by his Generall title of Soveraignty; For ſo the whole *world is the Lords, and the fullneſſe of it, (Pſal. 50. 12.)* But there is a Citie which is his by a ſpeciall title of propriety; For as the Lord hath a peculiar people, ſo he hath a peculiar Citie; And indeed, the peculiar City of God is nothing elſe but the peculiar people of God, living in the order of the Goſpel. Now this Citie of God hath its Glories, that is, many things which make it Glorious. The Cities of men have their Glories, and many have ſpoken Glorious things of them. Their Glories are; Firſt, A pleaſant ſcituation; Secondly, Riches; Thirdly, Populouſneſſe, or the multitude of inhabitants; Fourthly, Beautifull buildings; Fifthly, Strong walls and Bulwarks; Sixthly, Good Lawes; Seaventhly, Good Magiſtrates. Theſe are the chiefe Glories of the Cities of men. But the glories of the Citie of God, are, firſt, Truth of doctrine; Secondly, Puritie of worſhip; Thirdly, The unitie of Profeſſors; Fourthly, and chiefly the preſence of God among them; of which the Prophet *Ezekiel* ſpeaks in the laſt verſe of his Propheſie; *The name of that Citie, from that day ſhall be the Lord is there*; Theſe are the Glories of the Citie of God, and thoſe are the Glories of the Cities of men. Now as theſe publicke eminencies and advantages are the Glory of Cities, both in their civill

civill and ſpirituall capacities; ſo perſonall eminences and advantages are the glory of a ſingle or particular man: and when he who was rich is made poore, when he who is ſtrong becomes weake, when he who had many children is made childleſſe, when he who was exalted in great power and authoritie, is caſt downe, and contemned, then he may ſay, as *Phineas* his wife did when the Arke of God was taken, *Ichabod*, Where is the Glory? or as *Job* in the Text; *He hath ſtript me of my Glory*; and (which carries the ſame ſence and ſcope.)

He hath taken the Crowne from off my head.

A Crowne and glory, are of ſuch neere alliance, that they are often put together as one thing. *Solomon* exhorts to *exalt Wiſdome*; and why; *Shee ſhall exalt thee, and a Crowne of Glory ſhall ſhee deliver to thee.* (Prov. 4. 8, 9.) And the Lord promiſeth (*Iſa.* 28. 5.) That he will be *for a crowne of Glory, and for a Diadem of beauty unto the reſidue of his people*; Yea, that *his people ſhall be a Crowne of Glory in his hand* (Iſa. 62. 3.) All Crownes are glorious, and Glory is a Crowne. Hence the Apoſtle ſaith, (*Heb.* 2. 9.) *We ſee Jeſus, who was made a little lower then the Angels for the ſuffering of death*, that is, that he might be fitted to ſuffer death (which he had not been, unleſſe he had been made a little lower then the Angels in one reſpect, namely, by his taking upon him our humane nature; for Jeſus Chriſt was made lower then the Angels that he might ſuffer death, as well as by his ſuffering of death, now (ſaith the Apoſtle) we ſee Jeſus who was thus made low) *crowned with glory and honour.* Thus Glory and the Crowne are joyned; and therefore as ſoone as *Job* had ſaid, *He hath ſtript me of my glory*; he ſutably adds, And,

He hath taken my Crowne from my head.

מזר *quod hic vertitur auferre, contrarium eſt verbo* אטר *quod vincire ſignificat, & verti poteſt diſſolvit.*

Some render; *He hath untied*; Crownes being anciently tied to the heads of Princes.

The word *Crowne* may be taken two wayes.

Conqueritur ſe regno ſpoliatum nonnulli ſuſpicātur Jobum regē fuiſſe. i. e. regulum terræ Vz.

First, Properly, for that Royall ornament of Kingſhip: Some interpret it ſo here, as if *Job* had complained that he had loſt his Kingdome, or was diveſted of Kingly dignitie; 'Tis undeniable that he was a great man, a chiefe Magiſtrate; poſſibly a King.

Druſ.

Secondly, The word *Crowne*, may be taken improperly; or largely; And then whatſoever man hath in any eminencie, he is ſaid to be crowned with it, or that is called his Crowne. (*Pſal.* 8. 5.) *Thou haſt crowned him with honour and dignitie*; That is, thou haſt given him abundance of honour and dignity. So (*Pſal.* 103. 4.) *Thou crowneſt him with thy loving kindneſſe and mercy*. And when the yeare is plentifully ſtored with the fruits of the earth, The Lord is ſaid to *crowne it with his goodneſſe*, (*Pſal.* 65. 12.) Thus a *vertuous woman is a crowne to her husband* (*Prov.* 12. 4.) The husband is the wives head, and a woman of Strength, (as the Hebrew hath it) that is, a woman of ſtrong and maſculine vertues, is a crowne, that is, an ornament, or an honour to her head. And thus, *Riches are a Crowne to the wiſe*, (*Prov.* 14. 24.) That is, they give him opportunitie to doe great things, and make excellent improvements of his wiſdome; he rules in buſineſſes like a King, his counſels are as powerfull as commands, and he gives the Law to others: whereas *the poore mans wiſdome is deſpiſed, and his words are not heard* (Eccl. 9. 16.)

Againe; Some reſtraine *Job's* Crowne to his children. *Thou haſt taken my Crowne off my head*; That is, my children. Children (*Prov.* 17. 6.) are called a Crowne; *Childrens children are the Crowne of old men, and the glory of children are their fathers.* Children are the crowne of old men in a twofold reſpect.

Firſt, Becauſe it is an honour to have children, and the more children the more honour.

Secondly, Becauſe they encircle their parents as a Crowne, (*Pſal.* 127.) *They ſtand as Olive plants round about the Table*: in which ſence, a knot or company of Drunkards are called a Crowne, (*Iſa.* 28. 1.) *Woe to the Crowne of pride, to the drunkards of Ephraim.* Drunkards (as ſome expound) are called a Crowne, becauſe they ſit round, or becauſe they drink round, till the houſe goes round with them. Theſe are called the *Crowne of pride*, or a proud company, becauſe as they drinke their wits out of their heads, ſo all humilitie and civilitie out of their behaviour. This is true of literall drunkards. Yet that Text may be expounded of metaphoricall drunkards, whoſe minds are fluſter'd and overcome with the wine of their owne preſumption and proud aerie imaginations.

Third-

Thirdly, Others referre it to his acquaintance and ſpeciall friends, who (having been a comfort, and an honour to him) he calls *his Crowne*. So the Apoſtle ſalutes the *Philippians*, (Chap. 4. 1.) *My brethren, dearely beloved, and longed for, my joy, and crowne.* He ſpeakes as high of the *Theſſalonians*, (1 Epiſt. 2. 19.) *What is our hope, or joy, or Crowne of rejoycing? are not even yee in the preſence of our Lord Jeſus Chriſt at his comming.* Converſion is the Crowne or chiefe worke of the Miniſtry, and converted perſons are the Crowne, or chiefeſt honour of a Miniſter. What is more either deſirable or honourable, then to convert, then to winne ſoules to Chriſt, and to build them up in faith. And thus any man may call his godly friends, and familiars, eſpecially ſuch as he hath been helpfull to in their turning to God, his Crowne.

Yet I rather take the word *Crowne* here in the generall notion of it (as Glory was in the former part of the verſe) for any earthly excellency. In which ſence the whole people of *Iſrael* cry out, (*Lament.* 5. 16.) *The Crowne is fallen from our head*, or, *the crowne of our head is fallen*; That is, all our priviledges and dignities are departed, now that we are carryed Captives into *Babylon*.

Hence obſerve;

The beſt of earthly excellencies may ſoone be taken from us.

Glory and Crowne, expreſſe the higheſt of worldly attainments, or enjoyments; and yet behold *Job* ſtript of his Glory, and his Crowne is taken away. Not onely is *all fleſh graſſe*, but all *the goodlineſſe thereof is as the flower of the field*, (Iſa. 48. 6.) *The fleſh* of man is his naturall conſtitution, *the Goodlineſſe* thereof is all morall and civill perfections; not onely is man of a brittle conſtitution in nature, but all the perfections which he hath, on this ſide grace, are brittle too. All Goodlineſſe is fading, onely goodneſſe or godlineſſe is not. As the Prophet (by way of oppoſition) intimates *verſ.* 8. *But the word of the Lord ſhall ſtand for ever.* As the Crownes of all men, or their chiefe delights, ſo the Crownes of Princes (who are the crowne or chiefe of men) decay and wither. Former ages have given teſtimony to it, and ſo hath ours. If the Scripture were ſilent

in

in this poynt, yet experience ſpeakes it; and if experience had never ſpoken it to this day, nor given an inſtance of a decaying Crowne, yet reaſon ſpeaks it, and tells us from the nature of all earthly things that it may be ſo, though in the event it had not as yet ever been ſo. But when not onely reaſon and Scripture tell us this, but many and many experiences witneſſe it, who can doubt it? nor ſhall I here adde any more to confirme it, having at the 12th Chapter, as alſo from other paſſages of this booke, taken occaſion to touch this argument, the changes of Princes, and of all earthly things. Onely take theſe two admonitions, by way of Corallary from it.

Firſt, Set not your affections upon things here below, ſet them not upon earthly glories, upon earthly Crownes. 'Tis no wiſdome to hold that faſt in our affections, which we cannot hold in our poſſeſſion, or to love that much, which may ſpeedily be loſt. *Solomon* reprooves that unadviſedneſſe with a vehement expoſtulation, (*Prov.* 23. 5.) *Wilt thou ſet thine eyes upon that that is not? for riches certainly make themſelves wings, &c.* While rich men make locks and bolts, while they make cloggs and ſhackles to keepe, yea to impriſon their riches, their riches are as buſie *in making themſelves wings to flie away.* And becauſe few will beleeve or credit this report of riches, but judge it a very ſlaunder, therefore *Solomon* doubles the word for confirmation, which we render, *Certainly*, riches doe it. We are not certaine of any thing that riches will doe for us, onely we may be certaine, they will doe as little for us as they can, and a great deale leſſe then we expect, when we heare for certaine that they are making (not feete) but wings to be gone, yea to flie from us. Now ſeing it is ſo, is there not much reaſon in *Solomons* reproofe, *Wilt thou ſet thine eyes*, or (as the Hebrew Text hath it with much elegance) *Wilt thou cauſe thine eyes to flie upon that which is not.* A covetous mans eye is as greedy after riches as a ravenous bird after its prey, and therefore he is, with much ſignificancy ſaid to cauſe his eyes to flie upon riches. But ſhall our eyes, much more our hearts (uſually the eye moves after the heart, though occaſionally the heart may move after the eye, but ſhall eyther our eyes or hearts) flie upon that which is flying, or make much haſt to get that, which makes ſo much haſt from us when we have gotten it?

If

If our crowne of earthly glories be not taken from us, yet it will take leave of us, or we muſt leave it.

Secondly, *Purſue ſpirituall, and make ſure of heavenly glorie*; lay hold upon that, which may be held. You ſhall never be ſtript of the glory of the righteouſneſſe of Jeſus Chriſt in Juſtification, nor of the glory of the graces of Chriſt in ſanctification. Theſe ſpirituall glories, theſe inward glories, ſhall not be taken from you. The ſoule that is once thus cloathed, ſhall never be found naked. The exerciſe of ſome graces muſt be left off, becauſe there will be no uſe of them in Glory. But you ſhall never looſe or be ſtript of any grace. And if we cannot be ſtript of the glory of Grace, then much leſſe can we be ſtript of the Grace of Glory, or have the Crowne of Glory taken from our heads. And as that Crowne cannot be taken violently from our heads, ſo neither will it ever naturally wither or decay upon our heads. *The Crowne of righteouſneſſe*, of which the Apoſtle *Paul* ſpeakes, (*2 Tim.* 4. 8.) is alſo, (as the Apoſtle *Peter* ſpeakes) *a Crowne that fadeth not away*, (*1 Pet.* 5. 4.) A learned translator conceives, that the Greek word which we with others render, *Fadeth not away*, is taken from the proper name of a flower, of which anciently Crownes or Garlands were wont to be made. *The flower fadeth* (ſaith the Prophet, *Iſa.* 40. 7.) yet this flower *Amarantus* (as Naturaliſts obſerve) fadeth not. Not that it never fadeth, but becauſe it retaines its freſhneſſe and beauty (though cropt) very long; therefore they call it (beyond the nature of all other flowers) *the unfading flower*. Whether the Apoſtle (ſome conceive he did not) did allude to this flower or not in the uſe of this word, or onely attended the radicall meaning of it, is not much materiall to the poynt, ſeing this is cleare, that his intendment is to advance the Glorious State of the Saints after this life by the everlaſtingneſſe of it, having alſo called it at the fourth verſe of the firſt Chapter, *An inheritance incorruptible, and that fadeth not away*. This Crowne, for the beauty and ſweetneſſe of it, is like a crowne of flowers, but in the continuance and laſtingneſſe of it, it is like a crowne of Gold, the moſt durable and pureſt mettall. Yea to ſhew that there is no ſeed or tendency of death or decay in it, it is called *a crowne of life*, (*Jam.* 1. 12.)

Beza in loc.

Camer: Myroth.

We

We reade of a Crowned Woman (*Revel.* 12. 1.) *Behold, there appeared a great wonder in heaven, a Woman cloathed with the Sunne, having the Moone under her feete, and upon her head a Crowne of twelve Starres.* Every true beleever is cloathed (in his proportion) as this Woman (who is the repreſentative of all beleevers) with the Sunne, that is, with Chriſt; and hath the Moone, that is, (the glory, and the Crowne) the beſt of earthly things under his feete; as for his head, that's crowned with Starres, celeſtiall excellencies, or the truth and puritie of that Goſpel doctrine which the twelve Apoſtles (thoſe Starres of the firſt or greateſt magnitude,) firſt preached from the mouth of *Jeſus Chriſt that bright morning Starre*, and hath ſince in all ages been held forth by all faithfull Miniſters, who are *Starres in the right hand of Chriſt*, (*Revel.* 1.16.20.) With this glory Saints are crowned here, and they ſhall be crowned with the fruit of it for ever hereafter. *Job's* complaint ſhall never be heard in heaven, which hath often been heard on earth, and may againe, be quickly heard from their mouthes, whoſe crownes, in the opinion of the wiſeſt men, ſit faſteſt on their heads; *He hath ſtript me of my glory, and taken the Crowne from my head.*

JOB 19. 10, 11, 12.

10. *He hath deſtroyed me on every ſide: and I am gone: and mine hope hath he removed like a tree.*
11. *He hath alſo kindled his wrath againſt me, and he counteth me unto him as one of his enemies.*
12. *His troops come together, and raiſe up their way againſt me, and encamp round about my tabernacle.*

JOB ſtill continues his complaint, he had done it before in divers alluſions, he takes up three more in this Context, to ſhadow his ſorrowfull condition.

The firſt is taken from buildings, in the former part of the tenth verſe.

The ſecond, from Trees, in the latter part of the ſame verſe.

The third from Warre, in the 11th and 12th verſes.

Verſ. 10. *He hath deſtroyed me on every ſide.*

The word here rendred *to deſtroy*, ſignifies any ruining work, yet moſt properly the ruining of a building; *He hath deſtroyed me* (ſay wee,) *He hath pulled me aſunder member by member*, (ſaith another) as a houſe is demoliſht part by part, or roome after roome, till as Chriſt foretells the demolition of the Temple, *There ſhall not be left one ſtone upon another.* Thus (ſaith *Job*) *He hath deſtroyed me.* The Hebrew text is in the future, *He will deſtroy*; as if *Job's* feare had prophecied utter deſtruction to himſelfe, yet moſt tranſlate (as we) in the preterperfect tenſe, *He hath deſtroyed me.* And though *Job* ſaith *me*, yet we are not to confine this deſtruction to his perſon, but muſt extend to his familie, and whole eſtate; as the next words intimate; *He hath deſtroyed me.*

נתץ *confringere, demolire, deſtruere; exprimit ornimodam deſtructionem; ædificijs proprie convenit.*
סבב *pro* סטב'ב *Metic.*

Round about.

'Tis ſad enough to be deſtroyed in any one part, but *Job* was deſtroyed in every part; therefore he adds; *He hath deſtroyed me round about:* This heightens the ſence. *Job* ſhewing the care of God in the fabricke of his body, beſpeakes him thus,

(Chap. 10. 8.) *Thy hands have made me, and faſhioned me together round about*; He that is made and faſhioned, is made and faſhioned *round about*; Yet this addition *round-about* hath its force, noting the exact and particular care of God in ſetting up the whole frame of his outward man in every part. Here the worke of judgement is as large, and exact, as the worke of mercy once was: *He was formerly faſhioned round-about*, and now *he was deſtroyed round-about*.

Further, This expreſſion *round-about*, may have either its reference ſtrictly to a building of Defence, a Fort, or Caſtle, which when it is beſieged (as he proſecutes it in the latter words) when Forces lie round-about it, they batter and aſſault it on every ſide, till at laſt they levell and ſlight it, on all ſides, not leaving one Tower, or pinnacle ſtanding. Or it may referre to the alluſion of a tree, in the next clauſe of this verſe, which when we would roote up, we dig round-about it, and then pull it downe. *Thou haſt deſtroyed me round-about*; it was the envious and malicious complaint of Satan, (Chap. 1. 10.) that God hath made an hedge or wall, (which was as an impregnable fortification) about *Job's* eſtate and perſon. *Haſt thou not made an hedge about him, and about his houſe, and about all that he hath on every ſide?* He doth not onely ſay, Thou haſt made an hedge about him, *ſc:* his perſon, and about his houſe, and about all that he hath (which is very particular,) but he ſubjoynes *on every ſide*; *Job* once had an hedge round-about him on every ſide, but now his defence was on every ſide removed. This complaint of *Job* ſtands in direct oppoſition to that of Satan.

Hence obſerve;

> *That even univerſall deſtruction (in regard of outward things) may be the lot of the beſt and holieſt of the ſervants of God.*

Job was not onely touched, (as Satan deſired) but deſtroyed; not onely were the pinnacles of his houſe pull'd downe, or the battlements and beauty of it defaced, but, the pillars of it looſed, and the foundation razed; All that was deſtroyable was deſtroyed. The ſervants of God have ſomewhat that can never be deſtroyed; 'Tis our comfort, that though

though all *round about us* is periſhing, yet we have ſomewhat *within us* that ſhall never periſh.

Thou haſt deſtroyed me round-about: and I am gone.

That is, according to the Arabick Idiom, *I am dead*; dying is a going away, *I am gone*; I am a loſt man, I am removing from the land of the living.

Excedo è vitis & jam me exceſſiſſe dicas, moriuum. ſic: non moribundum. Pined:

I am gone; He was not gone when he ſpake this, and yet he ſaith, *I am gone.*

That which we looke upon as certainly future, or inevitably to come to paſſe, is to us as if it were preſent, or already paſt.

That good which we are ſure to have, is as good as had; and that evill which we either muſt feele, or have deſerved to feele, is as already felt. *Abimeleck* having deſerved preſent death, the *Lord* tells him; *Thou art but a dead man, becauſe of the woman whom thou haſt taken, (Gen. 20. 3.)* becauſe in ſtrictneſſe of juſtice, 'twas death to take another mans wife, therefore he is ſpoken to as a man among the dead. So becauſe believers are ſure of eternall life, therefore the Scripture expreſſeth them in a preſent poſſeſſion of life, or as *being paſt from death to life*, as if they had not onely ſome beginnings, and foretaſts of it by faith and hope, but were in the full fruition and viſions of it. Thus here becauſe all outward appearances and probabilities ſpake *Job* going out of the world and dying, therefore he concludes himſelfe gone out of the world and dead. I *am gone.*

And he hath removed my hope as a tree.

He hath made my hope to depart, or goe away, ſo in ſtrictdeſſe of the letter, as if he had ſaid; *I am gone, and my hope is gone*; and the reaſon why he ſaid *he was gone*, was, becauſe his hope was gone; hope is the moſt ſtayed comfort that we have, the laſt that departs, yea that which can ſcarce depart; hope cannot be reckoned among our *moveables*, for it is compared to an Anchor, and to an Anchor that will not dragg; *Wee have (* ſaith the Apoſtle, *Heb. 6. 19.) this hope as an Anchor of the ſoule, both ſure and ſtedfaſt*; yet, *Job* perceived his Anchor moving, yea *removed.*

Recedere aut abire facit ſpem.

He hath removed my hope.

My hope is gone; what hope was this which was ſo moveable? It was his hope about, or for worldly things; *Our hope about moveables, is moveable*; the hope wee have about the world, is like the faſhion of the world, which paſſeth away. *Job's* friends had laboured much to encourage and revive his hope, the hope of a reſtitution to honour and greatneſſe in this life. But, ſaith he, *my hope*, this kinde of hope is removed, 'tis gone; he had given ſufficient proofe that he had a hope which was not gone, but was indeed the Anchor of his ſoule, *ſure and ſtedfaſt*, and that it *ſtood faſt as Mount Sion*, in the middeſt of all the ſhakings of his worldly hope, and could not be removed.

He hath removed my hope.

As we are to take it for a worldly hope in generall, ſo ſome reſtraine it to his hope of Children; Parents have much and many hopes about their Children: A good childe is uſually call'd a hopefull childe; children hope to have an inheritance from their parents, and parents hope to have comfort in their children. He that hath no hope of Children, is called *a drie tree*, (*Iſa.* 56. 9.) Here *Job* bemoanes (according to this interpretation) both the loſſe of the children which he had, and his hopeleſneſſe of having any more children, under the metaphor of a drie tree.

He hath removed my hope as a tree.

But I conceive we are not thus to ſtraiten his ſence; for not onely (to his apprehenſion) was his hope of children removed, but his hope of life, and of any good which concerned this preſent life. *He hath removed my hope.*

As a tree.

Vox indifferens eſt ad lignum viride & aridum aut exciſum ſignificandum.

The word ſignifies both a tree growing, and a tree cut downe, or rooted up; here we muſt reſtraine it to the latter; he hath removed my hope as a tree which is removed or pulled out of the ground. *Job* proſecuted this metaphor, (Chap. 14. 7.) *There is hope of a tree if it be cut downe, that it will ſprout againe,*

againe, and that the tender branches thereof will not ceaſe, though the roote thereof wax old. There he ſpake of a hopefull tree, but here he ſpeakes of a tree that hath no hope, or of a tree of which there is no hope; *My hope is removed as a tree*; that is, as a tree of which there is no hope that ever it ſhould ſprout againe; for though a tree that is cut downe may ſprout againe, the roote being left in the ground; yet when a tree is pulled up by the rootes, there is no hope that it ſhould ever grow againe. Indeed a tree that is pulled out of one ground by the rootes, may yeeld hopes of growing, if it be planted in another ground; And thus tree's are ſometimes removed out of the Ground, not to the fire, but to a fitter ſoyle. And thus (though I doe give it for the meaning of the Text) *Job's* hope was indeed removed as a tree, it was removed from earth to heaven, from things ſeene and temporall, to things which are not ſeene, but are eternall. *My hope haſt thou removed as a tree.*

I have (upon other Texts of this Booke) ſpoken of the nature of hope in generall, and of hope about worldly things, and therefore I paſſe it here; onely take this obſervation.

That worldly hopes are periſhing and looſeable.

The Apoſtle aſcribes an eternity to ſpirituall hope, (1 *Cor.* 13. 13.) *Now abideth faith, hope, and charitie, theſe three*; Spirituall graces continue, but ſpirituall gifts are ſubject, not onely to declining, but to vaniſhing. Charity never fayleth, (*verſ.* 8.) *But whether there be prophecies they ſhall fayle, whether there be tongues they ſhall ceaſe, whether there be knowledge, it ſhall vaniſh away*: but *faith, hope*, and *charitie*, are laſting graces, there is no corruptibility in them. In heaven we ſhall be above hope, being taken up to the fruition of that which we hoped for; yet we cannot ſay, that then our hope ſhall be removed, but then we ſhall move in a ſpheare beyond hope. Hope is not deſtroyed, but perfected by fruition, as faith is perfected by viſion. Saints may have their hopes of earthly things removed, but themſelves remove into thoſe heavenly things which they hoped for. The tree of this hope ſhall ſtand and flouriſh for ever; but of their other hope, they may ſay as *Job*; *He hath removed it as a tree.*

Verſ. 11.

Verſ. 11. *He hath alſo kindled his wrath againſt me, and he counteth me unto him as one of his enemies.*

Job proceedeth to ſet forth his affliction by a third Alluſion. His affliction was very great, in that his hope was removed; but this made his affliction moſt grievous, that there was an appearance of the wrath of God againſt him in it, and the kindlings of divine diſpleaſure. God doth ſometimes remove the hopes of his faithfull people, in regard of worldly things, and yet manifeſts his love to them, in ſpirituall things; they feele not the kindlings of an enemy-like wrath, but the warme beames of a friendly, yea of a fatherly kindneſſe in their fiery tryalls; but when theſe two meete, when at once earthly hopes are removed, and a fire from heaven kindled, who can beare it? The prophet *Malachy* queſtions (Chap. 3. 2.) *Who may abide the day of his comming? and who ſhall ſtand when he appeareth? for he is like a refiners fire.* If none can abide the comming of Chriſt with *refining fire*, then who ſhall abide it, when he comes with *conſuming fire?* The fire of divine holineſſe is very terrible, then O how terrible is the fire of divine wrath?

He hath kindled his wrath againſt me.

In this and the next verſe, the compariſon is taken from Warre, (as before from trees and buildings) in which God is compared to ſome great Monarke of the world, who being exceedingly offended, and provoked, his anger kindles againſt his enemies, and he ſends his Troopes and Armies, to incamp againſt them; *His wrath is kindled againſt me*; and he *counteth me as one of his enemies.*

Warre begins at anger, and wrath, it ſtirres firſt within, and then it breakes out; *Whence come Warres?* (ſaith the Apoſtle *James.* Chap. 4. 1.) *and fightings among you? come they not hence, even of your luſts, which fight in your members?* Were there not a fight in our ſelves, there would be no fighting with others. There is ſomewhat in the LORD, proportionable to this; Whence are the Warres that he hath with the Creature? Their originall is deſcribed after the manner of men, from ſome kindlings of jealouſie and wrath in him, not that there is any pertur-

perturbation in the heart of God, he is infinitely above it, but he is thus deſcribed, after the manner of men, the flame of whoſe warres begins with a fire of wrath; therefore ſaith *Job*, *He hath kindled his wrath.*

The word *kindled* in the Hebrew comes from a roote, which ſignifies anger, becauſe anger is the kindling of a fire in our boſomes; and from that Hebrew word it is conceived, that the Latine word *ira* is derived, it being as neere in ſound, as it is in ſence. Wrath is a fire, and is therefore properly expreſſed by a word ſignifying the heate of fire; wrath in it ſelfe is hot, and burning, here the fire is made hot, *He hath kindled his wrath*, theſe put together, note fierce wrath. (*Pſal.* 2. 12.) *If his wrath be kindled, yea but a little.* The wrath of God is a fire, but ſometimes it is as a fire not kindled, but if his wrath be kindled but a little, it makes a dreadfull fire. 'Tis the nature of fire to be hot, but fire is not onely hot but fierce when 'tis kindled. (*Numb.* 32. 14.) *Yee are riſen up in the place of your forefathers to kindle the fierce anger of God*; the kindled anger of God, is the extreameſt anger of God.

חרה *exarſit incenſus, aduſtus fuit, hinc latinum ira & iraſcor.*

I ſhall not ſtay upon the deſcription of the wrath of God, having ſpoken of it at large, (Chap. 14. 13.) where *Job* as dreading the appearance of the wrath of God, begs with earneſtneſſe, *O that thou wouldeſt keepe me in ſecret, untill thy wrath be paſt.* Onely note here, that the wrath of God (as was touched before) and the kindlings of it, doe not imply any paſſion or change in God; he hath infinite ſerenetie and quietneſſe in his breaſt for ever: what fires ſoever he kindleth in the Creature, himſelfe is alwayes in one minde. The Scripture ſpeakes thus in reference to thoſe effects expreſſed upon man, not in reference to any impreſſion wrought in God. When that is done upon the creature which teſtifies the fierceneſſe of anger, then anger is ſaid to kindle in God. One of the Ancients tells us; That the wrath of God againſt ſinners is nothing elſe but the puniſhment of ſinne; Or the wrath of God is his holy and moſt bleſſed Will, everlaſtingly burning with hatred againſt ſin, and turning from it in high diſpleaſure; even as man diſcovers his hatred of thoſe things which are againſt his will, and lets out his ſpirit in anger againſt them. Had not ſin broke forth in man, there had never been any appearance of

Ira dei eſt deliquentium pœna, furor dei eſt ſupplicium peccatorum. Chryſol:

of anger in God. As the wrath of God draws out puniſhment, ſo ſinne is the occaſion which draws out the wrath of God. Yet the wrath which *Job* ſpeakes of here, was not kindled upon that account; God himſelfe declaring that he was moved to deſtroy him without any ſuch cauſe. That fire was kindled for the tryall and exerciſe of his patience, not for the puniſhment of his wickedneſſe. *He hath kindled his wrath againſt me.*

Hence note;

First, *The wrath of God is terrible.*

A fire kindled to warme is comfortable. *Aha* (ſaith he in the Prophet *Iſa.* 44. 16.) *I am warme, I have ſeene the fire*, but a fire kindled only to conſume is dreadfull. The wrath of God is ſometimes as a fire raked up, ſometimes as a fire blown up: *The light of Iſrael ſhall be for a fire, and his holy One for a flame, and it ſhall burne and devoure his thornes and his bryars* (ſuch are all his enemies who ſcratch and teare his people) *in one day.* The Lord is *a conſuming fire* to his owne, (*Heb.* 12. 29.) for the burning out of their corruptions; but he is *a conſuming fire* to the wicked, and unbeliever, for the burning up of their perſons; he is a conſuming fire to theſe, and yet they ſhall not conſume; he is a fire, whoſe heate is unſufferable, and yet they muſt ſuffer it; the fire of his wrath is unquenchable by any thing but the bloud of Chriſt; And the fire of the wrath of Chriſt is altogether unquenchable. *If his wrath be kindled, who alone quencheth the wrath of the father, how ſhall his wrath be quenched, or who ſhall quench it?* Pſal. 2. 12.

Secondly, Note;

A godly man may be under ſome preſent apprehenſions of wrath.

He hath kindled his wrath againſt me. Job was not onely ſenſible of the abatement of his outward comforts, but he felt ſome ſparklings of the wrath of God, in the abſence of inward comforts. Chriſt hath delivered believers *from the wrath to come*, yet even they may ſee and feele wrath kindling and comming upon them.

Thirdly,

Thirdly, *The apprehenſions of wrath are more grievous to a beliver, then all his other ſufferings.*

It is poſſible to beare all ſorrows with comfort, which are ſeperate from wrath. The plague of thunder and hayle upon *Ægypt* was grievous, but that which made it very grievous was to ſee fire mingled with the hayle, (*Exod.* 9. 24.) 'Tis the minglings of the fire of divine anger with the ſtorme of thunder and hayle, the troubles of this life, which renders them ſo grievous to be borne. 'Tis wrath which makes hell ſo terrible, the fire in hell would be (comparatively to what it is) but as a warme Sunne, did not the breath, that is, the wrath of the Lord *like a ſtreame of brimſtone kindle it*, as it is ſaid of *Tophet*, (*Iſa.* 30. 33.) As the wrath of God makes hell ſo hot to the damned for ever, ſo it is ſome appearance of wrath, which makes affliction ſo hot to believers for the preſent. *He hath kindled his wrath againſt me.*

And counteth me as one of his enemies.

Job ſpake this language before, (*Chap.* 13. 24.) *Wherefore hideſt thou thy face, and holdeſt me for thine enemy*; there he troubledly expoſtulates the matter with God about it, here he affirmes directly; *He hath kindled his wrath againſt me, and counteth me as one of his enemies*; Though the words carry the ſame generall ſence, yet we have ſomewhat here worthy our obſervation and diſcuſſion, beſides what was there held forth.

He hath counted.

That is, He hath reckoned and ſet me downe, or caſt me up in the number of his enemies; all thoſe tranſlations the word will beare. חשב

Againe; *He hath counted me as his enemies.*

The Text is plurall in the Hebrew, not as we render, *As one of his enemies*, but, *as his enemies*. That is, as a deadly, not as a common enemy; as if I were ſuch an enemy to him, as had the enmitie of all his enemies contracted together in me; he counts me, not as a ſingle enemy, but as an Hoſt of enemies. It is a frequent Hebraiſme in Scripture, to put a word of the

In ſonte eſt, ſicut adverſarios ſuos; i. e ſicut unum ex adverſarijs ſuis.

plurall number, to note ſome ſpeciall thing or perſon in the ſingular. Thus 'tis ſaid of *Jephtha, that after he had judged Iſrael ſix yeares, he dyed, and was buried in the Cities of Gilead,* (*Judg.* 12. 7.) that is, in one of the Cities of *Gilead.* Againe, The godly is *like a tree planted by the rivers of waters* (*Pſal.* 1. 3.) That is, as a tree planted by ſome eminent river of water; ſo here, *He hath counted me as his enemies,* that is, as one of his enemies, yet ſuch a one as may ſtand for all the reſt.

Præcla è dicit tanquam, vel, quaſi. Neq; enim, aut Hoſtili animo aut etiam perturbato deus ſupplicia irrogat. Nicet.

Further, *Job* doth not ſpeake abſolutely, *he hath counted me an enemy*; as if God had proceeded againſt him (*hoſtili animo*) with the heart of an enemy, but he expreſſeth himſelfe comparatively or with a qualification by a note of ſimilitude, *he hath accounted me as one of his enemies,* or, *like an enemy.*

Job did not ſuſpect, much leſſe conclude that God had written his name in the catalogue of his enemies, no, he knew God was his friend, and his heart told him that he was Gods friend, that he bare no ill will to God; yet (ſaith he, though ſuch be my ſtate, though I know God loves me, and though he knowes I love him, yet) he hath counted me, (that is) he hath carried himſelfe towards me, and dealt with me as with one of his enemies; his heart is with me, but his hand is againſt me.

Hence note;

First, *God is really a friend to his people, yet he ſometimes deales with them appearingly, as with enemies.*

The love of God is everlaſting and unchangeable to his people, but his diſpenſations towards them have many changes. Hypocrites make a ſhew as if they were Gods friends, and God makes a ſhew againſt the ſincere, as if they were his enemies. Hypocrites are as Gods friends, and God deales with them as with his friends, they give him an outſide profeſſion, and he often gives them outſide comforts, and proſperitie, he deales with them as if they were his friends: now (I ſay) as hypocrites declare a formall friendſhip or love to God, ſo God declares a formall enmitie againſt many who are ſincere, that is, he gives them the uſage of an enemy, the wounds and ſtroakes of an enemy. As the Lord deſcribes the formall profeſſions and practices of love and ſervice to him, (*Iſa.* 58. 2.) *They ſeeke me daily, and delight to know*

know my wayes, as a Nation that did righteouſneſſe, and forſooke not the Ordinances of their God; So, we may deſcribe the Lords outward diſpenſations and providences of wrath to his; He ſmites them daily, and afflicts them in all their wayes, as a Nation that doth unrighteouſneſſe, and hath utterly forſaken the Ordinances of God. Thus he is ſaid to count them as enemies when he acts towards them as we doe towards thoſe whom we indeed count our enemies, as was more at large ſhewed upon that place before-cited, *Chap.* 13.

Further, take notice of theſe two things.

Firſt, That God hath enemies; ſome are even fighters againſt God himſelfe; And theſe are of two ſorts.

Firſt, Naturall enemies, or enemies by nature, and thus every man that is borne, is borne his enemy. (*Col.* 1. 21.) *Being enemies in their mindes, by reaſon of wicked workes.* All men are enemies, with all their hearts to God, till he doth overcome and change their hearts. (*Rom.* 5. 10.) *While we were yet enemies, Chriſt dyed for us*; thus all are enemies.

Secondly, God hath enemies by practiſe, ſuch are all they who live and continue in ſin, theſe upon the matter, proclaime and maintaine warre againſt God himſelfe. Sin is not onely a turning from God, but a turning againſt him. Theſe enemies are alſo of two ſorts; either ſecret, or open. Moſt are ſubtle enemies to God, going on cloſely in wayes of ſinne, and keeping ſecret correſpondence with the luſts of their own hearts, and the temptations of Satan. Others are profeſſed and open enemies to God, they even ſend defiances to heaven, and will doe what they liſt, let God doe or ſay what he pleaſe. Such a one was *Pharoah*, and ſuch was *Julian*, ſuch were they (*Luke* 19. 14.) who ſaid, *We will not have this man reigne over us:* of whom Chriſt ſaith, (*verſ.* 27.) *But thoſe mine enemies that would not have me to reigne over them, bring them forth and ſlay them before me.*

Againe, What he ſaid before, *God hath deſtroyed me on every ſide, and kindled his wrath againſt me*, is reſolved into, or wrapt up in this, *He hath counted me as an enemy*; ſo that, to be an enemy, is made the meaſure, or the ſignification of the worſt eſtate imaginable He that counts a man his enemy, (according to the rule of nature) counts the leaſt good too much for

him, and the greateſt evill too little for him. As it implyes the greateſt manifeſtation of love and tenderneſſe, when it is ſaid, God deales with us, *as with ſonnes*, (*Heb.* 12. 7.) And ſpares us *as a father ſpares his own Son, that ſerveth him*, (*Mal.* 3. 17. A ſon may expect, by the lawes of nature, the moſt gentle uſage, and kinde acceptance from a father) ſo it implyes the hotteſt revelation of wrath and diſpleaſure, when it is ſaid, that God counts us, or deales with us, as with an enemy. God keepes his friends *as the apple of his eye*, (*Pſal.* 17.) which notes their ſafeſt keeping; but as for the perſons & lives of his enemies, he caſts them out as out of the midſt of a Sling, which notes their utter periſhing.

Hence obſerve;

That it is a moſt dangerous condition to be in a ſtate of enmitie againſt God.

Who would live in ſuch a condition as aſſures him of nothing but death? What doe enemies expect leſſe at our hands? and what can the enemies of God expect leſſe at his hand, in whoſe hand the breath of his enemies alwayes is, and all their wayes? God hath given us a rule to love our enemies, *If thine enemy hunger feed him, if he thirſt give him drinke*, (*Rom.* 12. 20.) And in doing this as we obey God, ſo we imitate him, *and declare our ſelves the children of our father which is in heaven; for he maketh his Sunne to riſe on the evill and on the good: and ſendeth raine on the juſt and on the unjuſt*, (*Matth.* 5. 45.) But though God doth this often and long, yet he doth not this alwayes, or ever; nor doth he expect that we ſhould doe this alwayes, or to all our enemies. It may be ſin to us not to take vengeance on ſome who are our enemies, even as it would be ſinne to avenge our ſelves on any. And if men ſhould quite ſlacken juſtice and not take vengeance on thoſe who are Gods enemies and theirs, yet God will. But if we be found continuing under a ſtate of enmitie againſt God, he will not act towards us according to that law which he injoynes us, he will not feed ſuch enemies, nor will he give them water to drinke; He will not make his Sunne to ſhine upon them, but command his fire to conſume them; and he will raine, not fatning and refreſhing ſhowers, but *ſnares, fire, and brimſtone, this ſhall be* (their drinke) *the portion*

tion of their cup. (Pſal. 11. 6.) 'Tis true, *When we were yet enemies, he ſent his Sonne to dye for us*, there he acted up to the higheſt degree of that law of love; yet they that beleeve not on his Son but ſtand out in rebellion againſt him, ſhall ſurely dye. God hath not prepared bread and water, but fire and brimſtone for preſumptuous ſinners and unbelievers. This abuſed love will turne to the hotteſt wrath. And as God hath ſhewed himſelfe the beſt friend to his enemies; ſo he will be their worſt enemie. God will appeare an eternall enemy to his enemies in the next life, & he will not ſpare them in this. *Moſes* gives them a dreadfull alarme, (*Deut.* 32. 40.) *I lift up my hands to heaven and ſay, I live for ever, if I whet my glittering ſword, and my hand take hold of judgement, I will render vengeance to mine enemies, and I will reward them that hate me, I will make mine arrowes drunke with bloud, (and my ſword ſhall devoure fleſh) and that with the bloud of the ſlaine from the beginning of revenges upon the enemie ; rejoyce O yee Nations with his people, for he will avenge the bloud of his ſervants, and will render vengeance to his adverſaries.* As the love of God, in many paſſages of Scriptures, triumphs in lofty and pureſt ſtraines of rhetoricke over all the unworthineſſe of man, ſo doth his wrath in this over all the oppoſitions of man. The enemies of God ſhall be ſure to ſmart and fall; and therefore 'tis well for thoſe that have to doe with enemies, if they can but make it out, that their enemies are Gods enemies; for as God will ſurely bleſſe thoſe who bleſſe his people, and curſe thoſe who curſe them : ſo when his enemies are curſed by us, he curſeth them too, and while we oppoſe them, he joynes with us ; whenſoever we goe forth againſt the Lords enemies, we goe forth *to the helpe of the Lord,* (*Judg.* 5. 23.) therefore the Lord will helpe us to deſtroy them. The Lord will deſtroy them according to his owne decree, though we ſhould forbeare or withdraw our help; much more will he deſtroy them when we helpe on the execution of his decree. *The Lord* (ſaith *David,* (*Pſal.* 110. 1.) *ſaid unto my Lord,* (that is, the Father ſaid to the Son, whom he hath given as for a Mediator to his people, ſo a Lord over them) *ſit thou at my right hand, untill I make thine enemies thy footſtoole :* that is, till I ſubdue them all under thee, or make them fall before thee. All the enemies of God are under this decree, and this decree (as the Prophet *Zephanie* ſpeakes

Chap. 2.

Chap. 2. 2.) *will bring forth.* The decree (like a woman with childe) will be in travaile, till it hath brought forth this judgement againſt all the enemies of Chriſt; yea though they ſit upon thrones, and have the Nations under their feete, yet they muſt be made his footſtoole. *Job* found hard ſtroakes from the hand of God, who did onely count him as an enemy, what then ſhall they receive, who are his enemies indeed?

Job proceeds to give us a more particular deſcription of Gods dealing with him, as with one of his enemies, ſtill proſecuting the Allegory of Warre.

Verſ. 12. *His troopes come together, and they raiſe up their way againſt me, and encampe round about my Tabernacle.*

Here are three things conſiderable.

Firſt, The gathering of the Armie; *His troopes come together.*

Secondly, Their march; *They raiſe up their way againſt me.*

Thirdly, Their Siege; *They incamp round about my Tabernacle.*

In all which, *Job* elegantly deſcribes the enemy-like proceedings of God with him.

His troopes come together.

The Hebrew is *Gad*, the name of one of the Patriarkes, (*Gen.* 49. 19.) *Gad, a troope ſhall overcome him, but he ſhall overcome at the laſt:* Both words are of the ſame roote, *Gad* ſignifies *a troope*, and to *overcome.*

His troopes come together againſt me.

Copiæ dei ſunt omnis generis calamitates. Merl:

But what are theſe troopes?

I anſwer, They are the ſeverall afflictions, and troubles, which God muſter'd and called together to charge *Job* with. Many Horſemen make a troope, and ſo doe many afflictions, *Job* had ſo many as made not onely a troope, but an Armie, yea a great Armie. He ſpeakes not of a ſingle troope, but of many troopes; *He hath brought his troopes againſt me.*

Some troopes in the letter aſſaulted *Job*, troopes of *Chaldeans*, and of *Sabeans*; but beſides theſe his ſikneſſe, and his ſores, his

his paines, and his povertie, the anguiſh and terrors of his ſoule; all theſe were troopes, which came upon him as armed men, yea his very friends who were about his bed, were as troopes of enemies to him, at beſt, they were but miſerable comforters to him.

This comming together of his troopes, may be taken two wayes.

Firſt, *They come together*, that is, they come all at once, or at one time.

Secondly, *They come together*, that is, they come with one conſent, they have (as it were) made a compact, or a confederacy, they are united as one man to afflict my ſoule. So the word is rendred (*Pſal.* 55. 14.) *Wee tooke ſweete councell together*, that is, we were of one heart, we agreed ſweetly in our counſels. *Job* had many troubles, but they were all of a minde; they came all upon him by orders from one hand, and they came with one heart. The Septuagint expreſſe it by the ſame word, which is uſed in the *Acts* of the *Apoſtles* (Chap. 2. 46.) to ſhew the oneneſſe of the pure primitive Church in the worſhip of God. *They continued daily with one accord* (or unanimouſly) *in the Temple, &c.*

Vox originalis non ſolum temporis eſt ſed etiam conſenſus & voluntatis ejuſdem. ὁμοθυμαδὸν δὲ πᾶσαν τὴν προσευχὴν ἐποιοῦντο ἐν ἑαυτοῖς. Sept.

Thus the Armie is levied, and the troopes are come to their Rendevouſe, we ſhall ſee them in their march preſently, take onely a note or two from thoſe words; *His troopes are come together.*

Firſt, *Afflictions are as Gods Armie*; Here are troopes of them. The name of God, is, *Lord of Hoſts*, and as he raiſeth his hoſt to ruine his enemies, ſo alſo to chaſten his owne people.

Secondly, Obſerve; *The Lord ſends many afflictions upon one man at one time.* Here is not a ſingle affliction to a ſingle man, but a ſingle man to many, to a multitude of afflictions. Here was a man, and an Armie. *Job* and a whole Hoaſt grapling together: *Many are the troubles of the righteous* (ſaith the *Pſalme*;) And, *now ye are in heavineſſe through manifold temptations*, ſaith the Apoſtle (1 *Pet.* 1. 6.) And why were they in manifold temptations? the next verſe anſwers; 'twas for the tryall of their faith. It is a ſufficient tryall of humane ſtrength and manhood, to combate with one man; He is counted more then a man, a Gyant, who contends with two. But for the tryall of divine ſtrength and faith, manifold temptations are but

but ſufficient. A little of God in one man raiſeth up his ſpirit to doe more then many men; even to combate with many troopes of temptation.

Thirdly, From this alluſion note; *That afflictions are all at Gods command*; They are his troopes, he is their Generall; they move according to his orders. As God raiſeth theſe troopes, ſo 'tis he that ſends them directions what to doe, and whether to goe; they come when he bids them, and they goe when he bids them; when he ſaith Charge, they charge, and when he ſaith retreate, they retreate; according to the ſound of the Trumpet which they heare from Heaven, they move on earth. We may ſay to theſe temptations as he in the Prophet to the ſword (*Jere.* 47. 6.) *O thou ſword of the Lord, how long wilt thou be ere thou be quiet? put up thy ſelfe into thy ſcabbard, reſt, and be ſtill*; Here was a cry to the ſword to be quiet, but the ſword anſwered, or the anſwer was made in behalfe of the ſword; *How can it be quiet, ſeing the Lord hath given it a charge againſt Aſkelon, and againſt the Sea-ſhore, there hath he appointed it.* It is to no purpoſe to ſpeake to the ſword to be quiet, you muſt ſpeake to the Generall, to him that commands in chiefe, and is cloathed with a Commiſſion for the warre. What can the ſword doe? it muſt proceed till he that drew and called it forth, recalls and remands it back into the ſcabbard. 'Tis thus alſo in this warre, or fight of afflictions. The ſoule having been long preſſed and aſſaulted by them, may perhaps cry out to them, O ye ſorrows of the Lord, when will ye depart? O ye paines and ſufferings when will ye ceaſe? But they anſwer, how can we depart, we are Gods troopes, he hath given us a charge to come together againſt you; and with you we muſt ſtay, till God call us off.

And ſeing afflictions are at the command of God, be not angry, let not your paſſion riſe againſt the creature, againſt this, or at that ſecond cauſe, by which you are afflicted; looke up to the Lord of this Hoſt, to the Commander of theſe troopes. He ſends them out as he pleaſeth, and when he pleaſeth, to puniſh and deſtroy his enemies, as alſo to exerciſe the graces, and try the holy valour of his owne children and ſervants.

Fourthly, *God is able to raiſe troopes of affliction out of any of his creatures*; He is never at a loſſe for an Armie. When the wrath of

of man is kindled, O, if he could get an Armie, he would doe wonders. The Lord can levie an Armie with a word ſpeaking, he can have troopes, if he doe but ſound his Trumpet and beat his Drumme; if he doe but hold out his will, and ſay it is his pleaſure, they are preſently at his call. How ſoone did the Lord raiſe Armies againſt *Pharoah*, of flyes, and lice, and hayle? &c. How quickly did the *Chaldeans*, and the *Sabeans*, breake in upon *Job*? how ſoone did an unkinde wife, ſcabbs and ſores, and what not, that was grievous to a poore man, either within or without, come in troopes againſt him at the Lords appointment. *His troopes come together.* Thus they are met and muſtered, now they are upon their march.

They raiſe up their way againſt me.

That is, (as ſome interpret it) they make themſelves a large and plaine way to come againſt me; and ſo 'tis an alluſion unto Armies, who when they are marching, ſend Pioneirs before them, to open narrow wayes, to levell thoſe that are uneven, & throw downe their bankes, the ordinary roade is not fit to march in, Armies muſt have roome, therefore they raiſe up or prepare their way. This word is uſed, (*Iſa.* 57. 14.) to prepare, and fit a way, a way which before was way-leſſe, and inacceſſible; *Caſt you up, caſt you up, prepare the way.* The Baptiſt in a ſpirituall ſenſe fulfilled that Prophecy, he prepared the way of the Lord, by him *the valleyes were exalted, and every mountaine and hill was made low, the crooked he made ſtraight, and the rough places plaine.* 'Tis the worke of the Miniſters of the Goſpel to take out all the ſtumbling blocks and rubs that lie in the way of converſion, and hinder ſoules from turning to the Lord. The troopes in the text did not raiſe up a way for *Job*, but for themſelves, or againſt him.

They raiſe up their way againſt me. That is, they prepare a way to come upon me, or againſt me. The Hebrew word ſignifies *upon*, as well as *againſt*: they make their way upon me, they goe over me, and trample me under their feete, they make me their way. The Prophet ſpeakes this language (*Iſa.* 51. 23.) implying the extreame inſultation of the adverſary afflicting the people of God; *I will put it into the hand of them that afflict thee, (meaning the dregs of the cup of his furie,) which have ſaid to thy ſoule,*

סלל, *parare viam & quod videbatur inacceſſum ſternere & ad æqualitatem ducere.*

Significat fore ut Apoſtoli monſtrent genibus aq. ſternant facilem viam & aditum ad fidem evangelij, ne hæreant aut deterreantur difficultatibus.

Fecerunt viam ſuper me Vulg. עלי poteſt ſuper me exponi, utſit ſenſus, velut viam tritam reddiderunt ſuper me, ut ſim illis velut via frequenti ambulantium itione trita. Mercer.

ſoule, (that is, to thee) *bow downe that we may goe over, and thou haſt layd thy bodie as the ground, and as the ſtreete to them that went over*; That is, thou haſt humbly ſubmitted thy ſelfe to their proudeſt cruelties. Indeed, wicked men (according to the letter of this text) would have the ſoules of the Saints bow to them by yeelding to or following their ſinfull counſels and commands; but the ſoules of Saints (in this ſence) are ſtiffe and cannot bow; as for their bodies or outward man, they can lay them downe and bow, not onely to the ground, but as the ground or as the ſtreete for their enemies to goe over. So here, theſe troopes (ſaith *Job*) have made me as the very ground, or as the ſtreets upon which they trod; they have trod upon me. As *Joſhua* gave order to the people of *Iſrael* (Chap. 10. 24.) when he had overcome thoſe Kings (who were a type of all the enemies of the Church, over whom the people of God ſhall triumph) *It came to paſſe, that when they brought thoſe Kings unto Joſhua, that he called for all the men of Iſrael, and ſaid unto them, Come neere and put your feete upon the neckes of theſe Kings*; goe over them, make them your way, doe not ſtand upon it, becauſe they are Kings and great ones, tread upon them, and feare not. As to tread upon enemies, and make our way over them, notes the compleateſt victory and higheſt triumph, ſo to be trodden upon by enemies and to be made their way, ſpeaks the loweſt ſufferings, and contempt.

But I rather follow our owne tranſlation, they have made their *way againſt me*; That is, comming againſt me, they have made, or prepared their way. As if he had ſayd, whatſoever lay in the way of my afflictions they have removed, that ſo they might have a cleere marke, and make a full charge againſt me.

Hence obſerve;

That when God ſendeth evills upon a perſon ('tis true alſo when he ſendeth them upon a people) *nothing ſhall binder*. His troopes ſhall raiſe up their way againſt the beſt and ſtrongeſt; Though it be a barred way, a rough mountainous way, a craggie way, like the *Alpes*, (which *Hannibal* paſſed with his Armie againſt the *Romans*) yet the Lords Army will (as he ſayd) finde a paſſage, or make one. We have an expreſſion in the 78. *Pſalme* v. 49. very neere this, where the wrath of God againſt *Ægypt* is

is thus deſcribed; *He caſt upon them the fierceneſſe of his anger, wrath, indignation and trouble, by ſending evill Angells amongſt them.* Moſt interpret theſe evill Angels of wicked ſpirits, or Devills that vexed them; others of troubleſome men, who vexed them with evills; ſome expound that Text particularly of *Moſes and Aaron*, who, though perſonally conſidered, were very good, yea the beſt of men then living, yet they were evil Angels in regard of the effect of their meſſage unto the *Ægyptians*. A good man may (in this ſence) be an evil Angel, he may be a meſſenger of evill, or a meanes of executing the wrath of God upon wicked men. Thus *Moſes* and *Aaron* may be called evill Angels, for they brought ſad meſſages or ill tydings to the *Ægyptians* concerning thoſe dreadfull plagues wherewith the Lord oppreſſed them for their oppreſſions upon his people; For by the miniſterie of *Moſes* and *Aaron*, the Lord caſt forth the fierceneſſe of his anger, wrath, and indignation. But *Ægypt* was a ſtrong place, and the *Ægyptians* a mighty people, they would not eaſily yeeld; Wherefore (ſaith the Text) when he did ſo, *he made a way to his anger*; As if the Pſalmiſt had ſaid, if there were not a way for his anger, that is, for the execution of his anger, he forced his way; though he did not finde a way, yet he made one, and fought himſelfe through all difficulties which ſeemed to oppoſe the deſtruction of his enemies. Wee put in the margine, *He weighed a path*; he made the path as exact, as if he had put it into a ballance; the way was fitted to the largenes of his owne anger, and 'twas fitted to the dimenſions of their wickedneſſe. Thus he made a way to his anger, both by ſuiting the way to his anger, and by removing all impediments out of the way of his anger. If God will worke to ſave, who ſhall let it, and if God will worke to deſtroy, who or what ſhall let it? When God will either try his owne people, or puniſh his enemies, nothing can hinder; neither the power, nor the politick preparations of evill men, no, nor the prayers of good men (which yet are the ſtrongeſt rubs in the way of his anger) he will make his way thorough their ſupplications when he is reſolv'd to puniſh his people; *Though Moſes and Samuel ſtood before me, yet my minde could not be toward this people* (Jer. 15. 1.) Now with what weapons did *Moſes* and *Samuel* uſe to ſtand before the Lord? ſurely, with prayers and teares; nothing

makes ſo reall a defence againſt the anger of God, as the prayers of his people doe; yet God will breake through theſe, he will make a way for his anger through theſe, they ſhall not ſtop him, much leſſe ſhall the preparations or ſtrengths of wicked men ſtop him. As the weakneſſe of God is ſtronger then man, ſo the weakneſſe of prayer is ſtronger with God, then all the ſtrength of man. If prayer doth not ſtop his wrath, humane power ſhall never be able to give it the leaſt check. All our ſtrong holds and forts, will be but as the firſt ripe figs, which being ſhaken fall into the mouth of the eater, when once the Lords Armie makes a battery againſt us. His troopes will not turne till they have fulfilled all his pleaſure; *They have raiſed up their way againſt me.*

And encamp round about my Tabernacle.

The Lords troopes being raiſed, they raiſed up their way, and marched, and now they ſit downe, and encamp round about diſtreſſed *Job*; *They encamp round about my Tabernacle*; That is, about all that I have, or my whole poſſeſſions. Heres a ſtrange ſight, an Army encamping againſt a Tabernacle; *Job* might ſay, what needs ſuch warlike preparations againſt me? alas, mine is but a Tabernacle; I am not fortified in a Caſtle, or encompaſſed with impregnable walls and Bulwarks; They encamp againſt *my Tabernacle*; A Tabernacle is but a weake houſe, weaker then our ordinary houſes; A Tabernacle can hardly keepe out the raine, or ſtand againſt the winde. How then can it keepe out an Army, or ſtand their ſtorme? A Tabernacle is a moveable dwelling, faſtned with coards and ſtakes, without foundation; yet here *Job* ſpeakes, as if God had brought all his Artillery, planted his batteries, and engines of warre, to beat it downe; *He hath encamped round about my Tabernacle.*

Hence note;

All that man hath in the creature amounts but to a Tabernacle.

Job was a great man, and he had a great eſtate, an eſtate foundation'd and ſetled upon as much ſtrength as the creature uſually can afford, yet all was but a Tabernacle, whoſe coards

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are quickly looſned, and whoſe ſtakes are ſoone pulld up, and then downe it falls. Man himſelfe in regard of his naturall life is periſhing, his body is a Tabernacle; *Our earthly houſe of this Tabernacle*, as the Apoſtle calls it, (2 *Cor.* 5. 2.) Now as the body of man wherein his naturall life dwells is a Tabernacle, ſo are all thoſe things which concerne the ſupport and continuance of his naturall life. Who would truſt to or ſhelter himſelfe in a Tabernacle, when we have the Name of the Lord as a ſtrong Tower, into which we may fly with aſſurance of ſafety. He that gets moſt of the world, hath got but a Tabernacle, and he that looſeth all that he hath in the world, hath loſt but a Tabernacle. A little true knowledge of what the world is, mingled though with but a little true faith about the things of the world to come, will eaſily carry us above all the good and evill of the world.

Againe (in purſuance of the Allegorie) we know when an Armie encampeth about a Citie, and layeth ſiege to it, no man can get out; *Thus it is with many poore ſoules, afflictions beſiege them in round, they have never a port to get out at, the way is onely open to heaven.* The Lord is pleaſed to lay very cloſe ſieges to many of his people; they are ſtraitned in their outward enjoyments, they are ſtraitned in their ſpirituall enjoyments, and can finde no comfort. As the ſoules of ſome refuſe to be comforted, ſo comfort refuſeth the ſoules of others; or all comforts are (as by a ſtrong hand, yea as by a ſtrong hoſt) withholden from their ſoules. *Davids* mighty men broke through the hoſt of the *Philiſtims*, when he longed for the water of *Bethlem*; But Gods hoſt of troubles and afflictions, cannot be broken through by the mightieſt among the ſons of men, though there be a well of water beyond them, which their ſoules long for as much as *David* did for that of *Bethlem*.

Laſtly, Take this note from the alluſion alſo; *They encamp againſt me.*

Afflictions may continue long upon us, or about us.

There is a difference between the fighting of a Battell, and encamping: a battell is but for an houre, or a day, but Encampings are for continuance; we have heard of encampings, and beſiegings, not onely for a few dayes, but for many moneths, yea

yea for ſome yeares. The troopes of trouble give ſome onely a fierce Charge, but they ſit downe, and *encamp againſt the Tabernacles* of others. Some particular ſoules have endured longer ſieges then ever any City did. Not onely doe the *terrours of God* (within and without) *ſet themſelves in array againſt them* (as *Job* complained *Chap.* 6. 4.) but *they are afflicted and ready to dye from their youth up, ſuffering thoſe terrours*, as *Heman* complaines, (*Pſal.* 88. 15.) Therefore let not our hearts faint, though we are beſieged, though ſorrowes encamp againſt us. When God ſeemes to tell us in the diſpenſations of his providence, that he will batter us downe, & levell us with the ground, yet all this is but to try how we can ſtand our ground in an evill day, how we can maintaine our truſt, and hold out a ſiege: Some give up the ſtrengths under their command at the firſt ſummons, others hold out till the laſt bit of bread; God doth but trie his whether they will perſevere to the laſt, to the utmoſt. *Let patience have its perfect worke*, for afflictions will have their perfect worke; when they make long worke, let patience make long worke too. When God encamps againſt us, let us ſpeedily give up the ſtrong holds of ſin, but let us maintaine the ſtrong holds of grace, the forts of faith and patience, quitting our ſelves like men, or rather like Chriſtians; let us give proofe of holy courage in the hotteſt aſſaults, and in the longeſt ſieges. The Lord doth not intend ruine to our perſons, though he ruine our Tabernacles. Thoſe outward evills ſhall worke for our good, which deprive us of all outward good, and if both the Tabernacles which we uſe, and in which we dwell, while we are in the body, as alſo the Tabernacles of our body be diſſolved and ſhattered to the ground in this warre, yet *we have a building of God, an houſe not made with hands, eternall in the heavens.*

Laſtly, Obſerve;

There is no ſtriving, no contending with afflictions.

God hath whole troopes and Armies of them at his command. As his enemies cannot ſtand before him, ſo neither can his friends when he appeareth as an enemy. There is no prevailing but by ſubmitting. *Who* (ſaith the Lord, *Iſa.* 27. 4.) *would ſet the bryars and thornes againſt me in battell, I would goe thorough*

thorough them, I would burne them together? Wicked men are bryars and thornes, if they contend with God, they contend with a fire, and are burnt. If godly men ſhould ſet themſelves in battell againſt God, when he ſets himſelfe in battell againſt them, how ſoone could he goe through them alſo, and burne them together? When the Lord of Hoſts ſends his troopes to encamp againſt us, He doth not intend we ſhould fight them away, but pray them away; nor is it his meaning, that we ſhould raiſe the ſiege by oppoſing his troopes, but by falling downe before them. We cannot conquer the leaſt affliction by force, but we ſhall be more then Conquerers over the greateſt afflictions, even over all afflictions by faith. When Armies of bloudy men invade or encamp againſt the people of God, we cannot (without preſumption) expect victorie, unleſſe we fight as well as beleeve, and act courage againſt them, as well as faith in God. But when Armies of affliction encamp againſt us, there is no over-comming, but onely by beleeving in God, and humbling our ſelves. We muſt reſiſt the Devill and his troopes of temptations, and he will fly from us. But no affliction ſent by God did ever depart from him that was found reſiſting it. The army of ſorrows which encamped againſt *Job*, was never fully withdrawne, till he ſaid, *I abhorre my ſelfe, and repent in duſt and aſhes*, (Chap. 42. 6.)

Thus, we have heard *Job* bewayling his condition under the Allegorie of warre, troopes of enemies drawing together, and encamping againſt him; in the next place, he bewailes his condition, in the withdrawing of his friends; if when evills, and enemies, come upon us, our friends ſtand cloſe to us, it is a great ſupport, but when many troubles throng about us, and all our friends leave us, this is ſad. Thus *Job* deſcribes his forlorne eſtate in the next words; *He hath put my brethren far from me*, &c.

JOB 19. ver. 13, 14, 15.

13. *He hath put my Brethren farre from me, and mine acquaintance are verily eſtranged from me.*
14. *My kinsfolke have failed, and my familiar friends have forgotten me.*
15. *They that dwell in mine houſe, and my maidens count me for a ſtranger, &c.*

JOB hath thus farre expreſt his (almoſt) unexpreſſible ſorrowes and afflictions, by many elegant metaphors and alluſions; he is now as exact and accurate in ſetting forth the effects of thoſe ſorrowes, or what followed upon his affliction.

The firſt effect is deſcribed in this context, to the end of the 19th verſe; and that is the unkindneſſe and contempt, the unfaithfulneſſe, and unthankfulneſſe of his friends and neereſt relations.

Secondly, He ſhewes the waſting of his ſtrength, and the generall conſumption of his owne bodie, at the 20th verſe; *My bone cleaveth to my skin, and to my fleſh, and I am eſcaped with the skin of my teeth*; The burden of all which preſſures, inforced him to make a threefold cry.

Firſt, For pitie and compaſſion; *Have pitie upon me, have pitie upon me, O ye my friends, for the hand of God hath touched me, verſ.* 21.

Secondly, For ſparing and forbearance in the 22. *verſ. Why doe you perſecute me as God, and are not ſatisfied with my fleſh.*

Thirdly, He cries out for attention to his cry, and ſerious conſideration of his ſad Complaint, in the 23. and 24. verſes; *O that my words were now written, O that they were printed in a book, that they were graven with an iron pen and lead in a rock for ever.*

Theſe words hold forth the firſt effect which followed his ſorrowes and afflictions, namely, the withdrawing of his friends, the unkindneſſe or contempt of all thoſe that were about him; and he ſeemes to caſt, or diſtribute thoſe into foure rancks, from whom he received ſuch unkindneſſes.

Firſt,

Firſt, His kindred, or thoſe of his bloud; *He hath put my brethren farre from me*, in the 13th ver. and in the 14th; *My kinſfolke have failed.*

Secondly, He complaines of the unkindneſſe of his owne familie, in the 15th 16th and 17th verſes, which he ſets downe. Firſt, in generall, in the former part of the 15th verſe; *They that dwell in my houſe.* Secondly, he names them diſtinctly. Firſt, his *maide-ſervants*, in the cloſe of the 15th verſe. Secondly, his *men-ſervants*, in the 16th verſe. Thirdly, his *wife*, in the 17th verſe; thus his owne houſe and familie had deſerted him, and proved undutifull to him.

Thirdly, He was likewiſe grieved by the contempt which he received from children, the children of thoſe who lived about him; in the 18th verſe; *Young children deſpiſed me, I roſe and they ſpake againſt me.*

Fourthly, He deſcribeth the unkindneſſe and unthankfulneſſe of his intimate acquaintance, and higheſt confidents, to whom he was wont to open his boſome, and with whom he had maintained cloſeſt correſpondence, both by giving and receiving curteſies in the 19. verſe; *All my inward friends abhorred me, and they whom I loved are turned againſt me*; Theſe are diſtinguiſhed from his kindred; and may be intended alſo in thoſe words of the 13th verſe; *My acquaintance*; and in thoſe of the 14th verſe; *My familiar friends.* Thus we ſee all were turned againſt him, his kindred, his family, his acquaintance and aſſociates. This was an extreame aggravation of his affliction; eſpecially if we conſider two things.

Firſt, The univerſality of this deſertion; it was not ſome one, or two of his relations; *all his relations failed him*, kindred, ſervants, acquaintance, and, who is more then all theſe, his wife.

Secondly, Not onely did all his common friends, but even they who had made profeſſion, ſerious profeſſion of love to him; there are ſome friends, of whom we make no great reckoning, if they fall off from us; but when intimate friends, ſuch as know our hearts, and have been truſted with our ſecrets, ſuch as we love with much intireneſſe, and are endeared to us by long familiarity, when theſe apoſtatize from their profeſſed friendſhip, and renounce the lawes of love, how heavy is this

croſſe? yet even ſuch was *Job's* deſertion, as will appeare in the opening and proſecution of this context.

Verſ. 13. *He hath put my brethren farre from me.*

In the former verſe we heard of Troopes drawing about *Job's* Tabernacle, and beſieging it. Now, in this nick of time, while Troopes of enemies draw neere about him, his brethren withdrew and departed farre from him; *He hath put my brethren farre from me.* This deſertion of his brethren is put in equall ballance with the invaſion of his enemies, and is indeed a heavier burden of affliction, and doth much over-ballance it. *Their unkindneſſe troubles us moſt, from whom we have leaſt reaſon to ſuſpect unkindneſſe.*

He hath put my brethren, &c.

אח *frater cognationem habet cum* אחד *unus quia fratres in uno convenire debent, ac proinde res inanimatæ, quæ in uno conveniunt fratres dicuntur.*

The word which we tranſlate *brethren*, notes not onely *neernes*, but *onenes*: Many brethren, yea all brethren ſhould be one, and agree in one. They who are neere in relation, ſhould not be farre off in affection. *Job* calls himſelfe *a brother to Dragons* (Chap. 30. 29.) becauſe his preſent ſtate was like that of Dragons, ſolitary and withdrawne from friends. And *Solomon* tells us (*Prov.* 18. 9.) *He that is ſloathfull in his worke, is brother to him that is a great waſter*; That is, he is very like him, or *ſuch another*; yea, things without life, which have a likeneſſe, are called in Hebrew brethren or ſiſters (*Exod.* 26. 3.) becauſe brethren and ſiſters have, or are ſuppoſed to have likeneſſe in conditions, and onenes in affection; *My brethren.*

But what were his brethren?

There are ſeven ſorts of brethren.

Firſt, Naturall brethren, who are of the ſame bloud; and theſe are ſo called, ſometimes in a larger, and ſometimes in a ſtricter ſence: they are called brethren in a large ſence who are of the ſame linage, though they be not immediately ſprung from the ſame loynes. *Abraham* calls *Lot* his brother, who was onely his nephew (*Gen.* 14. 14.) *James* and *Joſes*, *Simon* and *Judas*, who were the kinſmen of Chriſt, are yet called his brethren, *Matth.* 13. 55. But ſtrictly they are naturall brethren, who are borne of the ſame parents.

Secondly,

Secondly, They are called brethren, who are of one Countrey or Nation.

Thirdly, They, who are of one neighbour-hood, or are neere in habitation.

Fourthly, There are brethren by ſtudie, by courſe of life, or profeſſion.

Fifthly, There are brethren in manners, and ſutablenes of diſpoſition.

Sixthly, Brethren by friendſhip, by covenant and mutuall ſtipulation.

Seventhly, Brethren in Religion, and faith of the Goſpel. We may take all theſe ſorts of brethren into the Text, but ſpecially brethren in bloud, and neereneſſe of alliance, theſe *Job* ſeemes particularly to intend, while he ſaith, *He hath put my brethren farre from me.* But, how farre were they put, or at what diſtance did they ſtand? We may underſtand it of a twofold remoteneſſe or diſtance.

First, Of remoteneſſe in place; as if he had ſaid; *My brethren come not at me, they will not ſo much as be where I am, one houſe will not hold us, I have little of their company.*

Secondly, Of a remoteneſſe in ſpirit, they are farre off in affection, their mindes are departed or alienated from me; though I enjoy at any time their bodily preſence, I have little of their company, but leſſe of their hearts.

Againe, He doth not ſay, *My brethren are gone from me*, but *He hath put my brethren farre from me.* But who was it that put his friends farre from him? *Job* aſcribes this as much as any other part of his affliction unto God; *Job* was as ſencible that God had put his brethren and friends farre from him, as he was that he had ſent ſo many enemies and ſtrangers (*Chaldeans* and *Sabeans*) in upon him. It was from the ſame hand that theſe invaded him, and that they departed from him. הרחיק

Hence note;

First, *Brethren may faile in love to their brethren, and prove not onely forgetfull but unfaithfull.*

Yea, not onely may brethren prove forgetfull of us, but cruell to us. We have an experience of this in the firſt paire of brethren that ever were in the world; As ſoone as the bond

of brother-hood could be broken, 'twas broken; *Caine ſlew his brother Abell*, he was farre from him indeed when he thus drew neere to him. Chriſt forewarnes us that we may quickly meete with ſuch actings againſt the light of nature, while we follow and act up to the light of Grace; *The brother ſhall deliver up the brother to death, and the father the childe, and the childe ſhall riſe up againſt his parents, and cauſe them to be put to death,* (*Matth.* 10. 21.) To deliver a brother up to death, that is, to deliver him up to others to put him to death, is as bad as if our ſelves had taken away his life. We doe that evill which we doe not hinder others (according to our place and power) from doing, much more may we be ſaid to doe that evill, which we provoke thoſe to doe who have power to doe it. To deliver a brother up to death, is to kill our brother. Grace teaches us to lay downe our lives for the brethren. Corruption teaches the brother to take away the life of a brother. Our Booke of *Martyres* gives divers inſtances of brethren ſuffering for Chriſt, by the procurement of brethren. There are no bonds of love, but have often received a crack by luſt, and ſometimes a totall breach; and where there ſhould be the greateſt love, there have been the greateſt breaches. The Prophet *Obadiah* checks thoſe *Edomites*, who were the Deſcendants of *Eſau*, and ſo by *Iſaac* their common father, brethren to the *Iſraelites*; the Prophet, I ſay, checks them for their inſolency againſt their afflicted brethren (*v.* 12.) *Thou ſhouldſt not have looked on the day of thy brother.* The day of their brother, was the day of their brothers calamitie, as is plaine in the next words, *In the day that he became a ſtranger*, that is, to his owne Land, being carried away into Captivitie: Thou ſhouldeſt not have looked upon this day of thy brother. But was it a ſin to looke upon them in that day? To ſee them was no ſin, and to ſee or looke upon them with an eye of compaſſion was a duty; but they looked upon their brethren with an eye of ſcorne at, or with an eye of delight in their miſery; it pleaſed them to ſee their brethren oppreſſed and carried captives. This kinde of ſeeing their brethren was (within one degree) as ſinfull as ſlaying them, ſuch looking upon them when led into captivitie, was a leading them into captivitie. That which we rejoyce to ſee any ſuffer from the hand of others, they ſuffer alſo from our hand. The Prophet

Iſaiah

Iſaiah deſcribes this unnaturall unkindneſſe againſt Brethren (ariſing, in ſome at leaſt, from a pretended or ignorant zeale for God) in the profeſſion of the ſame Religion, (*Chap.* 66. 5.) *Heare the Word of the Lord ye that tremble at his word, your brethren that hated you* (he doth not ſay, your enemies that hated you, this is a ſtrange conjunction, *Hating Brethren, your brethren that hated you*) *that caſt you out for my Name ſake* (there's the ground of the quarrell, it was religious, or about the things of God) ſaid, *let the Lord be glorified*, or, *appeare in glory*. Which implyes that eyther they pretended to glorifie God by caſting out their brethren, as Chriſt foretold, *Joh.* 16. 2. *They ſhall put you out of the Synagogues, yea the time cometh, that whoſoever killeth you, ſhall thinke that he doth God ſervice.* To doe God ſervice is to glorifie him. Theſe brethren judg'd their brethren evill doers againſt the Lord, & that therefore it was good to puniſh and caſt them out, hence, they ſaid, *let the Lord be glorified*: or theſe words, *let the Lord be glorified*, may be expounded ironically, as if theſe perſecutors of their brethren, had derided their brethrens expectation and hope, of the glorious appearance of the Lord in judgement, to vindicate their innocency and doe them right. And ſo it anſwers that of the ſame Prophet, Chap. 5. 19. *Let him make ſpeed and haſten his worke, that we may ſee it.* As alſo that of the Apoſtle, 2 *Pet.* 3. 3, 4. *Where is the promiſe of his comming, &c.* Hence 'tis added, *But he* (that is, *the Lord*) *ſhall appeare to your joy, and they ſhall be aſhamed.* They who eyther thinke to bring glory to God, by troubling their brethren, or who deride their brethrens hope, that the Lord will appeare to deliver them from, or to recompence them for all their troubles. Theſe troubling brethren (I ſay) ſhall have ſhame to their portion, and the portion of their troubled brethren ſhall be joy at the appearing of the Lord. The ſame Scripture ſhewes the extreame hatred of brethren againſt their brethren, and the ſore diſpleaſure of the Lord againſt Brethren-haters.

Secondly, Obſerve;

The eſtrangement of brethren from us is very grievous.

Job layd it more to heart that his brethren did not comfort him, then that ſtrangers did afflict him. It is one of the moſt delightfull ſpectacles to ſee brethren dwell together in unitie. (*Pſal.* 133.

(*Pſal.* 133. 1.) *Behold, how good and how pleaſant it is for brethren to dwell together in unitie*: He compares it to the dew of *Hermon*, and to the precious oyntment upon the head, that ran downe upon the *beard, even Aarons beard, and that went downe to the skirt of his garment*. Now, as it is a pleaſure to behold the union and harmony of brethren, ſo 'tis very bitter to ſee brethren broken off and disjoynted from one another. Whether they be brethren by bloud, or brethren by profeſſion, but chiefly if they be brethren in the faith and profeſſion of the Goſpel. *Abraham ſaid unto Lot, let there be no ſtrife, I pray thee, between me and thee, and between my herd-men and thy herd-men.* He would not onely have no ſtrife between themſelves, but not between their ſervants, and why? *For we are brethren* (*Gen.* 13. 8.) The diviſions of brethren are both grievous and ſcandalous; grievous to themſelves, and ſcandalous to others. Hence *Moſes* gives counſell to the two contending *Iſraelites* (as *Stephen* reports it, *Act.* 7. 26.) *Sirs, why doe ye wrong one to another? you are brethren.* The name of a brother, or the remembrance that we are brethren, is enough to pacifie our ſpirits, and haſten us to a reconcilement of all our differences. And that ſo many brethren, who alſo are *Iſraelites*, fall out with, and wrong one another, and will not be reconciled, how ſad is the ſcandall, and how heavy the burden at this day? All gratious hearts have much cauſe to lament this, as all eyes, even the eyes of our common enemies, have too much occaſion to take notice of it.

Thirdly, In that he ſaith, *He hath put my brethren farre from me*, Obſerve;

The changes of affection are from God: or, *it is of the Lord that our brethren are at any time eſtranged from us.*

As God puts health farre away from us, or aboundance farre away from us, ſo he puts friends farre away from us. This doth not excuſe brethren in their unkinde departures and eſtrangements from one another, onely it ſhould teach us to depend upon God, as much for the eſtabliſhment and continuance of friends in their affections and reſpects to us, as of our Lands & Cattell in their fruitfulneſſe to us, or of our own bodies in their health and ſtrength to us. There is an overruling hand of God, and his effectuall working, as in all other afflictions

afflictions and troubles which come upon us, ſo in the withdrawings of friends and brethren from us. As God formes the ſpirit of man within him, in reſpect of being and exiſtence, (for he is the God of the ſpirits of all fleſh, or the father of ſpirits) ſo likewiſe in reſpect of motion & influence (*Zech.* 12. 1.) It is the Lord who makes men to be of this minde, or of that minde, who ſhapes and faſhions their ſpirits, either towards a complyance with, or a diſlike whether of things or perſons. Friends love no longer then God maintaines love in them, and they can doe us good no longer then God maintaines in them a will to doe us good; we cannot diſcharge the loweſt naturall duty of love unto a brother, unleſſe God come in; yea, we quickly grow unnaturall, if God leave us. The love or hatred of man is from the Lord.

But ſome may ſay, Is the hatred of man from God? If ſo, how ſhall we acquit God from being the author of ſin?

I anſwer, God is ſaid to put our friends farre from us, when he withdraws or withholds that aſſiſtance and influence which inlarges and unites the hearts of friends. We are all by nature (as the Apoſtle ſpeakes, *Tit.* 3. 3.) *Hatefull, and hating one another.* And while nature, as corrupted, acts alone, it is not more hatefull to God, then full of hatred to men, eſpecially to good men. As God doth not, ſo there is no need he ſhould put enmitie and hatred into the heart of a brother againſt his brother, there's too much of theſe already in every mans heart; if God doe but leave a brother to himſelfe, he quickly ſhewes himſelfe unbrotherly. Now if brethren hate unleſſe God over-rule their hearts, then 'tis no wonder if ſtrangers and enemies doe it. (*Pſal.* 105. 25.) When *Moſes* deſcribes the cruell uſage which the *Ægyptians* ſhewed to the people of *Iſrael*, he tells us, *God turned their hearts, that they hated his people, and dealt ſubtilly with his ſervants.* That is ſomewhat a hard ſpeech when 'tis ſaid; *He turned their hearts to hate his people*; God did not drop hatred into their hearts; God turnes the heart from ſin, not to ſin; but he is therefore ſaid to turne their hearts to hate his people, becauſe he gave them up to the baſeneſſe and ſuſpiciouſneſſe of their owne hearts, which told them a thouſand ſad ſtories, or prophecies rather, what the *Iſraelites* would doe, and how they would burden *Ægypt*, and bring it low, unleſſe

unleſſe themſelves were brought low by an impoſition of new burdens. This was enough, and this was all that God did when he turned the hearts of the *Ægyptians* to hate his people, *and deale ſubtilly with his ſervants*; unleſſe God hold our hearts, and keepe them for us, we are not onely unſteady in every duty both to God and man, but we act quite beſide, yea contrary to our duty. We love where we ſhould hate, and hate where we ſhould love; we helpe thoſe whom we ſhould oppoſe, and oppoſe thoſe to whom we ſhould be helpfull. We are like brethren to thoſe whoſe enemies we ſhould be, and we are as enemies to our brethren; *He hath put my Brethren farre from me.*

And my acquaintance are verily eſtranged from me.

יְדַעַי *Noti mei.* Vulg. *Neceſſarij mei,* Tygur. *Scientes nomen meum oblini ſunt mei.* Sept.

Brethren are our neereſt *acquaintance*, and all our *acquaintance* may be called brethren. The Hebrew word ſignifies, *to know*. Some render it ſo here, *they who knew me, or were knowne to me are eſtranged.* The knowledge we have of men brings us into acquaintance with them, and the more we are acquainted with them, the more we know them. The word implyes, intimate and ſpeciall knowledge, (1 *Sam.* 3. 7.) *Samuel did not yet know the Lord*; Not know the Lord! why, how was *Samuel* bred, that he did not know the Lord? he was come to yeares of knowledge, and had he lived in ignorance? The meaning is not, that he did not know the Lord at all, but he had not yet knowne the Lord by way of extraordinary revelation, or viſion. Thus *Samuel* did not know the Lord till that time. God reproves the *Jewes* for their hypocriſie and formality (*Iſa.* 58. 2.) *They ſeeke me daily, and delight to know my wayes*; that is, they pretend to an earneſt deſire of knowing my wayes, they ſeeke to me as if they would creepe into my mouth, yea and lodge in my heart, to know all my deſire concerning the holineſſe of their lives, and the exacteſt conformity of their wayes to my will. Thus they would be thought to know me and *acquaint* themſelves with me; and ſo much the word uſed by *Job* (which we render *acquaintance*) holds forth. Yet becauſe *Job* ſpeakes at the 19th verſe, of his *inward friends*, therefore I rather take *his acquaintance* here, for common friends, ſuch as were but generally knowne to him, or ſuch as knew him but generally; *My acquaintance.*

Are

Are verily eſtranged from me.

The word ſignifies, ſuch an eſtrangement, or alienation of ſpirit, as ariſeth from nauſeouſneſſe, or the offence which the ſtomacke takes at ſuch meates as are improper to it. As if he had ſayd, *My acquaintance loath me, their ſtomackes turne at me, they are ready to vomit at the ſight or thought of me, and of my afflicted condition.* In which ſence, the word is uſed (*Ezek.* 14. 5.) Where the Lord complaines of the backſliding of his ancient people to Idolatry; *They are all eſtranged from me thorow their Idolls*; As if the Lord had ſayd; *My people whom I have loved begin to loath me, I am out of date with them, and my wayes are out of requeſt with them ſince they have found new gods, or new wayes of worſhipping God.* Old acquaintance are often laid by when we finde new. And (which was *Job's* caſe) when old friends fall into a low condition, ſome will loath them, or eſtrange themſelves from them, though they have no new. My acquaintance are

זור
Alienatio aut receſſus ejuſmodi eſt ut cum aliquis nauſeam habet.

Verily eſtranged.

The word *verily*, hath an emphaſis in it, and notes not onely the truth of the thing, or that it was ſo, but alſo the degree of the thing, that it was very much ſo. As if he had ſaid; *They are altogether eſtranged*, or, *there is nothing in them but eſtrangement and unfriendlines.* We have the like uſe of the word, though to another end (*Pſal.* 23. 6.) *Surely goodneſſe and mercy*, (or, *onely goodneſſe and mercy*, pure goodneſſe and mercy) *ſhall follow me all the dayes of my life*; That is, I ſhall have goodnes and mercy without any mixture of ſorrow and trouble; ſo here, *They are ſurely or verily eſtranged from me*; That is, they are ſtrange as ſtrange can be; there is not the leaſt mixture of love, not the leaſt appearance of good will to me among them all.

אך זרו

אך טוב
Tantum bonum bonum merum nullius mali mixtura adulteratum.

Verſ. 14. *My kinſfolke faile.*

Before he ſpake of his brethren and acquaintance, now of his *kindred.* All our brethren are our kindred, but all our kindred are not brethren. The originall word ſignifies one that *is neere*, and in the verbe, *to draw neere*; ſo 'tis uſed (*Pſal.* 73. 28.) *It is good for me to draw neere to God*; We draw neere to God in any act of worſhip, or in the exerciſe of any Grace, eſpecially in the exerciſe of faith, even as we are ſayd in Scrip-

ture, to depart or turne from God, when we neglect his worſhip, or when we act any luſt, eſpecially unbeleefe, *Heb.* 3. 12. And becauſe the people of God uſe to draw neere unto him thus, and 'tis never ſo well with them as when they doe ſo; therefore all the people of God, are called *Gods nigh ones.* (*Pſal.* 148. 14.) *He alſo exalteth the horne of his people, the praiſe of all his Saints, even of the children of Iſrael; a people neere unto him*; All the Saints are (as we may ſay) Gods kindred (it is this word) *a people neere to him.* Our kinsfolke are neere to us. How great a priviledge is it to be neere God, or of kinne to the moſt High.

My kinsfolke faile.

חדל *affert ceſſationem ab aliquo opere aut officio.*

Friends faile. Firſt, In number when they die, that was not *Job's* meaning.

Secondly, There is a failing in courteſie; thus his kinsfolke failed; they ceaſed to performe the office of kindred to him; as *Ruth's* kinſman did. *Job* had many of his kindred living, but none in whom kindneſſe lived. He had many kinsfolke, but few friends. *My kinsfolke faile.*

And my familiar friends have forgotten me.

Familiar friends are expreſſed in the Hebrew, by the ſame word which was before tranſlated *acquaintance*, onely with a little difference, this is active, the other paſſive; as if *his acquaintance* were rather knowne by him, then knew him, and his *familiar friends* knew him more then they were knowne by him. *Familiar friends* are ſuch as we daily or very frequently converſe with. We ſay, *Out of ſight, out of minde.* It ſeemes *Job's* friends caſt him out of their minde, while they were in his ſight. Forgetfulneſſe is the abſence of a thing or perſon from our minds. Memory is the treaſury of the minde; forgetfulneſſe exhauſts that treaſure. *My familiar friends*, ſaith *Job*,

Have forgotten me.

Poſſibly ſome of them forgot that they had ſuch a friend, but all of them forgot him as a friend, they forgot all the courteſies and kindneſſes that ever they received from him, as alſo all the kindneſſes and courteſies that ever they profeſſed to him.

Againe,

Againe, To *forget*, is to neglect, or to ſlight. Though they had him in their thoughts, though he lived in their naturall memory, (as memory is taken properly for the keeping or laying up of that which is paſt) yet they morally forgot him, that is, they ſlighted and neglected him; And then my familiar friends have forgotten me, is, as if he had ſaid; *Thoſe friends to whom I have expreſſed love, take no care of me, they performe no offices of love to me, nor doe they regard what becomes of me, ſinke or ſwim 'tis all one with them.* So the word is applyed (*Lament.* 2. 2.) *He hath violently taken away his Tabernacle, as if it were of a garden, he hath deſtroyed his places of the Aſſembly, the Lord hath cauſed the ſolemne feaſts and aſſemblyes to be forgotten in Sion.* How forgotten? The Lord did not cauſe the *Jewes* to forget that there had been ſolemne feaſts, and Sabbaths in *Sion*, the thing was remembred, and that was an addition to the ſorrow of their captivitie; but thoſe feaſts were diſuſed by all, none came at them, none obſerved them, and they were ſlighted by many; thus they were forgotten. And as the Lord at that time in wrath cauſed them to forget their ſolemne feaſts in a ſtrange land; ſo he promiſed in mercy, that a time ſhould come when they ſhould be forgotten in their owne Land, (*Jer.* 3. 16.) *And it ſhall come to paſſe, when ye be multiplied and encreaſed in the Land, in thoſe dayes ſaith the Lord, they ſhall ſay no more, The Arke of the Covenant of the Lord, neither ſhall it come to minde, neither ſhall they remember it, &c.* But what are thoſe dayes, wherein the Arke (which is put Synechdochically for all Ceremoniall obſervations) ſhould not be remembred, or ſhould be forgotten? We may underſtand it, either of the dayes of Chriſts comming in the fleſh, when all ſhadowes ſhould vaniſh or diſappeare; or of the times of their reſtauration, when they ſhould not truſt to nor boaſt of thoſe externall Evidences of Gods preſence, as formerly they had done when they cryed, *The Temple of the Lord, the Temple of the Lord*, Jer. 7. 4. They who uſe outward adminiſtrations may be ſayd to forget them while they live in the ſpirit, and have no confidence in a forme, though good uſefull and neceſſary.

Oblivio negligens eſt, recordatio vero diligens & ſtudioſa.

Thus *Job* complaines, *My familiar friends have forgotten me*; either they doe not at all viſit me as friends, or they doe not uſe me friendly in their viſits. To forget, is either to neglect

the doing of a thing, or the doing of it negligently, as to *remember a thing*, imports, not onely the doing of it, but the doing of it diligently. And ſo, thoſe former expreſſions, *They are eſtranged from me, they have failed*, are the ſame with this, *They have forgotten me.* All ſignifying and ſpeaking the unkindneſſe of his friends to him in that low condition.

Hence obſerve;

Firſt, *Adverſitie and affliction are the touch-ſtone of friendſhip.*

That's the time to try friends, to know what friends are, or who are friends. And as adverſitie is the demonſtration, or touchſtone of friends, ſo 'tis a high commendation to continue friendſhip in adverſitie. Chriſt tells his Diſciples (*Luk.* 22.28.) and he puts an accent of honour upon it; *Ye are they, who have continued with me in my temptation*; As if he had ſaid; *All have not done thus, nor could ye have done it, unleſſe it had been given you from above*; and when the temptation, that is, the tryall and ſufferings of Chriſt grew very high, they began to faile in doing it, and ſhrinke from their Maſter: yet Chriſt tooke their former conſtancy to, and continuance with him ſo well, that he did not onely give them the honour of this acknowledgement, *Ye are they*; but preſently tells them of an honourable reward, *and I appoynt unto you a Kingdome, as my father hath appointed unto me.* It is an eaſie matter to abide with Chriſt, or with thoſe that are Chriſts, in times of peace, or in the day of their conſolation, but when we are under temptations, afflictions, & troubles, then to abide and keep cloſe to Chriſt, & thoſe who profeſſe Chriſt, here's the proofe of friendſhip, & Goſpel-love. Many will run to friends to ask ſhelter, when themſelves are in a ſtorme (as we uſe to betake our ſelves to the ſhelter of a ſpreading tree in a ſtorme of foule weather) who quickly leave them when the ſtorme is blowne over, and the weather fayre. But how few are there who run to their friends when they are in a ſtorme to offer them ſhelter? The Apoſtle complaines of his deſertion in ſuch a condition (*2 Tim.* 4. 16.) *At my firſt anſwer no man ſtood with me: but all men forſooke me: I pray God that it may not be layd to their charge:* And he remembers it to the praiſe of *Oniſephorus*, for whom alſo upon that account he prayes (*2 Tim.* 1, 16.) *The Lord give mercy to the houſe of Oniſephorus,*

phorus, be oft refreſhed me, and was not aſhamed of my chaine. Many friends come about us when we have a crowne of comfort or of honour upon our heads, or when we have our garments of praiſe and joy upon our backs, but when we are in ſackcloath, or weare a chaine, then to appeare with us or for us, argues ſtrength as well as truth of love. True and ſtrong love hath theſe five things in it.

Firſt, It is not weakened by time, it never waxeth old; true love, the older it growes the ſtronger and freſher it growes. We ſay, *Time is a great eater*, it conſumes all things; but Eternitie cannot eate out true love, either to God or man. True love ſhall be old, but it never waxeth cold, nor vaniſheth away.

Secondly, True love is not hindred by remotenes of place, love knowes no locall diſtances; A friend in the fartheſt parts of the world, is as neere to reall affection, as he that lodgeth under the ſame rooſe, and eates bread with us every day. We may ſoone remove out of the ſight, but we cannot remove out of the minde of a friend indeed.

Thirdly, True friendſhip or love is fruitfull; ſincere affection will put it ſelfe forth, and bud into action, it doth not reſt at the tongues end, or confine it ſelfe to fine expreſſions, and complements, but it makes appearance or may be ſeene at the fingers ends, and is laborious in workes and offices of friendſhip. As faith, ſo love without workes is dead, and as that faith which juſtifies, ſo the love of a juſt perſon is juſtified by workes. Hence the beloved Diſciple mingles or makes up his counſell about this duty with a dehortation and an exhortation (1 *Joh.* 3. 18.) *Brethren, let us not love in word or in tongue, but indeed, and in truth*; That is, let our deeds ſpeake the truth of our love; it is an eaſie matter to ſay, but it is a great matter to doe or to deed our love. Much love may be expreſſed by the tongue, but actions are the compleature of love. There may be aboundance of love-labour in lip-labour, but where love labours truely at the lips, it will not withdraw the labour of the hand, or of the whole man for his good whom we love.

Fourthly, Truth of affection is full of compaſſion, ſorrowing the ſorrowes, and being afflicted in the affiictions of thoſe we love; it is ſo farre from departing from thoſe that are burden'd,

den'd, that it beares a part of the burden with them; it weepes with thoſe that weepe, and cauſeth us to *remember thoſe that are in bonds as bound with them, and them that ſuffer adverſitie, as being our ſelves alſo in the body,* (Heb. 13. 1, 2.) They who are of one heart, make both their loſſes and their enjoyments common, they all ſhare in what befalls any one.

Fifthly, True love is as ready to owne the perſon of a friend, as to ſympathize with his condition. As hope makes us not aſhamed of our owne eſtate whatſoever it is, ſo love makes us not aſhamed of the eſtate of another. (*Prov.* 17. 17.) *A friend loves at all times*; He is not aſhamed to profeſſe or expreſſe his love at any time. He loves his friend in good report and ill report, (if that ill report be not raiſed upon his ill deſert) in honour and in diſhonour, (if that diſhonour riſe not from his diſhoneſty) He is neither aſhamed of his friends poverty, nor of his priſon, when (not his owne ſinne, but) the chaſtning hand of God, or the unjuſt hand of man caſts him into either.

Thus a *friend loves at all times*, and he that loves not at all times, is no friend at all. We ſhall quickly ſee the end of their love, who love either God or man meerely for ſelfe-ends: but where the ends of love to God or man are pure, that love will endure and hold out unto the end. Chriſt forewarnes us (*Matth.* 24. 12.) That in the latter times, *becauſe iniquitie ſhall abound, the love of many ſhall wax cold:* cold no doubt to God, and cold to man. The abounding of iniquitie in thoſe dayes will make a ſcarcitie of love. When iniquitie abounds, trouble waxeth hot. And as then all falſe love waxeth quite cold, ſo the true love of ſome both to God and man will wax colder then it was. The blaſts of trouble whether among or againſt the brethren, may (poſſibly) blow up and more inkindle the love of ſome, but they will blow out and quench the love of many. Trouble is the ſureſt tryall of love; and therefore Chriſt tells us plainely (what *Job* found in the time of his perſonall trouble) that in times of great publicke trouble there ſhall be but little love.

Secondly, In that *Job* complaines of this ſo much and ſo often in his affliction. Obſerve;

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The alienation of friends, or their abatements of love, is a very great encreaſe of our ſorrow in times of ſorrow.

The kindneſſe of friends is comfortable at all times, much more in ſad times. And as their unkindneſſe leſſens our comforts in good times, ſo it adds to our ſorrow in evill times, and that upon a threefold conſideration.

Firſt, Becauſe they are oblieged by received courteſies.

Secondly, Becauſe they have oblieged themſelves by promiſed kindneſſes. It doth not trouble us much to ſee them uncourteous to us, who never received courteſie from us, or to ſee them unwilling to doe us a kindneſſe, who never promiſed any. But when we ſee our courteſies loſt upon any man, or him ſitting looſe to us, notwithſtanding all his owne promiſes, this goes to the heart, and cuts deepe. An unexpected croſſe is not ſo grievous to us, as the croſſing our expectation. God himſelfe calls heaven and earth to witneſſe againſt ſuch as faile him in obedience, when he hath fill'd and followed them with benefits, (*Iſa.* 1. 2.) *I have nouriſhed and brought up children* (ſaith the Lord) *and they have rebelled againſt me.* Though when any man rebelleth againſt God, he croſſeth his will, yet many rebell againſt him of whom (in a ſence) we may ſay, that they doe not croſſe his expectation; for though he hath deſerved better at the hands of all, yet he lookes for no better at the hands of ſome: But when children, and children whom he hath tenderly brought up and nouriſhed, rebell againſt him; when they whom he hath even ſtudied to pleaſe, care not to pleaſe him, when they from whom he had reaſon to expect all obedience, and nothing but obedience, pay him with rebellion, he will beare no longer. 'Tis thus in a proportion betweene man and man, as between God & man. Hence *David* complains often of the unkinde alienation of friends, (*Pſal.* 31. 11.) *I was a reproach among all mine enemies* (that was not ſo much, he could expect no better) *but ſpecially amongſt my neighbours, and a feare to mine acquaintance, they that did ſee me without fled from me.* *David* ſpeakes here of three ſorts; Firſt, enemies; ſecondly, neighbours; and thirdly, acquaintance; That his enemies reproached him, was a trouble to him, yet the leaſt of his troubles; the thing which troubled him moſt, was, that his neighbours

bours reproached him, and that his acquaintance were *afraid of him*; He was *a feare to his acquaintance*, not that they were afraid he would doe them any hurt, but they were afraid to own him, or doe him any good. We have *David* bemoaning himſelfe againe for this, (*Pſal.* 38. 11.) *My lovers and my friends ſtand aloofe from my ſore, and my kinſmen ſtand a farre off.* His friends came neere enough to him when he was (as we ſay) in a whole skin, or in a good condition, but when ſores were upon him, he meanes it not of ſores (in proper ſence) upon his fleſh, but of ſores in a metaphor, troubles in his eſtate, then as if his ſore had been a plague-ſore, they ſtood a farre off. Read the ſame holy man once more bewayling the unfaithfulneſſe of his friends, (*Pſal.* 69. 8.) *I am become a ſtranger to my brethren, and an aliant to my mothers children.* And though *Hemans* greateſt trouble was a divine Deſertion, yet he was not a little troubled that men deſerted him. (*Pſal.* 88. 8.) *Thou haſt put away my acquaintance farre from me; thou haſt made me an abomination unto them.* *Heman* had a pretious ſpirit, yet God at once powred terrour upon him, and ſuffered men to powre contempt upon him; and while the terrours of God diſtracted him, he could not conceale how much the contempt of men diſquieted him.

Thirdly, Obſerve;

The moſt profeſſed and reall friends in the world, may prove unſteadie and unkinde.

We cannot be aſſured of any friend but Chriſt. Where or whom he loves, he loves to the end; but we may quickly ſee the end of mans love. *Men are mutable in their condition, but more mutable in their affections.* Now they love, anon they hate, now they applaud, anon they calumniate, now they lay us in their hearts, and anon they caſt us out of their houſes; now they cannot tell how to live out of our company, and anon they cannot live in it. There are many rocks upon which love hath ſplit, and friendſhip hath been broken; but uſually 'tis ſome change in our outward condition, which makes the change in our affection. Sometimes the proſperitie of friends turnes our love into envy. And, which we may (charitably) interpret as an argument of Gods favour to them, checks our friendſhip with them.

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It is an ancient obſervation; That proſperitie hath many friends, yea, that all men are greedy to call themſelves the kindred of the rich; and like ſwallowes to flutter about thoſe who live in the warme ſummer of worldly aboundance. Yet the envy of ſome is too hard for their love, and they grow poore and beggarly in their affections to thoſe who outgrow them in riches and poſſeſſions. Some cannot rejoyce in friends any longer then they ſtand upon equall termes & even ground with them. But the ordinary rock upon which friendſhip ſuffers, is povertie and affliction, that which ſhould be the ſpeciall ſeaſon for friends to ſhew themſelves in, becomes the occaſion of their falling off, (*Prov.* 17. 17.) *A friend loves at all times, and a brother is borne for adverſitie*; As if he had ſaid, there is little or no uſe of a brother, but in a time of adverſitie, or that's the ſpeciall time in which we have uſe of him, he is borne for that very end, to aſſiſt and comfort an afflicted Brother; as Chriſt ſpeakes of witnes-bearing to the truth, (*Joh.* 18. 37.) *To this end was I borne, and for this cauſe came I into the world, that I ſhould beare witnes to the truth*: As if Chriſt had thus expreſſed himſelfe; *I ſhould looſe the very end of my birth, the end why I came into the world, if I ſhould not beare witnes to the truth*; ſo we may conclude, if brethren and friends help not their friends and brethren in adverſity, they looſe the very end why they were born, and the deſigne of ſetting up that relation. To give witnes to an oppreſſed truth, and to give aſſiſtance to a diſtreſſed brother, are a payre of the nobleſt workes, which we have to doe in this world. Yet we rarely finde eyther zeale enough in men to give witnes to oppreſſed truthes, or love enough in men to give helpe to their diſtreſſed brethren.

ἰυτυχία πολλοὺς φίλους. ἰυτυχούντων πάντες ἐπὶ συγγενεῖς. *Græc. Prov.*

Fourthly, Obſerve;

Holy and good men may be deſerted by friends that are holy and good.

Job was a good man, and there is no queſtion but *Job* had good men to his friends, and that divers of his kindred feared God, yet how ſhamefully was he diſowned by them all? There is no duty whether to God or man, but a good man may come ſhort in his anſwer to it; *In many things we offend all*, and all are apt to offend in this. As the law of faith in God, ſo the law of

love to man is not eaſily fulfilled; Where the true habit of love is, there may be a great defect in the exerciſe of it. As he that hath faith, doth not alwayes act faith, ſometimes he acts as an unbeleever; and as he that hath the graces of patience and humility, doth not alwayes act the patient, and the humble man; ſo he that hath love, and is a friend at his heart, may yet ſhew himſelfe unfriendly; Not onely may carnal and graccleſſe friends, but even ſpirituall and gratious friends prove very vaine and unſtable to us. As *Alexander* the Copperſmith, a temporary beleever, turn'd enemy againſt *Paul*, and did him much evill, (2 *Tim.* 4. 14.) ſo they who were true beleevers and found in the faith, were not true to him in their friendſhip; for they all forſooke him, though not through unfaithfulneſſe, yet through feare in an evill day, as he complaines at the 16th verſe of the ſame Chapter. *At my firſt anſwer no man ſtood with me, all forſooke me. Paul* had not a friend to owne him, or ſhew him any love when he was brought before *Nero*. How great the ſin of this univerſall deſertion was, wee may collect from that ſerious interceſſion, *I pray God it be not layd to their charge*. Unleſſe free mercy come in with pardon and diſcharge, our cowardly withdrawings from Saints in times of danger, as well as our withdrawings from Chriſt and his truth will be charged ſadly upon us. When Chriſt himſelfe was betrayed by *Judas*, and attached by the *Jewes*, all his Diſciples (even *John* the Beloved Diſciple, who but a little before leaned on his boſome) forſooke him, and fled: And as all they fled from him, ſo *Peter* who followed him, followed him a farre off, and when he was come neere to Chriſt in his bodily preſence, even unto the High Prieſts Pallace, he then forſooke and fled from Chriſt more then all his fellow Diſciples, he denied him and forſwore him: Our Lord Jeſus Chriſt might ſay indeed, *My familiars and acquaintance are verily eſtranged from me*. Therefore in ſuch forſakings and failings of friends, let us not be ſcandalized, as if ſome new thing had happened, or as if this were not a temptation common to man. While we remember that Chriſt was forſaken, that *Paul* was forſaken, that *Job* was forſaken, who are we, that we ſhould not be forſaken? Men may ſay it, and yet fayle, onely God hath ſayd it, who cannot faile; *I will never leave thee nor forſake thee*.

To

To cloſe this poynt, take theſe foure Deductions.

First, *There is no friend upon whom we can fully confide, but God himſelfe.*

And indeed to confide fully in any friend were (upon the matter) eyther to ſuppoſe or make him our God. (*Mich.* 7. 5.) *Truſt ye not in a friend, put ye not confidence in a guide; keepe the doores of thy mouth from her that lyeth in thy boſome; for the ſon diſhonoureth his father, the daughter riſeth up againſt her mother, the daughter in law, againſt her mother in law; A mans enemies are the men of his owne houſe.* But may we not truſt friend nor brother? may not a husband truſt the ſecrets of his heart with his wife? This ſeemes unnaturall to all theſe relations, and takes that from them, which is a principall end why they are. The Prophet in all theſe cautions againſt creature-truſt, doth not command or teach friends to nouriſh jealouſies concerning each others faithfulneſſe (which is the canker of friendſhip) nor would he have the husband torment himſelfe with feares of his wives diſloyalty to him, if he ſhould communicate his boſome ſecrets to her (which were to make marriage a meere bondage) That which he aymes at is to arme us with patience, if friends fayle and prove unfaithfull, or to fore-warne us that there is no friend but may prove unfaithfull, and that therefore as himſelfe did (*ver.* 7.) ſo we ſhould reſolve *to looke unto the Lord*; that is to be confident of his helpe alone.

Secondly, *It is of God that friends are faithfull and true unto us.*

When friends are friendly, this is of God; and if our friends are unfriendly, this alſo is of God. The Lord can make our enemies to be at peace with us. And unleſſe he uphold the hearts of our friends, they will quickly be as enemies to us. The ſmiles and the frownes, the love and the hatred, the good will and the ill will of man are ordered by a divine hand; riches and honour, with all other accommodations and comforts of this life, are not more the gift of God to us, then the affections of our friends are.

Thirdly, *Though friends have given us much proofe of their faithfulneſſe, yet they may faile in the offices of friendſhip.*

Not onely profeſſed, but experienced friends may prove vaine and helpleſſe to us. We cannot conclude that any man will doe us good, or ſtand our friend, becauſe he hath done ſo; for not onely may his hand be ſhortened, ſo that he cannot doe as before, but his minde may change, and he will not doe as before. Experiences of what God hath done for us, are ſtrong grounds of confidence in him; the more experience we have, the more hope, but the experience we have of men, is not a ſure ground of hope; that they have been a ſupport and comfort to us, is no infallible argument that they will be ſo againe.

What *Abſalom* ſaid to *Huſhai* (when upon a ſeeming defection from *David*, he offered him his ſervice and advice) *is this thy kindnes to thy friend? why wenteſt thou not with thy friend?* The ſame may be ſayd to many, who make reall defection from their friends, and apoſtatize from all their moſt ſerious profeſſions of friendſhip; is this your kindnes to your friends? why goe you not with your friends? Falſe friends will alwayes fayle us for an advantage to themſelves; and true friends may ſometimes fayle us, when we expect moſt advantage, and need moſt aſſiſtance from them. Who can bring a cleane thing out of an uncleane? is *Job's* denying queſtion in this booke. We may alſo queſtion with as ſtrong a negative, concerning perſons; *Who can finde a certaine friend among men*, who are all (upon one account or other) uncertaine? We have no aſſurance of men but this, that *ſurely men of low degree are vanity, and men of high degree are a lye* (Pſal. 62. 9.) men of high degree, and men of low degree, comprehend all ſorts of men; A lye and vanitie, comprehend all kinds of uncertaintie; and therefore (though ſuch men, whoſe hearts God eſtabliſheth to us, may be ſure to us yet) we may write *uncertainty*, *uncertainty*, upon all men.

Fourthly, *'Tis beſt to uſe friends, as knowing that they may faile us.*

We muſt have them as if we had them not, and love them as

as if we loved them not. Not that we ſhould be unſound or cold in our love to others (that were not onely uncivill, but ſinfull) but that we ſhould not be confident, or make our ſelves ſure of the love of any. That man who is unſound or cold in his love is leſſe then a friend, and he that is confident or makes himſelfe ſure of the love of a friend, makes him more then a man. That ſpeech, *So love as if thou ſhouldeſt ſhortly hate,* may have an ill uſe, yet there is a good uſe to be made of it; For though (in regard of the ſinceritie of our own affections) we ſhould ſo love, as if we were to love for ever, yet in regard of the inſtabilitie of mans affections, we ſhould ſo love, as if occaſion might be given us to hate every moment. We muſt ſo love God as knowing that whom he loves he loves to the end, that is, without any end of loving; yet we muſt ſo pleaſe God, as if we feared his love might end, or be turned into hatred every houre; But though we ſhould be willing to pleaſe and pleaſure men, in all lawfull things, as if their love towards us could never end, yet we muſt ſo love them as knowing that their love may quickly end. We rarely give our friends ſo much love as we ought, but we often expect more love from them then we ſhould. We can never give God ſo much love as we ought, nor are we able to hope for ſo much love from him as we ſhould. 'Tis beſt for us to give all our love to God, and not to expect much from man; We may hope for moſt from God, when we expect leaſt from the creature. The freſh ſprings of the conſolation of God flow moſt fully into us, when the freſh ſprings of our affection run chiefly unto God. And the Lord is pleaſed ſometimes purpoſely to ſtaine the beauty of all our comforts in the creature, with their failings and uncertainties, that while we uſe them we may enjoy none but himſelfe; and that while we love them, we might live onely in and upon his love.

Sic ama tanquam oſurus.

JOB 19. 15, 16, 17, 18, 19.

15. *They that dwell in mine houſe, and my maides, count me for a ſtranger, I am an aliant in their ſight.*
16. *I called my ſervant, and he gave me no anſwer: I entreated him with my mouth.*
17. *My breath is ſtrange to my wife, though I entreated for the childrens ſake of mine owne bodie.*
18. *Yea young children deſpiſed me, I aroſe, and they ſpake againſt me.*
19. *All my inward friends abhorred me, and they whom I loved are turned againſt me.*

Verſ. 15. *They that dwell in mine houſe*]

גּוּר א גֵּרִי *Variè redditur, Incolæ, Inquilini, Advenæ. Inquilini domus meæ.* Vulg. πάροικοι ὀικίας *vicini domus.* Sept.

THe word is rendred, a tenant who hires land to uſe, or a houſe to dwell in, and ſo ſome underſtand it here, *they that dwell in mine houſe*; that is, they that hyre my houſes, or my lands, and dwell upon them, *My tenants count me a ſtranger.*

Others tranſlate *neighbours*, or ſuch as dwelt neere him; *My neighbours count me a ſtranger.*

Thirdly, The word ſignifies a *ſojourner*, who hath the conveniencies of lodging and diet in the houſe. (*Exod.* 3. 22.) *Every woman ſhall borrow of her neighbour, and of her that ſojourneth in the houſe, Jewels of ſilver, and jewels of gold.*

Fourthly, The word may note any paſſenger or ſtranger, whom we entertaine, and admit to ſtay with us, and abide in our houſe for a ſeaſon. The ſojourner lives with us at his own charge, he payes for what he receives; but the ſtranger ſtayes with us upon our coſt, and hath his welcome freely. *Be not forgetfull* (ſaith the Apoſtle) *to entertaine ſtrangers* (Heb. 13. 2.) So the word is uſed (*Exod.* 2. 22.) *Moſes* called his ſons name *Gerſhom*, for he ſaid, *I have been a ſtranger in a ſtrange land.* And *Job* ſhewing his nobleneſſe in Hoſpitalitie, ſaith (*Chap.* 31. 32.) *The ſtranger did not lodge in the ſtreete*; I tooke him into my houſe.

Fifthly,

Fifthly, This word signifies a *Proselyte*, who was not originally of the people of *Israel*, but a Gentile, or a stranger by birth, yet receiving Circumcision was looked upon as one of them, and admitted to the priviledges of the *Jewes*. The word is used in that sence (*Exod.* 12. 48.) *When a stranger shall sojourne with thee, and will keepe the Passeover to the Lord, let all his males be circumcised, and then let him come neere and keepe it.* Of such Christ speakes (*Mat.* 23. 15.) *Woe unto you Scribes and Pharisies hypocrites; for ye compasse sea and land to make one proselyte,* (that is, to bring one into the Jewish Religion) *and when he is made, yee make him twofold more the childe of hell then your selves*; for (to open that difficulty onely in passage) though seducers are sevenfold the children of hell more then the seduced, barely so considered, in which regard the seducing Pharisies were the elder sons of Satan, or more the sons of Satan then the seduced proselytes; yet because young proselytes who drinke in false opinions, or superstitions, at the perswasions of others, are usually farre more taken with them and more zealous for them, then their perswaders (we have seene many novices very violent, and even to out-act their leaders) hence it is (as I conceive) that Christ saith, that the old Pharisies made the young proselytes *two-fold more the children of hell, then themselves*; seing by how much any doe the more advance the designe of hell, by so much the more are they advanced in their portion in hell, *Double worke shall have double wages.* But to returne; though some proselytes were at once converted and perverted, or turned from what they were to what they should not be, yet many were indeed converted from what they were, to what they should be; And 'tis supposed, that the Psalmist includes those (*Psal.* 118. 2, 3, 4.) Among all sorts that are invited to praise the Lord. First, the whole body of the Jewish Nation, (*vers.* 2.) *Let Israel now say, &c.* Secondly, the Priests and Levites (*vers.* 3.) *Let the house of Aaron say, his mercy endureth for ever.* Thirdly, the proselytes, (*vers.* 4.) *Let them now that feare the Lord, say, that his mercy endureth for ever.* Some who were not either of the house of *Aaron*; that is, of the Priests or Levites; nor of the house of *Israel*, that is, native *Jewes*, yet might be of the Jewish Religion, and *feare the Lord.* All such were called *Proselytes*, and therefore they also were invited to praise the Lord. Some under-

Eadem vox Gherim Hebrai vocabant eos quos Græci προσήλυτους vocant, illos, scil: qui non genere sed quasi adoptione initiati profitebantur Judaismum, & circumcisionem accipiebant. Bold.

underſtand *Job* ſpeaking of ſuch in this Text. *The dwellers in mine houſe*, or proſelytes, ſuch as I have been a meanes to turne to God, even they turne away from me; *They count me a ſtranger, and I am an aliant in their ſight.*

They counted me a ſtranger.

זר *alienum ſignificat & hoſtem.*

The word ſignifies not onely a ſtranger, but an enemy; *Strangers have devoured the land*, (Iſa. 1.7.) that is, enemies. And the reaſon why the ſame word ſignifies both an enemy and a ſtranger, is, becauſe enemies are the worſt of ſtrangers: And though ſometimes our neighbours and they of our owne houſe are enemies to us, yet moſt commonly our enemies are ſtrangers to us, and alwayes they who are enemies, are eſtranged from us. In which ſence *Solomon* often calls the *Harlot a ſtrange woman*, (Pro. 2. 16. 5. 3. &c.) Not onely becauſe ſhe is a ſtranger, or another, from a lawfull wife, but becauſe ſhe is really an enemy, and will deſtroy his peace who is enticed and overcome by her.

Further, This word which we render *Stranger*, ſignifies alſo *a prophane man*, who indeed ſhould be a ſtranger to the Saints, and is a ſtranger to God, as the Apoſtle expreſſeth all ſuch, (*Epheſ.* 2. 12.) *Aliens from the Common-wealth of Iſrael, ſtrangers from the Covenant of promiſe, having no hope, and without God in the world.* So, ſome underſtand it here.

They count me a ſtranger; That is, the men of my houſe, who have ſeene my way of worſhip, and have joyned with me in the exerciſes of Religion, now that I am fallen under theſe afflictions, account me as a ſtranger from the Covenant, as a prophane man, as an out-caſt from the people of God: As if he had ſaid; *They who lately were ſtrangers and aliens from the true God, now count me a ſtranger, and an alien, as if I had renounced my Religion, and had made defection from the feare of God.*

Sicut prophanum reputaverunt me. Targ.

And I am an aliant in their ſight.

נכרי *Extraneus fui.*

An aliant, is a man unknowne to us, or if knowne to us, yet not of the ſame Nation with us. *I am accounted an aliant.* As if I were not the ſame man, as if I were not *Job*, but a ſtrange kinde of creature, newly come into the world, or come from another world. My friends looke upon me as if they had never

ſeene

ſeene me before, or any like me; They whiſper among themſelves, or ſay in their hearts; Is this *Job*? Surely it is not he, or if it be, he is not the man he was.

Hence, note;

First, *Man is readie to receive, and as readie to forget received courteſies.*

Job was not counted a ſtranger by ſtrangers, but by home-dwellers, by perſons oblieged, by ſuch as had taſted of his favours, and reaped a plentifull harveſt from his bounty; Theſe, theſe were they who counted him a ſtranger. How unnaturall and inhumane is it to count him a ſtranger to us, that hath entertained us when we were ſtrangers? yet ſuch returnes man makes to man. And no marvaile if ſuch be the carriage of man to man; when man carries it thus to God himſelfe. Every ſin we commit againſt God, is a tranſgreſſion not onely of the law of holines, but of the law of love and kindnes. The Apoſtle doth moſt ſignificantly put theſe two together, *unthankfull, unholy* (2 Tim. 3. 2.) Seing every act of unholineſſe hath much unthankfulneſſe in it. We are dwellers in Gods houſe. The whole world is Gods houſe; he hath ſet up this great fabrick; yet to how many that dwell in this houſe, is God a ſtranger, & an alien in their ſight? they live without God in the world. Yea there are many that dwell in Gods more ſpeciall houſe the viſible Church, who yet count God as a ſtranger, or at leaſt have little acquaintance with him. Many profeſſe the name of God, who know not what it is to converſe with God. And they who know what it is, are yet ſo ſlow and ſeldome in it, that the Lord may juſtly ſay, *You that dwell in my houſe count me a ſtranger.* Wee have all our accommodations in the houſe of God, he feeds and provides for our bodies in his common houſe the world; and in his ſpirituall houſe the Church, he feeds and makes proviſion for our ſoules, & yet (in a great meaſure) we are as ſtrangers to him, and give the Lord cauſe to be a ſtrager unto us. *Moſes* having told the people of *Iſrael* what God had been to them, & done for them, checks their unthankfulnes (*Deut.* 32. 6.) *Doe ye thus requite the Lord, O fooliſh people, and unwiſe?* Why? What had the Lord done for them? He had taken them into his houſe, and he made them his houſe, he dwelt

among them, yet they forgot him, and turned aſide unto other gods. They made themſelves ſtrange gods, and ſo made God a ſtranger to them. They who take ſtrange Gods, make the true God a ſtranger; *If God alone be not our God, he is not at all our God.* It is ſaid of good *Hezekiah* (2 *Chron.* 32. 25.) that when the Lord had healed him, and reſtored him from the grave, whither he gave himſelfe for gone; That, yet *Hezekiah rendred not againe according to the benefits done to him; for his heart was lifted up*; His heart ſhould have been lifted up in thankfulnes, but his heart was lifted up in pride. God dwells with an humble ſoule, and humble ſoules dwell with God; But as God beholds the proud afarre off, ſo when any of his owne people, who are in a ſtate of neernes to him, are lifted up with pride, they behold God a farre off, he is as a ſtranger to them. While we keepe cloſe to God by faith, our hearts are kept low by humilitie. *Hezekiah* prayed hard to have his body healed, and no ſooner was his body healed of that ſwelling boyle, but his ſoule ſweld. They who are proud, whether towards God or man, can never be thankfull. When ſhall we who are ſo greedy to receive, ſay, what ſhall we returne?

Secondly, Conſider how *Job* taxeth thoſe who had dwelt in his houſe, whom he had entertained when they were ſtrangers, who had received kindneſſes from him. O ſaith he, *They that dwell in mine houſe, count me a ſtranger.*

Hence note;

Man cannot but reſent it ill to ſee thoſe forgetfull of him that have received kindneſſe from him.

The former poynt ſhewed that we are apt to forget the courteſies we receive; this ſhews how deep an impreſſion this makes upon their hearts from whom we receive them: when they that dwell in our houſes count us ſtrangers, when they who have eaten our bread will not own us, what brand is black enough for ſuch unthankfulneſſe? Now, if man cannot beare it to ſee thoſe forgetfull of him, of whom he hath been mindfull, and to whom he hath been helpefull, ſurely God will not beare it at the hand of man. This cauſed the Lord (*Iſa.* 1. 2.) to make his appeale to heaven and earth; *Heare O ye heavens, and give eare O earth:* What's the matter? *I have nouriſhed and brought up children,*

children, and they have rebelled againſt me. God reſented it deeply when ſuch as himſelfe had nouriſhed, rebelled; when the children whom he had brought up were diſobedient againſt him. There is an obligation in nature, to bring up children, to feed and nouriſh them. Now, if it be ſo offenſive when children doe not anſwer our care in their breeding and education; much more is this true in reference to ſtrangers. The Lord may tell thoſe who are now his children, that he nouriſhed, yea and redeemed them, when they were not onely ſtrangers, but enemies; how greatly then doe we provoke the Lord by our unthankfulneſſe, when we make him a ſtranger to us, who tooke us in when we were ſtrangers, and acted ſuch unſpeakeable love to us when we were enemies.

Further, the Text holds out another antecedent to theſe words, beſides the dwellers or ſojourners in *Job's* houſe, even his houſhold ſervants.

My maidens count me a ſtranger, I am an aliant in their ſight.

He ſpeaks alſo of his men-ſervants in the next verſe; *I called my ſervant, and he gave me no anſwer.* We are now come to the third ſort whom *Job* taxeth of unanſwerablenes in duty to him in his afflictions. Firſt, his kindred were unkinde; ſecondly, his friends were unfriendly; thirdly, his ſervants proved unſerviceable.

My maidens.

The word which is here uſed for *maidens*, doth not ſignifie thoſe who are for ordinary ſervice onely, but ſuch as have command and truſt, ſuch as keepe the keyes of the familie. The word imports *truſt*: ſervants are expreſt by that word both for the truſt committed to them, and for their expected faithfulneſſe in that truſt. *Abigail* gives a diſtinction of maid-ſervants in that expreſſion (1 *Sam.* 25. 41.) ſome for government, others for common worke in the houſe: that Text ſaith, *She aroſe and bowed her ſelfe on her face to the earth, and ſaid, Behold, let thine hand-maid be as a ſervant to waſh the feete of the ſervants of my Lord.*

אמה *ancilla, ſic dicta a fidelitate; ancilla libera & ingenua; cui credita ſunt præcipua domus miniſteria.* Bold.

Let thy hand-maid] There ſhe expreſſeth her ſelfe by the word of the Text, *Let thy hand-maid be as a ſervant*; That word notes

שפחה *Notat ſervam objectionis ejus conditionis.*

a ſervant of an inferior ranke, not a directing, or an over-ſeing ſervant, but a working ſervant; *Let thy hand-maid be as a ſervant* (to doe the meaneſt worke) *to waſh the feete of the ſervants of my Lord. Job* ſpeakes of the beſt ſort of ſervants, not of drudges; *My maidens* (who had truſt) *accounted me as a ſtranger.*

Verſ. 16. *I called my ſervant, and he gave me no anſwer.*

'Tis the duty of ſervants to be at a call, or to come when they are called. The word implyes calling by name; which is a free and a familiar way of calling. It carries ſome reſpect and favour in it to ſpeake to a ſervant by name; *I called my ſervant, and he gave me no anſwer:* Silence is ſometime a ſigne of conſent, but ſilence is here taken for a ſigne of contempt; not to anſwer when we are called is incivility in moſt, & it is undutifulnes in ſome; If a ſervant anſwer not when he is called, he forgets what his calling is. The Apoſtle forbids ſervants ſome kind of anſwering (*Tit.* 2. 9.) *Exhort ſervants to be obedient to their owne Maſters, and to pleaſe them well in all things, not anſwering againe*; yet here *Job* reproves and complaines of it as a fault in his ſervant, that he did not anſwer, how then ſaith the Apoſtle, *Not anſwering againe.*

There is a twofold anſwering; Firſt, by way of contradiction; ſecondly, by way of ſubmiſſion, or there is an anſwer of reluctance, and an anſwer of obedience; when the Apoſtle ſaith to ſervants, *Be obedient to your Maſters, not anſwering againe*, he meanes, not anſwering by way of contradiction, or reluctance, as ſervants are very apt to do. When Maſters give lawfull commands, ſervants muſt give anſwer by ſubmitting, not by queſtioning, much leſſe by oppoſing: hence we put in the margent, *Not gaine-ſaying.* A ſervant muſt give an anſwer when he is asked a queſtion, but he muſt not gaine-ſay when he is enjoyned a duty. Some ſervants are both lowd and lazy, quicke of tongue and ſlow of hand. *Job's* ſervant was one if not both theſe; *I called my ſervant, and he gave me no anſwer.*

And I intreated him with my mouth.

Illi eſt blandè loqui et cum obſequiantibus, ut loquitur poëta.

I did not onely call, but intreate him; the language of a Maſter is imperative, 'tis his place to command, not to entreate; but ſaith *Job*, *I intreated.* The word here uſed ſignifies the humbleſt

humbleſt intreatie, the intreatie of a poore man for an almes; according to that of *Solomon* in the *Proverbs*; (Chap. 18. 23.) *The poore man uſeth entreaties*, or, *ſpeaketh ſupplications*; it is this word, *he ſpeaketh humbly*; they that are rich and have enough ſpeake big, the words of Great men are uſually like themſelves great and high, but poore men ſpeake ſupplications. *Job* did not ſpeake commands, but ſupplications to his ſervant, he did not ſpeake to him as a ſervant, but as if himſelfe had been his ſervant, at leaſt, as if he had been his fellow-ſervant. As his eſtate was brought low, ſo his ſpirit was humble; 'Tis comely when our expreſſions beare the image of our condition.

I intreated him with my mouth. There is ſomewhat more in that. The mouth is the ſhop of words, (as the heart is of thoughts) there they are wrought and framed, and from thence they are ſent out; yet a man may ſpeak and not with his mouth; A nod with the head, a looke with the eye, a motion from the hand, have a language in them, eſpecially from a Maſter to his ſervants; and there are geſtures of the head, hand, or eye, which may ſignifie not onely ſpeaking but entreating; but *Job* entreated *with his mouth*; A maſter may entreate by the mouth of another, and ſend a meſſenger to entreat his ſervant. Had *Job* done onely ſo, that had been much; but it is much more for a Maſter to entreate with his owne mouth, *I intreated him with my mouth.* I ſpake my ſelfe, and yet I could get no anſwer. *Job* puts in all theſe aggravations to ſet forth this part of his affliction, he called, he intreated, and that with his owne mouth, yet his ſervant regarded not.

Farther, His meaning is not onely that he could not get a word from his ſervant, but that he could not get any worke from him. *Job*'s ſervant did not onely refuſe to ſpeake to him, but to doe for him; when a ſervant makes no anſwer with his mouth, yet if he act with his hand, it makes ſome amends; his induſtrioufneſſe is a ſatisfaction for his unmannerlineſſe; and his diligence may obtain pardon for his ſilence. We read in the Goſpel of a father who ſaid to one of his ſons, *Goe, and he anſwered, I will goe, but he did not*, he anſwered with his mouth, but not with his hand; to another ſon he ſaid, *goe*; doe ſuch a thing, and he ſaid, *I will not*, he did not onely not promiſe to goe, but plainly denied to goe, but afterwards he repented and went,

went, he denied his father with his tongue, but he obeyed with his hand; it were well if a ſervant who forbeares to anſwer by word, would anſwer by his worke. When *Job's* ſervant gave him no anſwer, he gave him neither word nor work, neither tongue nor hand. And though *Job's* ſervant had denied him nothing but an anſwer in words, yet he had reaſon enough to be troubled at it, and to number it among his ſorrowes. Not to anſwer when we are called to, is a deſpiſing of him that calleth us; and we can hardly ſpeake any thing of a man, which renders him more worthleſſe, then by not ſpeaking to him? What can we eſteeme him worthy of, whom we doe not eſteeme worthy of a word from us.

Hence Obſerve;

First, *A man in affliction is apt to lay every thing to heart; and is very jealous of every mans carriage towards him.*

We are ſencible of any diſreſpect from men, when the hand of God is upon us; *Job* could not but take notice of a ſlight from his ſervant; We might thinke that *Job* a man of a great and truely noble ſpirit, ſhould have over-looked the neglect of his maidens and men-ſervants, and not have troubled himſelfe with it, but he could not. Though the thing in it ſelfe was light, yet it lay heavy upon his ſpirit; As in his proſperitie *he did not deſpiſe the cauſe of his man-ſervant, or of his maid-ſervant, when they contended with him* (Chap. 31. 13.) ſo in his adverſitie he could not deſpiſe the contempt of his man-ſervant, or of his maid-ſervant, when they did not owne nor anſwer him. *We take moſt notice of little evills, when great evills are upon us.* And as uſually it is our infirmitie to doe ſo, ſo there may be both a diſcovery and an exerciſe of much grace in doing ſo. For as it ſhews much holineſſe of ſpirit, if when we are loaded with great mercies, we can take notice of little mercies to be thankfull for them, ſo if when we are under great afflictions, we take notice of little afflictions to profit by them. He that is ſpirituall, deſires to picke out the meaning of God towards him, in the ſmalleſt croſſe-carriage of man towards him. There is much faith ſeene in bearing a heavie croſſe, and much tendernes in feeling the lighteſt croſſe. And as he that hath a tender conſcience is troubled for and feeles the ſmart of the leaſt

leaſt ſin which he hath committed againſt God, ſo he feeles ſome ſmart of the leaſt trouble inflicted upon him by the hand of man, becauſe he lookes upon it as a tryall ſent from God.

Secondly, In that he complaines thus of his ſervants; Obſerve;

God can create trouble to us out of any of our relations.

They who live and depend upon us, may become a burden to our lives. As ſervants are a helpe to their Maſters, ſo Maſters are the ſupport and ſtay of their ſervants, they feed them, they cloath them, they lodge them, they have all that they have in the world from them. 'Tis true, ſome ſervants have been great comforts to their Maſters, they have been to them as their right hand, or as their children; hence *Solomon* gives the wiſe ſervant a part of the inheritance among the brethren, (*Prov.* 17. 2.) yet how often doth that relation prove an affliction? How many ſervants are there, who ſerve their owne ends, and not their Maſters, or who care not to ſerve their Maſters any longer or further, then they can ſerve their own ends. The ill diſpoſition and demeanour of ſervants, is none of the leaſt of thoſe troubles, of which the Apoſtle warnes them that marry (2 *Cor.* 7. 28.) *Nevertheleſſe, ſuch ſhall have trouble in the fleſh*; That is, in their outward condition. With all our comforts troubles are mingled, the ſtate of marriage is not onely an honourable, but a comfortable ſtate, yet many troubles attend and throng about it: there is comfort in children, but there is trouble in children too; there is comfort in ſervants, yet they are troubles alſo. A ſervant is the loweſt and laſt reſort of a miſerable man for comfort, if he be denied it there, if a ſervant refuſe to helpe, and inſtead of ſubmiſſive and ſweetning anſwers, eyther ſtands mute and ſullen, or gives revilings, how great is the miſery of ſuch a man?

Ad valde acerbam injuriam pertinet, ut domini cum ſervis blande loquantur, & ſervi contemnant. Pined.

Thirdly, In that he charges it upon his ſervant, that he did not anſwer when he was called: Obſerve;

It is the dutie of ſervants to be obedient to the call and command of their Maſters.

The time and buſines of a ſervant, is not his owne, but his Ma-

Maſters hand; and 'tis his duty at all times to ſerve his Maſter in every honeſt buſines. Gratious hearts patterne themſelves in their attention to God, by the attentivenes of good ſervants to their Maſters (*Pſal.* 123. 1.) *Unto thee lift I up mine eyes, O thou that dwelleſt in the Heavens, behold as the eyes of ſervants looke to the hands of their Maſters, and the eye of a maiden to the hand of a Miſtreſſe, ſo our eyes waite upon the Lord our God till he have mercy on us.* The ſervants eye ſhould alwayes be upon his Maſter, and the maidens eye upon her Miſtreſſe, not onely to harken what they ſay, but to obſerve what they doe, and to pick out the meaning of every motion and turning of their hand. A ſervant ſhould alwayes ſtand ready, and ſet himſelfe in a poſture of obedience. Beckning with the hand, or a nod with the head, ſhould be to him as a word of command. The Centurion gives that character of a good ſervant (*Matth.* 8. 9.) *I have Souldiers under me, and I ſay to one goe, and he goeth, and to another come, and he cometh, and to my ſervant doe this, and he doth it.* Here is no murmurings at, no nor ſo much as any the leaſt diſputings of the orders given. Going and coming and doing, are the beſt language of ſervants; 'tis moſt comely when they ſpeak with their feete, and make anſwer with their hands. The Apoſtle is much upon this obſequiouſneſſe of ſervants in moſt of his Epiſtles, (1 *Tim.* 6. 1.) *Let as many ſervants as are under the yoake, count their owne Maſters worthie of all honour, that the name of God and his doctrine be not blaſphemed:* The doctrine of God is, that ſervants ſhould give honour to their Maſters, therefore the doctrine of God is blaſphemed if they doe not; The Apoſtle ſpeakes to believing ſervants, and he preſſeth them upon that very account; *They that have believing Maſters, let not them deſpiſe them becauſe they are brethren.* The Apoſtle ſeemes to ſay, that ſome ſervant might thus object, *As my Maſter is in the faith, ſo am I too, what honour doe I owe him? there is neither Jew nor Gentile, bond, or free, maſter nor ſervant, but in Chriſt we are all one;* It is true ſaith the Apoſtle, yet abuſe not this priviledge: ye are all one as to the participation of Goſpel-Grace, in the pardon of your ſinnes, and the juſtification of your perſons; but ye are not all one as to the ſtate of your relations, Grace doth not take away or cut aſunder the bonds of duty, whether naturall or civill. Read more, *Col.* 3. 22. *Epheſ.* 6. & 5. Now (I ſay) ſeeing

ſeeing the Apoſtle inſiſteth ſo much upon that poynt, ſurely there is much of the will and glory of God in it, elſe the Spirit of God would not have left ſuch frequent and plentifull admonitions about it. Hence as *Paul* uſeth a negative conſideration in *Timothy*, provoking ſervants to obedience, that the name of God be not blaſphemed, ſo he uſeth an affirmative in direct oppoſition to that in his Epiſtle to *Titus* (Chap. 2. 9.) *That they may adorne the doctrine of God our Saviour in all things.* Holineſſe being moſt viſible in our relations, relationall holineſſe muſt needs be the chiefeſt ornament of our profeſſion. Whereas *Job* ſaith, his ſervant would not anſwer, though he intreated him with his mouth. Obſerve.

To act againſt the condeſcention of thoſe who are above us, hightens our ſinne.

It is a fault for a ſervant not to anſwer when he is barely called or commanded, but for a ſervant not to anſwer when he is intreated, is exceeding ſinfull. Every Maſter is above his ſervant, but when he entreats, he puts himſelfe below his ſervant. And by how much the Maſter goes out of his place, in gentleneſſe to entreate his ſervant, by ſo much doth a ſervant go the more out of his place in ſtubbornnes, by not obeying his Maſter. Now, if it be ſuch an aggravation of a ſervants undutifulnes not to heare when his Maſter entreateth; how ſinfull is it when man doth not heare at Gods entreaty? Wee are all ſervants to God, how oft doth God call, and we doe not anſwer, yea, how often hath he intreated us with his mouth, and yet we have not yeelded. God beſeecheth man to be reconciled to him, and he refuſeth, God beſeecheth man to obey him, and he either denieth or delayeth obedience. No man could beare that at a ſervants hand, which God beareth at ours. We are careleſſe and negligent, we are ſtubborne and unfaithfull, yet God is patient. Did Maſters reflect on their ſervices to God, they would ſee little cauſe to complaine of, or much cauſe to be patient towards their moſt unprofitable ſervants. We are very ſenſible of a ſervants failing in dutie to us; when ſhall we be ſenſible as we ought of our failings in dutie to God? When we are troubled that ſervants doe not come at our call, nor doe at our bidding, we ſhould conſider how many calls we

Cum vis ut ſervias tibi ſervus tuus & tu non vis ſervire deo, facis deo quod tu pati non vis. Auguſt.

have withſtood, and how many biddings we have diſobeyed. Let us be exact in duty to God, and walke to all well-pleaſing, ſeeing we expect exactnes in duty from man, and to be pleaſed in all things.

Job proceedeth to deſcribe his affliction in a neerer relation. By how much any relation is neerer to us in which our affliction lyes, by ſo much doth that affliction come neerer to us. Affliction from a ſervant pincheth much, but affliction from a wife pincheth much more.

Verſ. 17. *My breath is ſtrange to my wife, though I intreated for the childrens ſake of my owne bodie.*

Wee found that *Job's* wives breath was ſtrange to him, (*Chap.* 2. 9.) when ſhee bid him *curſe God and dye*, now his breath is ſtrange to her. 'Twas ſinne which made her breath ſtrange to him; but ſorrow made his breath ſtrange to her.

My breath was ſtrange to my wife.

There are foure interpretations of theſe words.

Firſt, Some by the word (*ruach*, which we render *breath*) underſtand *the minde*, or *underſtanding*, and becauſe the word which we tranſlate *ſtrange*, ſignifies alſo *to be diſtracted*, to be as a mad man who hath loſt the uſe of his reaſon; from both the ſence is made up thus; *I was as a diſtracted man in the accompt of my wife*, my wife lookes on me as if I were out of my wits, and ſo unfit for her converſe or ſociety. The underſtanding of a madman is a ſtranger to himſelfe, and we love not to be neere thoſe who are mad.

Quaſi uxor Jobi eum pro demente habuerit. Bold.

Secondly, Others tranſlate, not *breath*, but *life*, becauſe life is continued by *breathing*. Life is the union of ſoule and body, while breath continues, life continues, and the departing of our breath is the departure of life. According to this ſenſe of the word, the text is thus tranſlated; *My life is ſtrange to my wife*, that is, *I being ſicke and full of ſores, my wife is weary of my life*, and would be glad to ſee me in my grave; *Job* was as a man free among the dead, and theſe conceive his wife was willing to be freed from him by death.

Thirdly, Others by his *breath* underſtand that which moved upon his breath, his words, or voyce, his ſpeech, or complaint.

plaint. Words are nothing but breath formed and ſhaped to expreſſe our mindes by; ſo, *My breath is ſtrange*, is, my words, my complaints to her, my diſcourſes with her are ſtrange; ſhee will not heare me ſpeake, my voyce is offenſive and unpleaſant to her by reaſon of my affliction; I deale ſo much in groanes and ſighes while I ſpeake, that ſhe cannot beare it to heare me ſpeake.

Fourthly, Take breath ſtrictly for that which we reſpire or breath forth while we live. *My breath is ſtrange*; that is, *loathſome*, noyſome, ill ſavoury. So the word is uſed (*Numb.* 11. 20.) where the Lord tells the people of *Iſrael* when they murmured for fleſh, that they ſhould have their fill of it, (*verſ.* 20.) *Ye ſhall not eate one day, or two dayes, or five dayes, or ten dayes, or twentie dayes, but even a whole moneth, till it come out of your noſtrills, and be loathſome to you* (ſo we read, or) *till it be ſtrange to you*, or an abhorrence to your ſtomack. As all things are ſtrange to us which we never had or uſed, ſo ſome things grow ſtrange to us, becauſe we have and uſe them ſo much. The ſtrangeneſſe of loathing is worſe then the ſtrangeneſſe of not having; Ye ſhall be acquainted with fleſh till ye count it ſtrange; that is, ungratefull or unwelcome both to your preſence and your palate. So here, *My breath is ſtrange to my wife*, 'tis to her as unſavory meate which the ſtomack loatheth, or cannot digeſt; probably the breath of *Job* might have an ill ſavour, through the continuance of his diſeaſe; any long ſickneſſe may breed corruption of the breath, and ſome ſickneſſes ariſe from putrifaction in the lungs or inward parts, which neceſſarily corrupt the breath: 'tis like *Job* had inward ſores as well as outward, and that theſe made his breath unſavory, yet he lookes on this as a part of his affliction, that his breath (though not ſo ſweet and pleaſant as in former times) ſhould be ſtrange to his wife.

My breath is ſtrange to my wife.

He adds an aggravation to this unkindnes of his wife, as before to the neglect of his ſervants; as he intreated them, ſo he intreated her; *My breath is ſtrange to my wife.*

Though I intreated for the childrens ſake of my owne bodie.

Some render it diſtinctly, and make this a deſcription of the

Et orabam filios uteri mei. Vulg.

undutifulnesse he found in his children; *My breath is strange to my wife, and I intreated my owne children*; implying that they also refused; I intreated the children of my owne body, I was a suppliant to my owne bowels. Thus servants, wife, and children, all relations in the familie helped on his affliction.

They who insist upon this interpretation are hard put to it how to make it out, that he intreated his children; for it may be objected, All his children were crushed to death with the fall of the house, in the first Chapter, how then can he be said to intreate his owne children here?

'Tis answered; First, he might have young children when his house fell, that were not at the banquet; so that as the violent death of some of his children was an affliction to him, so also was the preservation and life of his other children, according to this opinion.

Filij filiorum sunt inter filios.

Secondly, Others referre it to his grand-children, his sons sons, whom he might reckon as his own; childrens children, are as our own children. Thus *Jacob* spake to *Joseph* (Gen. 38. 5.) *And now thy two sonnes, Ephraim and Manasseh, which were borne unto thee in the Land of Ægypt, before I came unto thee into Ægypt, are mine, as Reuben and Simeon, they shall be mine.*

Thirdly, The Septuagint interpret it for the children of his Concubines. The Scripture is cleare that divers of the Patriarchs had Concubines, but that *Job* had any the Scripture is silent; and therefore I passe this, and rather settle upon our reading, which both the Hebrew very well beareth, and most of the learned follow: this being onely an addition to the unkindnesse of his wife, to whom (saith he) *my breath was strange, though I intreated her for the childrens sake of my owne bodie*, or as the letter of the Hebrew is, *Though I intreated towards the children of my owne bodie.*

Deprecabar ad filios uteri mei. Heb.

Further, The word signifies, *to bewaile*, or *deplore*, as well as *to entreate*: so the word is used (*Psal.* 102. 13, 14.) *Thou wilt arise and have mercy upon Sion, for the time to favour her, yea the set time is come, for thy servants take pleasure in her stones, and they favour the dust thereof*; some reade it, *they pittie the dust*, they bewaile and mourne over the dust of *Sion*. Thus *Job* bewailed his childrens dust; And then the meaning may be, *My breath, or my complaint was strange to my wife, even when I was bewailing, or deploring*

Fetet uxori anima mea etiam ubi communes filiorum deploro. Coc.

ploring the children of my owne bodie; ſhe did not onely abhorre me, when I cryed out of the loſſe of my eſtate, when I complained of my paines and ſores, and of the injuriouſneſſe of my friends, but when I was bewailing the loſſe of my very children, in which ſhee was as much concerned as I am.

Secondly, *I intreated for the childrens ſake*; may carry this meaning, as if the argument which he uſed to draw his wife to reſpect him was his children. I entreated her by the inviolable band of marriage, and the fruits of it, but ſhee regarded me not. *My breath is ſtrange to my wife, &c.* *Per ſanctum jus conjugij & fructus ejus. Jun:*

Hence Obſerve;

Firſt, *They who have taken ſweeteſt content in one another, may quickly be loathſome to one another.*

There is nothing in the Creature of any long continuance, much leſſe of any long contentment. Man and wife ought in duty to take mutuall delight and contentment one in another, yet a wife who is one fleſh with her husband, may count his breath a ſtranger, and ſhee *who was given for a helpe, may prove helpleſſe*, in time of greateſt need.

When man was created, the Lord ſaid *it is not good for man to be alone, I will make him a helpe meete for him.* A wife is made for a helpe to man, and when doth a man need her helpe ſo much, as in the time of ſickneſſe, and affliction. That which is good at all times, is at ſometimes beteer. A wife ſhould ever be a helpe to her husband, but then moſt when he cannot helpe himſelfe. The vertue of ſome wives hath appeared glorioufly at ſuch times; and when diſeaſes have made all others loath their husbands, they have delighted in them. True conjugall love out-lives all changes both of time and ſtate, it knowes no decay either by age or ſickneſſe.

The Story is famous of Prince *Edward*, wounded with a poyſoned knife by a treacherous Aſſaſſine, to whom when other meanes of cure proved ineffectuall, his wife the Lady *Eleanor* ſucked out the poyſon, and gave him both eaſe and healing. How rare a patterne was this woman of conjugall fidelitie? how farre did ſhee out-act *Job's* wife in love, who was ſo farre from ſucking his wounds or licking his ſoares, that ſhe could not abide his breath. *Solomon* gives this aſſurance of a vertuous *Speeds Chron. p. 630. §. 5.*

woman,

woman, that *ſhee will doe her husband good and not evill all the dayes of her life*; What changes ſoever be upon him in outward things, her affections change not, whether he be in health or in ſickneſſe, whether in riches or povertie, whether his breath be ſweet or unſavoury, ſhe doth him good, and not evill all the dayes of her life. True love holds out in duty both to God and man.

Secondly Obſerve.

That love betweene man and wife which begins and is grounded upon outward motives, may ſoone decay and wither.

All outward things are decaying, and if the ground-worke fall, that which is built upon it cannot ſtand. If riches be the motive of love, between man and wife, when once they grow poore, they will be as poore in love. If corporall comelineſſe and beauty be the motive, ſicknes ſtaines that, and there's an end of love. They who love Chriſt for the loaves, and godlineſſe for worldly gaine, will not love them long. And none know how ſoone their love may end to any earthly and civill relation, if it began upon earthly and meere civill ends.

There are two motives of Conjugall love, that will laſt for ever.

Firſt, Grace in the perſon loved.

Secondly, Obedience to an ordinance of God.

The beauty of Grace withers not, though the grace of beautie doe. Grace is moſt beautifull, in the greateſt declinings and wrincklings of naturall beauty. The breath of Grace can never be unſavoury, nor can obedience to an ordinance of God decay. Theſe continue ever in the ſame ſweetnes and ſtrength, and ſo will that love between husband and wife, which began at them.

Thirdly, Whereas *Job* intreated for the Childrens ſake of his owne bodie, Obſerve;

Children are ſtrong obligation of love betweene man and wife.

A husband hath no greater argument to move a wife by then to beſeech her for the Children that God hath given them. Children are deare to their parents, and an endearing to their parents. As Children increaſe, ſo ſhould love increaſe; Children

dren are one of the principall ends of marriage; the attaining of any end in marriage, puts a further engagement upon us to performe all the duties of it. Children are the living images of their parents, they are their parents multiplyed. So that while a husband entreates his wife for his childrens ſake, ſhee is entreated for the ſake of as many husbands as ſhee hath children.

Laſtly, Obſerve;

Strong deſires are importunate, and will improve every intereſt for the obtaining of what is deſired.

What we cannot carry upon our owne intereſt, we labour to carry upon any other more prevailing name or intereſt. *Jacob* moves the Lord in prayer by the remembrance of his Fathers, *Abraham* and *Iſaac*; *O God of my father Abraham, and God of my father Iſaac* (Gen. 32. 9.) *Jacob* did not pray to his father *Abraham*, but he made uſe of his fathers name, as a Motive in prayer. And though all names and intereſts are ſwallowed up in the name and intereſt of Jeſus Chriſt, as to deſerving a grant of what we pray for; yet we may argue and plead with God in prayer, for the Churches ſake, yea for our owne childrens ſake, that God would doe us good, that we may be further inſtrumentall for their good.

Verſ. 18. *Yea, young Children deſpiſed me, I roſe and they ſpake againſt me.*

The word ſignifies not onely a *childe*, but *a foole*, ſo ſome render it here, *fooles deſpiſed me*; none but fooles deſpiſe wiſe men, nor are the Godly contemned by any but the wicked. We ſay *young Children* newly weaned from the breaſt, or as the originall in ſtrictneſſe beares, *Sucklings*, who are the youngeſt children deſpiſed me. Children in that ſtate are not in a capacitie either to give honour to, or to deſpiſe their Elders. And therefore by *young children*, we are to underſtand youths or the younger ſort of men, not youngeſt children. Youths and young men are in common language called Children in compariſon of the Aged. The Prophet *Jeremiah* cryes out (*Chap.* 1. 6.) *Ah Lord God, Behold, I cannot ſpeake, for I am a childe*; That is, I am but young. And *Solomon*, tells the Lord in *Gibeon, I am but a little*

עוד *Quod ſæpe aliis accidit contrarias habet ſignificationes. Stulti quoque deſpiciebant me.* Vulg.

tle childe: I know not how to goe out, or to come in, 1 Kings 3.7. Yet at this time *Solomon* had a childe, as appeares (1 *King.* 14. 21.) for he reigned but forty yeares, and *Rehoboam* his son was one and forty yeares old when he began to reigne. So that he called himselfe a childe, because he was young, and with reference to his yeares unfit to rule so great a people. Thus here, *Young children despised me*; That is, *young ones despised me.*

I arose, and they spake against me.

Not onely did they despise when I stood upon my authoritie, as an antient man may doe, but when *I arose*, that is, when I shewed them respect, and (as it were) did obeysance to them. To rise to any man is a gesture of reverence as well as to fall downe before him. Children ought to rise up, and shew reverence to the aged. *Job* rose to children, and yet they gave him no reverence. Yet some understand it barely of the act, *I arose*, and went away from them, and as soone as I turned my backe they spake against me. As if his meaning were, *Though they durst not speake against me to my face, yet as soone as I turned my backe, they reproached and scorned me*, what? is this *Job?* But I rather take it as before, that *Job* condiscended in respects to young ones, who, forgetting their distance, gave him none. As he did not onely call his servant, but intreated him, as he did not onely speake to his wife, but entreated her, so he did not onely deale gently with, but shewed respect to children, and yet they despised and spake against him. Of this he complaines, both as their sin, and as his affliction.

Simul ac surrexero & ab illis recessi, mihi detrahunt, qui præsentem non auderent ita tractare. Merc.

Hence Observe.

First, *They that are young owe reverence to the aged.*

This is seated in the Law of nature, and we finde an expresse Law for it given by God himselfe to his ancient people the *Jewes* (*Levit.* 19. 32.) *Thou shalt rise up before the hoary head, and honour the face of old men, and feare thy God, I am the Lord.* He that weares the *Silver Crowne* should be honoured, in his capacity as well as he that weares the *Golden Crowne.* As we are to honour our parents, so every old man, for he is as a parent. And if the younger ought to rise up before the hoary head, and give them reverence, how great a perversion is it both of

of the law of nature, and of Nations, when the hoary head riſing up is deſpiſed by the younger. *Paul* gives caution concerning *Timothy* (1 Tim. 4. 12.) *Let no man deſpiſe thy youth.* 'Tis a ſin to deſpiſe the young who are gracious, what is it then to deſpiſe grave and gracious old age?

Secondly, Obſerve;

It is an addition to our affliction to be deſpiſed in affliction, eſpecially to be deſpiſed by our inferiors, whether in degree or age.

This is threatned as a ſore Judgement upon the *Jewes*, when an enemy ſhould invade their borders (*Deut.* 28. 30.) *I will bring upon thee a Nation of feirce countenance, that ſhall not regard the face of the old*; Noting that old men ſhould be reverenced, and uſually are reverenced among all Nations. *Job* was once reverenced both by young and old, (*Chap.* 29. 18.) *The young men ſaw me, and did hide themſelves.* When a man of venerable age comes in preſence, young men ſhould ſtart back and modeſtly withdraw; *Yea* (ſaith he) *the aged roſe and ſtood up*; He had reverence in former times, not onely from young men, but from the aged. This ſhewed the height of his worldly felicitie. But now (to ſhew the depth of his worldly miſery) the youngeſt of young ones, who could deſpiſe him, did deſpiſe him. It was a crime puniſhable in the *Spartan*-Common-wealth for young men not to riſe up and ſhew reverence to the aged when they paſſed by. Hence that proverbiall ſpeech tooke its originall; *It is onely good to be an old man in Sparta.* 'Tis comely in all Common-wealths and families, when every perſon keeps his ranke, when honour is given to whom honour is due. *Rebuke not an Elder* (it is the Apoſtles rule to *Timothy*, 1 Epiſt. 5. 1.) *but exhort him as a father.* Though we muſt not flatter or favour any perſon, to the prejudice of the truth, or holines, yet while we ſpeake truth, or reprove unholines, we muſt put a difference betweene the perſons of men. We muſt not handle or deale with Elders as we deale with the younger men. When we ſpeake reproofe, we muſt ſpeake reſpect unto the ancient. The Prophet gives it as the Character of a confuſed State, when *children behave themſelves proudly againſt the ancient, and the baſe againſt the honourable* (Iſa. 3. 5.)

Aſſurgendi habitum a pueris & adoleſcentibus in adventu ſeniorum religioſè obſervabantur, præſertim apud Spartas, unde dictum, In ſola Sparta expedire ſenem fieri. *Plut.*

Verſ. 19. *All my inward friends abhorred me, and they whom I loved are turned againſt me.*

Job proceeds to another ranck of friends, he ſpake of his ordinary friends before, now of thoſe who were as his Councill; Though a man hath many friends to converſe with, yet ſome few onely are fit friends, to take counſell with. We may love many heartily, yet but few ſhould know our hearts. The Hebrew is, *The men of my ſecrets*; That is, the men to whom I opened my ſecrets, and with whom I tooke adviſe in things of neereſt concernment. In Scripture we finde many ſuch Hebraiſmes. (*Iſa.* 5. 13.) We tranſlate, *Thy honourable men are famiſhed.* The Hebrew letter is, *Their Glory are men of famine.* So (*Obadi.* 7.) *The men of thy confederacie*; That is, the men with whom thou had'ſt confederacie, or didſt joyne thy ſelfe in league or Covenant; ſo here, *The men of his ſecrets*, are the men to whom he communicated his ſecrets; Theſe wee call *inward friends.* He is an inward friend, with whom we eyther adviſe what to doe, or vvhom we tell vvhat we have done, or are about to doe; as Chriſt beſpeakes his Diſciples (*Joh.* 14. 15.) *Henceforth call I you not ſervants, for the ſervant knoweth not what his Maſter doth; But I have called you friends: for all things that I have heard of the father declare I unto you.* As if Chriſt had ſaid; As my father hath opened his boſome to me, ſo have I to you. Therefore you are not uſed like ſervants, but like inward friends. Of ſuch *Job* complaines here, *My inward friends*

Abhorre me.

תעב *Eſt ita abominari aliquem ut reputetur, omni familiaritate indignus.*

The word implyes ſuch an abhorring of him, as if he had been a man unfit for any familiarity at all, much more for inward familiarity. As if he had ſayd; *The men with whom I joyned heart and hand will not come at me. They ſtand off as if I were unworthy to be ſpoken to, or to be heard ſpeake; they defie my company, and will not have to doe with me.* The word is applyed to the averſation of all the ſenſes, it is applyed to hearing, (*Amos.* 5. 10.) to ſmelling, (*Iſa.* 1. 13.) to the taſte, (*Gen.* 43. 32.) to touching or feeling, (*Iſa.* 14. 19.) Thus (ſaith he) by the men that were to me as my owne ſoule am I now the abhorrence of their ſoules, yea even of all their ſenſes.

In

In that *Job* had common friends (he deſcribed ſuch before) and inward friends; Obſerve;

Wiſe men make difference of men, but eſpecially of friends.

A wiſe man knowes how to diſtinguiſh perſons as well as things, he hath (as we may ſay) inward friends and outward friends. He hath many to whom he doth courteſies, to whom yet he doth not communicate his counſels. Some men have love and faithfulneſſe enough in them to be made the men of our counſell, but they are defective in judgement and underſtanding, others have underſtanding and judgement enough to be the men of our counſell, but they want faithfulneſſe; neither every judicious man, nor every faithfull man are fit to be men of our counſell, or to be truſted with ſecrets. He that is fit for this muſt have a compoſition of both in him, and ſuch a man is a rare man indeed. Many will ſerve for friends to eate and drinke with, to talke and diſcourſe with, but few are fit to conſult and communicate our hearts with. The heart is a great truſt.

Secondly, Obſerve;

Wiſe men deſire to take adviſe and counſell of others, they have men of their ſecrets.

'Tis beſt to ſee with our owne eyes, yet 'tis not onely good, but neceſſary to uſe the ſight of other mens eyes. They are but fooles who are meerely led by others, or who act onely by the adviſe of other men, and they (which is as bad) are over-wiſe, who thinke they have no need to be adviſed. None have been ſo much miſtaken, as they who take all upon themſelves. They make beſt improvement of their parts and wiſedome, who uſe them much, but truſt them little. As we may not truſt our owne wiſedome at all (which *Solomon* calls leaning to our owne underſtanding) in reference to our dependance upon God; ſo it is very unſafe and dangerous to truſt to our owne wiſedome with contempt or neglect of men. Private men need counſell for the mannagement of their family-affaires, much more doe Magiſtrates need it for the mannaging of publick affaires. The Orator ſaid; *Men of Councell are to a Common-wealth, as the minde, reaſon, or underſtanding is to any particular man*; They are

Conſilium atq; ſenatus eſt mens, ratio Intelligentia reipublicæ. Cic:

are to a State as the foundation is to the building; The whole fabricke whereof quickly falls and decayes without Councell; Therefore in the holy language *Jaſad* ſignifies to *lay a foundation*, as alſo *to gather together in Councell*, becauſe the foundation of the peace and proſperitie of a Nation is laid in good Councell. *Job* being a publique man had his Councell. It was the ſaying of one of the Ancients; *That Common wealth is moſt ſafe and flouriſhing, where the heads of ancient men, and the armes of young men are employed and improved.* (Prov. 11. 14.) *Where no Counſell is the people fall, but in the multitude of counſellers there is ſafety.* The worſt of Princes have hated Counſell. *Nero* was an utter enemy to the *Romane Senate*. And *Cæſar* cared little for their advice. They who would rule by their owne vvill, vvould rule by their owne vviſedome; and they vvho vvould make all the people their ſlaves, have no deſire to make any of them their Counſellers.

יסד *ſignificat fundare & convenire in conſilio.*

Maximè ſalua eſt reſpublica ubi conſilium ſenum, Juvenum arma obtinent. Plut.

And they whom I loved are turned againſt me.

Having ſpoken of his friends before, he now ſpeakes of his friendlineſſe to them, *They whom I loved*; There is no friendſhip vvithout mutuall love. Loving may be taken two wayes, either as oppoſed to hating, or as oppoſed to a leſſe degree of loving. *Job* loved all his friends, but ſome more; here love is oppoſed to a leſſer degree of love, *Thoſe whom I loved*, that is, thoſe whom I loved greatly, thoſe who had ſo much of my love, that in reſpect of them I might be ſaid to love none but them. Chriſt loved all his Diſciples, yet one was called *the Diſciple whom Jeſus loved*. A man that loves many, may ſo love one that comparatively he doth not love any but him. Such ſhould our love to God be, as ballanced with our love to man. Though it be a duty and the great Commandement to love one another, yet God muſt be ſo loved by us, that we may (in this ſenſe) affirme we love none but God. The law is expreſſe, *Thou ſhalt love the Lord thy God, with all thy heart, with all thy ſoul, with all thy ſtrength* (Luk. 10. 27.) If God be loved with all the heart, then the love that we beare to the creature, is no love in compariſon of that we owe to God, And in proportion the love we beare to ſome man, ſo farre exceeds our love to others, that they may be ſaid to engroſſe all our love. *Job* ſpake here diſtinctly, and diſtin-

Habebat Job quos præ alijs diligeret.

diſtinguiſhingly of ſuch friends as were higheſt in his favour, and had moſt roome in his heart. Theſe he calls the men *whom he loved.*

Againe, We may conſider love two wayes; firſt, as it is a love of benevolence; ſecondly, of complacencie; *Job* ſpake before of thoſe friends whom he loved with the love of benevolence; but here of thoſe whom he loved with the love of complacencie, of thoſe in whom his delight was ſet, and in whom all the lines of his affections were firmely centred: Such was the love of *Jonathan* to *David*, of whom he ſaith (2 *Sam.* 1. 26.) *Very pleaſant haſt thou been unto me my brother Jonathan, thy love to me was wonderfull, ſurpaſſing the love of Women.* Women love moſt; *Jonathans* love to *David* was more then the love of women to thoſe whom they love moſt, their husbands and their children. *Job* had extraordinary out-goings of his heart in love to ſome; what returnes they made to him, we ſhall ſee in opening the next clauſe;

Thoſe whom I loved
Are turned againſt me.

As if he had ſayd, I have had moſt of their hatred, who had moſt of my love. They who were as my Counſellers, are become my betrayers. It is one thing to turne from a man, and another to turne againſt him; it is ill if friends turne from us in an evill day (as 'tis ſayd of the Children of *Ephraim*, that being harneſſed and carrying bowes, they turned backe in the day of battell. Thus to turne backe in the time of need, is (I ſay) bad enough) but when they turne againſt us, and not onely doe us no good, but doe us hurt, this is the utmoſt departure from and breach of the bounds and bonds of friendſhip. Thus *Achitophel* turned againſt *David* in the conſpiracy of *Abſalom*, and *Judas* againſt our Lord Jeſus Chriſt. To *turne againſt*, is the act of an enemy, and implyes an hoſtile ſpirit. *They whom I loved are turned againſt me.*

Now ſeeing *Job* who had many friends, had alſo ſome inward friends, whom he calls by way of eminency, *thoſe whom he loved.*

Firſt, Obſerve;

That though all friends are loved, yet ſome may have a more ſpeciall intereſt in, and portion of our love.

All the people of God are his friends, yet *Abraham* had the privi-

priviledge above many, to be called *the Friend of God.* God calls but ſome Saints, *his beloved ones, his Jedediahs, his favourites,* though he love and favour all that are Saints. He ſpake of the whole people of *Iſrael*, *You have I known* (that is, you have I loved) *above all the Nations in the world*; ſo men may ſee reaſon to love with a diſtinction, to place the heate and hight of their affections upon ſome beyond others, to whom they beare good affection.

Obſerve Secondly.

The love of man is ill requited by ſome men; or, *They to whom we have done many good turnes, turne ſometimes not onely from us, but againſt us, and ſhew themſelves not onely no friends, but enemies.*

That man is leſſe then a friend who ceaſeth to doe us good but he is a downe-right enemy, who contrives or acts our hurt. What Chriſt ſayd to the *Jewes* (Joh. 10. 32.) we may ſay to ſuch friends (in our meaſure) *Many good workes have we done among you, and to you, for which of them doe yee ſtone us.* When friends decline in their love, they encline to hatred. And while they are not with us, they may be numbred with thoſe who are againſt us: Neutralitie towards a friend is a kinde of enmitie; but *Job's* friends became his enemies in kinde. Of ſuch *David* complaines (*Pſal.* 109. 4, 5.) *For my love they were mine adverſaries, they have rewarded me evill for good, and hatred for my good will.* And againe (*Pſal.* 55. 12, 13, 14.) *It was not an adverſary that ſet himſelfe againſt me* (Who was it then? it was one whom he once reckoned his choiceſt friend) *It was thou O man, my companion, my guide, and my familiar friend, we tooke ſweete counſell together, and went to the houſe of God as friends.* None prove worſe enemies then they that have received the greateſt kindneſſes, when once they turne unkinde. As the ſharpeſt Vineger is made of the pureſt Wine, and pleaſant meates turne to the bittereſt humours in the ſtomacke, ſo the higheſt love beſtowed upon friends, being ill digeſted, or corrupted, turnes to the moſt unfriendly hatred. The Philoſopher ſaith; *They who love one another too much, hate one another moſt.* As no exceſſe of love is of any long continuance, ſo vvhen they vvhom we have loved moderately begin to hate us, they hate us more then ſuch can whom we

Qui ſe nimium amant, hi ſe nimium odio habent. Ariſt. l. 7. Pol. c. 7.

we never loved. *The diſſentions of brethren, are hotteſt, becauſe they are neereſt*; and the diſſention of friends is hotter then that of brethren, becauſe the love of brethren (ſtrictly conſidered) is founded onely in nature, but the love of friends is founded in courteſies and profeſſions, which, though not in themſelves, yet to us, becauſe we have been active or receptive in them, are the cloſeſt obligations to love. Now, the cloſer any obligation is, the wider is the breach, when once that obligation is broken, or miſ-improved: if they whom we have loved begin to fall from us, they uſually fall out with us. We have had ſad experiences of this. And 'tis an argument where ever it falls, that ſuch did never love thoſe who loved them upon Goſpel-principles, or in obedience to the command of God. For as they who turne againſt the truth of God, never received the love of it, ſo they never received the love of men in truth, who turne againſt them. Spirituall love cannot turne to hatred, 'tis meere naturall love which doth ſo. Holy love ſeldome turnes from, but it never turnes againſt a friend. When grace is the cement of affections, what can divide them? The ſpeciall love of God overcomes thoſe that are loved of him to love him; and though the Lord may ſay of all the Saints on earth, that they have not anſwered his love, with a due proportion of love, and of many that they are fallen from their firſt love, yet ſo powerfull is his love, that they never fall eyther out of his love, or from their owne; but the love of man hath no ſuch power over man. And therefore what *Job* once ſayd, others may have cauſe to ſay, *They whom we loved are Turned againſt us.*

Proximorum odia ſunt acerrima.

Thus *Job's* affliction ran through all his relations; he was not onely loaded with trouble in his ſtate and perſon, but in his kindred, friends, ſervants, wife, children, Councellors, and chiefe familiars. All denied him duty, and therefore he cryes out for pittie in the next Verſe.

JOB 19.

JOB 19. Verſ. 20, 21, 22.

20. *My bone cleaveth to my skin, and to my fleſh, and I am eſcaped with the skin of my teeth.*
21. *Have pittie upon me, have pittie upon me, O yee my friends, for the hand of God hath touched me.*
22. *Why doe yee perſecute me as God, and are not ſatisfied with my fleſh.*

IN the former context *Job* ſhewed what effects his affliction wrought upon others, (all contemned him, or proved unfaithfull to him) Here he ſhewes what effect his affliction had wrought upon himſelfe, it waſted and conſumed his body, it grieved and troubled his ſoule; The ſenſe of this tooke ſuch ſtrong hold of him, that he breakes out into a ſupplication for pittie, (*verſ.* 21.) and into a deprecation of further perſecution, (*verſ.* 22.)

Verſ. 20. *My bone cleaveth to my skin.*

As if he had ſaid, *My afflictions have brought me to skin and bones, I am become a very skelliton. My fleſh fayleth, and my heart is almoſt fayled, onely God is the ſtrength of my heart, and my portion for ever.*

In pelle mea & in carne mea adhæſit os meum. Heb. *μαρασμον id morbi genus appellant Græci quum toto corpore ſucco exhauſto, oſſa cuti agglutinata cernuntur.* Merc. *Conjunctio & ſumitur pro ſicut.* *Cuti meæ ut carni meæ adhærent oſſa mea.* Jun.

My bone cleaveth to my skin, and to my fleſh.

The word ſignifieth to cleave together, as thoſe things doe that are faſtned with glue; ſo ſome render it here; *My bone is glued to my skin*: and the copulative is rendred as a word of likeneſſe by Mr. *Broughton* and others; *My bone cleaveth to my skin as to my fleſh*; that is, whereas my bone (as the bone of any man in health) ſhould cleave to my fleſh, my bone cleaveth to my skin; as if he had ſaid, *There is nothing between my bone and my skin*; *ordinarily fleſh groweth between the skin and the bone; but my skin is immediate to my bone.* All fleſh is graſſe, ready to wither, but my fleſh and the goodlineſs thereof is already withered. The cleaving of the skin to the bones is a proverbiall ſpeech, for extreame leanenes, both among prophane Writers, and in the holy Writ. (*Pſal.*

(*Pſal.* 102. 5.) *My heart is ſmitten dead*, &c. *by reaſon of the voyce of my groaning; my bone cleaveth to my skin*, that is, I am become very low and leane. This proverb is uſed alſo by complaining *Jeremie. Their viſage is blacker then a cole, they are not knowne in the ſtreetes, their skin cleaveth to their bone*, (Lam. 4. 8.) Fat men are *skin and fleſh*, bones appeare not; leane men are *skin and bones*, their fleſh appeares not.

Oſſa aeq; cutis ſum miſera macritudine. Plaut.

And I am eſcaped with the skin of my teeth.

When he ſaith, *I am eſcaped*, he implyes that he had been in danger, and could not eaſily get away. Some evills may be withſtood and conquered, but 'tis well if we can make an eſcape from others. *Job* was as hard put to it, as ever poor man was. He ſpeakes in alluſion to a Battle, or as if he had come lately from the Warres; and indeed his was a ſore warre. A man that hath been put to the worſt in a battel, is glad he can eſcape away with any thing; he is glad when all elſe is loſt to eſcape away with his skin, though it be not a whole skin; When all's made a prey, he is well if he hath his life for a prey. *Job* had been in a great battle, and was pitifully battered, he onely came off with his life, (that Satan had no Commiſſion to touch) but he came off with very little beſides, nothing was left him but the *skin of his teeth*, that was all, and that's a poore all, even as little as may be. The whole skin is not much, but the skin of the teeth is much leſſe. This was *Job's* caſe, *I am eſcaped with*

The skin of my teeth.

The Vulgar rendreth it, *I am eſcaped with my lips about my teeth*, or, *there is nothing left me but my lips about my teeth*; They who follow that tranſlation, tell us rather wittily then ſolidly that his lips were ſpared him not out of pitie, but upon deſigne. The Devill who had power to wound him all over, *To touch his bone and his fleſh*, as the Lord ſpeakes (*Chap.* 2.) yet ſpared his lips, leſt he ſhould be diſabled or hindred in ſpeaking, and ſo in blaſpheming God, which was his originall plot upon him. A learned tranſlater, who retaines our reading, doth yet expound the skin *of his teeth*, for his lips, the lips being as a skin encloſing the teeth; and gives that Gloſſe upon it;

Derelicta ſunt labia tantummodo circa dentes. Vulg.

Nihil remanſit integrum præter ſermonis inſtrumentum. Jun.

it; *He had nothing left him, but the inſtruments of ſpeech*, which Satan hoped would be the inſtruments of ſin.

Others by the *skin of his teeth*, underſtand the more immediate skin of the teeth, *his gummes*, which are ſockets into which the teeth are ſet and faſtned. All theſe tranſlations and interpretations meete in the expreſſion of this one thing, that his beauty was faded, and the ſtrength of his body utterly conſumed, that he was within a ſtep of death, and ready to drop into the graye. When the bone cleaves to the skin, both are neere cleaving to the duſt. And he who is eſcaped onely with the skin of his teeth, is not like to eſcape the teeth of death. The next thing which the body hath to looſe is life, when all is loſt but skin and bone. *My bone cleaveth to my skin, &c.*

Hence Note;

Firſt, *A ſound minde oft lodgeth in a conſumed and crazy body.*

Job had a healthy ſpirit, but his body was unhealthy. While his bone cleaved to his skin, his ſoule cleaved to Chriſt. Some good ſoules are ill houſed in the body, and ſome beautifull ſtrong bodyes are ill tenanted by the ſoule. *A ſound body and a ſound minde together are a compleat bleſſing.*

Secondly, Obſerve how much *Job* layes this to heart, he makes it his complaint once and againe, both here and elſewhere.

Hence Note;

Bodily conſumption may prove very afflictive to the ſoundeſt minde.

Though a ſound minde can beare the paine of the body, yet it cannot but be ſenſible of the paine of the body. Soule and body are ſuch neere neighbours, that they muſt needs know how each other doe. If the body be ſtrong, an afflicted minde will weaken it. And if the minde be well, yet an afflicted body will trouble it. Some who have a fulneſſe & fatneſſe of grace in their ſoules, have been heard bemoaning themſelves in regard of bodily weaknes in the language of the Prophet (*Iſa.* 24. 16.) *My leaneneſſe, my leaneneſſe.* In the former part of the Verſe, that makes report of what he had heard, and what was that? *From the uttermoſt part of the earth have we heard ſongs, even glory to the righteous.* All the men in the world (who know what they ſing)

ſing) ſing Glory to the righteous, that is, they atteſt and ſet forth the happy eſtate of thoſe who are freely juſtified, and ſo reputed righteous by the grace of God towards them, and who are powerfully ſanctified, and ſo made righteous by the grace of God in them. Now though both the glory of Grace, and the grace of glory, even all the good things, or fatnes, both of this life, and of the life to come, be the portion, and (by promiſe) the due of the righteous, yet this righteous Prophet cryes out, *My leaneneſſe, my leaneneſſe.* As leaneneſſe of body was the effect of his troubled minde, ſo his minde was troubled at the leaneneſſe of his body.

Job concludes theſe effects of his affliction with an apoſtrophe, and a vehement exclamation to his friends.

Verſ. 21. *Have pittie upon me, have pittie upon me, O my friends, for the hand of God hath touched me.*

Some expound theſe words as a reproofe, not as a ſupplication; As if he had ſaid; *O my friends, yee have unjuſtly vexed me, ye have troubled me without cauſe; now therefore know, that it is your dutie to pittie me, ye have profeſſed your ſelves my friends, but hitherto yee have ſhewed me little friendſhip, be aſhamed of this, returne to your dutie, and trouble me no more. Will ye ſtill perſecute him, whom ye ought to pittie?* Thus he is conceived reprooving them.

But rather take the words as an humble, yet earneſt intreatie, and ſo we may title them *Job's petition to his friends*; he had argued and diſputed with them long, but now he entreates and ſupplicates. In this ſupplication we may conſider

Firſt, The ſubſtance or matter of it, or what he deſires, that is *pittie.*

Secondly, We may conſider the circumſtances or forme of it; there is life and ſpirit in it, 'tis quick, paſſionate, and peircing, and 'tis quickned two wayes.

Firſt, By an exclamation, *Have pittie upon me, O yee my friends.* He doth not onely ſpeake, but cry to them for pittie. Interjections are imperfect ſpeeches, but they carry the moſt perfect ſenſe, both of our wants, and of our deſires. When our thoughts are too big for our words, and our hearts too large for our tongues, we vent them by exclamation.

Secondly, He quickens his ſupplication by a reiteration of

it, he doubles it upon them. And there are two doublings in this supplication.

First, In reference to the act.

Secondly, In reference to the object.

He doubleth the act in those words; *Have pittie, have pittie*; he doubleth the object, *me, me: have pittie upon me, upon me*; there is *pittie, pittie*, and, *me, me*; as if he would tell his friends that he was a double object of pittie, or that he needed double pittie, abundance of pittie. *Multiplyed sorrowes, call for a multitude of compassions*, and they who suffer much, cannot be satisfied with a little, or with single pittie.

Thirdly, He represents the reason or ground of his supplication, why it was that he thus pressed them for compassion, and cryed out for pittie at their hands. It was (saith he) *because the hand of God hath touched me.* The hand of God hath touched me, let this touch your hearts.

Have pittie upon me.

חנן *est favore prosequi, largiri, et, cum objectum miserũ est, sympathian & voluntatem levandi miseriam denotat.*

Pitty is the moving of the heart towards those who are in misery. The originall word signifies to shew favour, whether by word, or deed, or rather both by word and deed. Good words, and good workes, make compleat pittie; good words are comfortable, but good words without good workes are leane and miserable comforters. He that speakes pittie doth well, but he that acts it doth best.

Pittie is twofold.

First, Naturall.

Secondly, Spirituall.

Qui compassione moti subveniunt indigenti, magna ex parte sibi subveniunt, propriam enim compassionem minuunt. Bold.

Naturall pittie is common to mankinde: Man cannot put off pittie, unlesse he put off humanitie, and almost cease to be a man. Some beasts are pittifull, those men are worse then beasts who are not. We justly call those men inhumane and unnaturall, who have no pitty, because pitty is seated in the very nature of man; unmercifulnesse is a sin against the light of nature, as well as against the law of God. And therefore the Apostle puts these two neere together, *Without naturall affection, unmercifull* (Rom. 1. 31.) This naturall pittie as it provokes us to relieve others, so it is a relieve to our selves. That pittie which moves us to ease others, is our owne burden. It is a burden

den to ſee another in affliction, ſpecially if he hath any relation or neereneſſe to us; therefore he eaſeth his owne burden who ſhewes pittie to another. We doe not alwayes love thoſe perſonally whom we pittie. Some ſhew pittie onely out of a common inſtinct of love to others, and ſome onely out of love to themſelves. That Judge who *neither feared God nor regarded men, yet after a while ſaid within himſelfe, becauſe this widdow troubleth me, I will avenge her* (that is, doe her juſtice and relieve her) *leſt by her continuall comming ſhee weary me* (*Luk.* 18. 4, 5.) And hence we reade in Scripture of the *bowells of pittie*, of the *bowells of compaſſion*. *If any bowells and mercies*, ſaith the Apoſtle (*Phil.* 2. 1.) They who have any bowells cannot but have ſome mercies. In the Hebrew and Greeke tongue, the ſame word ſignifies both bowels and mercy or pittie, becauſe pittie cauſeth a ſecret motion in the bowels, and affects the body. The harlots bowels yerned, when the living childe was to be divided (1 *King.* 3. 26.) The pittie of God himſelfe is called the moving or ſounding of his bowels; (*Iſa.* 63. 15.) *Where is thy zeale, and thy ſtrength, the ſounding of thy bowels and of thy mercies towards us? are they reſtrained?* The Prophet ſpeakes of God in alluſion to man, whoſe bowells are ſaid to be ſtraitned, when he is ſtraitned in mercy. When the inferior ſenſitive faculties in man, the eye, or the eare, take in ſorrowfull ſpectacles or reports, theſe goe to our bowels, to our very heart, the iſſue and effect whereof is compaſſion to thoſe, whoſe ſorrowes are reported to us. Sometimes the eye carries in a viſion of ſorrow and miſery to the heart; *Mine eye affecteth my heart*, ſaith mourning *Jeremie*, when he ſaw the ruines and deſolate condition of *Jeruſalem*. Sometimes the eare conveyeth a report of miſery to the heart, and then we may ſay, the eare affecteth the heart. When word was brought to good *Nehemiah* of the ſad affliction and reproach of his brethren, the remnant of the captivitie that were left in the Province, and how the wall of *Jeruſalem* was broken, and the gates thereof burnt with fire, he ſat downe and wept, and mourned certaine dayes (*Neh.* 1. 3, 4, 5.) his bowels were exceedingly moved. Naturall pittie may doe this, yet that pittie of *Jeremie* and *Nehemiah* was more then naturall.

רחם
σπλάγχνα.

There is beſide this a ſpirituall pittie, which ariſeth out of pure love. There may be pittie (as was ſaid) where there is no

love

love to the perſon, and there may be pitty flowing onely from naturall love to the perſon; but where pittie flowes from love, and that a divine love, there's ſpirituall pittie, ſuch pittie as is more an act of grace then of nature; to the exerciſe of this pittie the Saints are often called. *Put on* (ſaith the Apoſtle, *Col.* 3. 12.) *as the Elect of God holy and beloved, bowels of mercies, kindnes, &c.* They who have indeed put on, and are cloathed with the garments of holineſſe, will alſo put on bowels of mercy as a Garment. Mercy moves us to cloath the naked, and mercy is alſo our owne cloathing. *Have pittie upon me*, ſaith pittifull *Job*.

Have pittie upon me.

Job is not content to ſpeake it once, but he ſpeakes it againe, *Have pittie, have pittie*; ingeminations, or the doubling of words are frequent in Scripture, importing much vehemency and intention of ſpirit in him that ſpeaketh. What we would be ſure to have once, we call for twice, and whom we reverence and deſire much, we call after more then once. When *Eliah* was rapt up to heaven in a fiery Chariot, his ſervant *Eliſha* calls after him (*2 Kings* 2. 12.) *My father, my father, the Chariots of Iſrael, and the horſemen thereof. Father*, is a title of eſteeme and honour; we count him worthy of double honour, whom we call *Father, Father*. When *David* would ſhew how ambitious he was to ſtand in the Lords bookes as his ſervant, he ſaith it and ſaith it againe; *O Lord, truely I am thy ſervant, I am thy ſervant* (Pſal. 116. 16.) And the ſame *David* being under a ſpirituall deſertion, recalls the preſence of God with a double expoſtulation (*Pſal.* 22. 1.) which is a Prophecy of Chriſt, who alſo tooke up thoſe words when he hung upon the Croſſe (his Father having vailed his face from him) *My God, my God, why haſt thou forſaken me*. Once more; The Prophet (*Iſa.*65.1.) foretelling the earneſt deſire of Chriſt to receive and be acquainted with poore ſinners, who had no acquaintance with him, nor deſire after him, expreſſeth him doubling his deſire; *I am ſought of them that asked not for me, I was found of them that ſought me not; I ſaid, behold me, behold me, unto a Nation that was not called by my name*. As if he had ſaid to that ſtrange Nation (us ſinners of the Gentiles he meanes) *Be neither afraid nor*

aſhamed

aſhamed to looke upon me, and I would have you view me well, glut your eyes upon me, and take your fill of my beauty, when you have beheld me once, behold me a ſecond time, and ſee whether yee will not like me as well as at the firſt: looke upon me as often as you pleaſe, the oftener you looke, the more yee will be pleaſed, and be ſure ye looke upon no other, for beſides me there is no Saviour; Behold me, behold me, me onely, and me alwayes; behold me as much as you will, and have no will to behold any other. Scripture repetitions (you ſee) are no where vaine repetitions; the more words we have from God, ſtill the more weight, 'tis ſo here in *Job's* repetition; *Have pittie upon me, have pittie upon me,*

O yee my friends.

Or, at leaſt, *yee my friends* (as ſome tranſlate) doe ye ſhew me pittie, ye who are friends, let ſtrangers do what they pleaſe, let them paſſe by ſenſeleſſe of my ſorrowes, but doe not yee; or ye my friends who are preſent with me, let me prevaile with you to ſhew me pittie, tho other friends who live at a diſtance are hardned againſt me. Thus *Job* is conceived making a particular application to his three friends, in oppoſition to thoſe whom he charged with unfriendlineſſe in the former context. As if finding himſelfe deſerted by thoſe, yea by his kindred, by his wife, and children, by his ſervants, and Councellours, he turned himſelfe to his friends then viſiting him, *O ye my friends*, who profeſſe that yee came upon that very errand to comfort me, be not ye unkinde as the reſt of whom I made that ſad complaint. But ſeeing *Job* in many paſſages hath taxed thoſe three friends with deepeſt unkindnes, and profeſſeth that he had not experienced any pittie from them; I ſee little reaſon why he ſhould make application to them here upon that account; And therefore (I conceive) he directs his ſpeech to them, becauſe it was their duty as well as the duty of others to pittie him, not becauſe they had given him more hopes of pittie then others had. *Saltem vos Amici.* Vulg.

Further, Conſider he doth not ſay have pittie on me, *O ye men*; though there is an obligation in that to pittie; nor doth he ſay have pittie on me, *O ye my allies and kindred* (though that be a further obligation to pittie) but he puts it upon profeſſing and ſometime acting lovers, *O yee my friends.* A friend is

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a profeſſor of love, and friendſhip is love not onely profeſſed, but frequently acted. As many bare profeſſions of love, ſo ſome one act of love doth not amount to friendſhip. Every man would doe himſelfe good often and alwayes. A friend is another ſelfe; ſo *Moſes* deſcribes a friend (*Deut.* 13. 6.) where to ſhew how impartially the Jewes were to proceed againſt ſeducers, he expreſſely forbids any favour to thoſe who might eyther challenge or deſerve the greateſt favour, whether upon naturall or civill relations. *If thy brother the ſon of thy Mother, or thy ſon or thy daughter, or the wife in thy boſome, or thy friend* (he ſeemes to ſpeake leſſe, but indeed he ſpeakes more then before, if thy Friend) *that is as thine owne ſoule, intice thee ſecretly, ſaying, let us goe and ſerve other gods, that thou haſt not knowne, thou ſhalt not conſent unto him, neither ſhall thine eye pittie him, &c.* A ſpeciall friend is as our owne ſoule, and many ſpeciall friends are as if they had but one ſoule. *Jonathan* and *David* moved in the higheſt ſpheare of friendſhip, hence 'tis ſayd of *Jonathan*, *that his ſoule was knit with the ſoule of David, and Jonathan loved him as his owne ſoule* (1 Sam. 18. 1.) So that while *Job* beſpeakes theſe men under the title of friends, he moves them by that argument which with moſt is the moſt preſſing, and which is the moſt laſting argument. For though brother, and childe, & wife, are the neereſt tyes of love, yet theſe have received more breaches then that of friend; And friends are more famous for acts of love, then brethren or children, and parents, or husbands, or wives. *A friend ſticketh cloſer then a brother* (Prov. 18. 24.) and whereas man and wife are *one fleſh* (*Matth.* 19. 6.) friend and friend are *one ſoule*. What common humanitie will not doe, what kindred and aliance would not doe, friendſhip hath ſometimes done. *Have pittie upon me, O yee my friends,*

For the hand of the Lord hath touched me.

The hand of God is his power, and this is taken two wayes in Scripture.

Firſt, For his helping, or his protecting hand; which is called *the good hand of God*, (Iſa. 8. 18.) *And by the good hand of God upon us, they brought us a man of underſtanding.* So Ezr. 8. 18. *Then I told them of the hand of my God which was good upon me*; That is, to helpe or to doe me good.

Secondly,

Secondly, The hand of God is put for the power of God in puniſhing and afflicting. Thus *Naomi* ſpake when ſhee was become *Mara*; *The hand of God is gone out againſt me* (Ruth. 1. 13.) We have variety of expreſſions uſed in Scripture in reference to the puniſhing and afflicting hand of God.

As firſt, to lay the hand, *Exod.* 7. 4. *And Pharaoh ſhall not harken unto you, that I may lay my hand upon Ægypt, and bring forth mine Armies.*

Secondly, *To lift up the hand* (Iſa. 26. 11.) *When thy hand is lifted up* (to ſmite thine enemies, and deliver thy people) *they will not ſee.* They had eyes to ſee, but they had no hearts no wills to ſee what God had done.

Thirdly, *To ſtretch out the hand* (Iſa. 9. 12.) *For all this his anger is not turned away, but his hand is ſtretched out ſtill.*

Fourthly, *To touch with the hand*, which was opened in the firſt and ſecond Chapters of this Booke; *Put forth thine hand now* (ſaith Satan to the Lord) *and touch his bone, and his fleſh* (v. 5.) *Job's* bone and fleſh had felt that touch, and therefore he ſpeaks in the ſame forme and phraſe; *The hand of the Lord hath touched me.*

The finger of God is put for his power in Scripture as well as his hand. *Pharoahs* Magicians confeſſed at laſt, *The finger of God is here* (Exod. 8. 19.) That is, this plague or puniſhment is a demonſtration of a divine power. Some conceive that the word *finger* is there uſed to note ſome ſmall part of the power of God; and that as the hand is greater then a finger, ſo, to ſay, *The hand of God hath touched me*, is more then to ſay, *The finger of God hath touched me*, or, *This is the finger of God.* Indeed the little finger of God is more then the whole hand, yea then the loynes of all Creatures. Fooliſh *Rehoboam*, ſaid, *My little finger ſhall be heavier then my fathers loynes.* The Lord can make his little finger heavier then the loynes of the moſt cruell oppreſſors. The little finger of God is powerfull enough to plague and ſubdue the ſtouteſt of his enemies; And there are ſome workes of God ſo great beyond other of his workes, that the one may be ſayd to be done by the finger of God, the other by his arme or hand; yet the finger of God may be taken in generall for the power of God as well as his hand; and therefore Chriſt alluding to thoſe words of the Magicians, when he refuted thoſe who di-

miniſhed the glory of his miracles, as thoſe Magicians did the miracles wrought by *Moſes*, ſaith (*Luk.* 11. 20.) *If I with the finger of God caſt out Devils, &c.* Which another Evangeliſt expounds by the Spirit (who is the great power) of God (*Matth.* 12. 28.) So that hand and finger may ſignifie the ſame divine power, not onely in kinde, but in degree. However *Job* confeſſeth that he felt not the finger, but the hand of God upon him.

But ſeeing he ſaith, this hand had onely touched him, doth it not import ſome lighter affliction? *The hand of God hath touched me.*

נגע *non ſolum tangere ſed etiam percutere denotat, hinc ſæpe de percuſſione lepræ intelligitur.*

I anſwer, the word which we tranſlate *to touch*, ſignifies *a grievous ſtroake*, and is in Scripture applyed to ſmiting with the plague of Leproſie. This touching is a wounding, and leaves its marke and skarre behinde it, as the Leproſie did. When the Leproſie aroſe in the forehead of *Uzziah*, as he preſumptuouſly uſurped the Prieſts office, the Text (expreſſing it by this word) ſaith, *The Lord had ſmitten him*, (2 Chron. 26. 20.) and though, ſtrictly to touch, eſpecially when the word *finger* is the inſtrument of it, ſignifies but a little ſtroake, or a light dealing with a thing as (*Luke* 11. 46.) where Chriſt rebukes the Phariſies, who bound heavie burdens on the people, but themſelves would not ſo much as touch them with one of their fingers; that is, they would not take the leaſt paines about them; and to ſhew how great vertue there is in a little, or the lighteſt true application by faith to Chriſt, it is ſayd in the Goſpel, that *many beſought Chriſt that they might onely touch the hem of his garment.* (Matth. 14. 36.) yet to touch, implyes alſo an heavie ſtroake; and we in our common ſpeech joyne it with words of deepeſt impreſſion, as when we ſay, *touch him home*, or *touch him to the quicke:* And ſuch I conceive is the meaning here; *The hand of the Lord hath touched me*; that is, he hath made my wound deepe, mine are ſore and great afflictions, he hath ſmitten not onely my fleſh, but my bone, or he hath ſmitten me to the bone. The Lord hath touched me home, he hath touched me to the quicke; *Have you pittie upon me, for the hand of God hath touched me.*

Firſt, From the matter of the Petition, *Have pittie upon me, have pittie upon me*; *Job* being in a troubled condition, what doth

doth he aske for? not for riches, not for honour, he onely asketh pittie.

Hence Obſerve in Generall.

Deſire runs out upon thoſe things which are ſutable to our wants.

'Tis perfect happineſſe to enjoy all ſutable good; and the ſupply of any particular good which we want is part of our happineſſe. All ſenſitive delight ariſeth from the proportion that is betweene the object received, and the organ receiving; and ſo alſo doth intellectuall delight. Every man frameth (according to his apprehenſion) his Petition to his ſtate, & his prayers to his deficiencies. As all deſire that which is good, ſo that good ſpecially which is the proper cure of their preſent evills. Pittie is proper to miſery, and compaſſion to an afflicted condition, therefore the common cry of the afflicted is, *pittie, pittie.* He that is hungry, begs for bread, he cryes, *Bread, bread.* He that is in paine, begs for eaſe; and he that is ſicke, thinkes nothing worth the having, unleſſe he may have health. He that is condemned, begs for pardon, nothing ſo welcome to him as a pardon; he doth not ſue for lands, and large inheritances, for a full Table, or coſtly apparrell, no, he ſueth onely for pardon. He that is convinced of guilt, cryes, *pardon, pardon*; and he that is convinced of his corrupt heart and ſinfull defilements, cryes, *Grace, Grace.* Jeſus Chriſt is therefore altogether deſireable, becauſe he hath in him a ſutable ſupply of all our wants. If we are weake, he is ſtrength for us; if we are ignorant, he is wiſedome for us; if we are guiltie, he is righteouſneſſe for us; if we are hungry, he is bread for us; if we are naked, he is clothing for us; if we are in the darke, he is light for us; if we are dead, he is life for us. *Chriſt is all in all*; and he is all to all. He is all by way of comprehenſion, as having all fulneſſe in him. And he is all in or to all by way of diſtribution, as filling all with his fullneſſe. In one Chriſt we have all that we want or can deſire for good; He is called *the Deſire of all Nations*, becauſe all Nations ſhall deſire him, and ſhall receive from him the accompliſhment of all their deſires. And as all our deſires are found in Chriſt, ſo that eſpecially which *Job* ſo earneſtly deſired, *pittie. For it behoved him to be made like unto his brethren, that he might be a mercifull high Prieſt, even touched*

with the feeling of our infirmities, having been in all poynts tempted like as we are, onely without ſin.

Secondly, Obſerve from the vehemency of his deſire.

Great and pinching afflictions cauſe us to put forth ſtrong and preſſing deſires.

According to the weight of the burden that grieveth us, is the cry that comes from us; How doe poore condemned priſoners cry to their Judges, *Have pittie upon us, have pittie upon us?* *David* in the day of his calamities, doubles his prayer for mercy, (*Pſal.* 57. 1.) *Be mercifull unto me, O God, be mercifull unto me, for my ſoule truſteth in thee, &c. Untill theſe calamities be overpaſt.* It was not a ſingle calamitie, but a multitude of calamities which compaſſed *David*, and therefore he compaſſeth the Lord about with Petitions. His ſpirit being up in prayer like a bell that rings out, he ſtrikes on both ſides, *Be mercifull unto me, O God, be mercifull unto me.* Chriſt who in the dayes of his fleſh was under ſtrong temptations, *offered up prayers and ſupplications, with ſtrong crying and teares, unto him that was able to ſave him from death,* (Heb. 5. 7.)

Thirdly, Obſerve;

Miſerie calls for pittie.

If man had not made himſelfe miſerable, he had not needed the pittie of God; And when God caſts his people into miſery, that calls for the pittie of man. There is a voyce in ſufferings, though the ſufferer be ſilent; his wants cry aloud, though he ſay nothing, his wounds and ſoares petition for him, though he doe not; and 'tis our duty to anſwer his petition, though we receive none from him. Simpathy is a worke of that grace which is in us, and the grace of God towards us ſhould provoke us to the exerciſe of it. The Goſpel acquaints us with the pittie of God to us, and it preſſeth us to pittie one another. *Be kindly affectioned one towards another; Rejoyce with them that rejoyce, weepe with them that weepe,* (Rom. 12. 15.) Againe, (*Heb.* 13. 2, 3.) *Remember them that are in bonds as bound with them, and them that ſuffer adverſitie, as being your ſelves in the bodie.* *To remember them that are in bonds,* is not a bare act of remembrance, or onely to thinke that ſuch and ſuch are in bonds;

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to remember them is to pittie them, to pittie them really, that is, to doe them good, to miniſter and exhibit ſuch things to them as they ſtand in need of. How often ſoever we either thinke or ſpeake of thoſe that are afflicted, we remember them no oftener, then we ſupply ſome refreſhing to them; for as to remember God, is not barely to have God in our thoughts, but it is an obedientiall act. While *Solomon* (*Eccl.* 12. 1.) cautions the young man, with *remember thy Creator in the dayes of thy youth*; his meaning is, obey and honour him: ſo while the Apoſtle exhorts to *remember them that are in bonds*, it implyes the acting of our charitie towards them. Or as the Apoſtle *Peter* ſpeaketh (1 *Pet.* 3. 8.) it is *to have compaſſion on them, to love them as brethren, to be pittifull, to be courteous.* They who ſhew no compaſſion to man, ſhew they have little or no acquaintance with the compaſſions of God. And they are both forgetfull of and unanſwerable to the compaſſion they have received from God, who withhold compaſſion from man. Hardnes of heart is oppoſed both to repentance and to pittie. That hardneſſe of heart which is oppoſed to repentance, is the ſigne of a wicked man, who loves his ſin; and that hardnes of heart which is oppoſed to pittie, is the ſigne of a cruell man, who hath no love to his brethren. Though the former be the worſer of the two, yet the latter is ſo bad that he cannot be good that hath it. The Apoſtle *John* concludes againſt ſuch (1 *Epiſt.* 3. 17.) *Who ſo hath this worlds good, and ſeeth his brother, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* That is, the love of God doth not at all dwell in him. Compaſſion is due to every brother in the fleſh who hath need, but moſt of all to Saints, who are brethren in the faith, and partakers of the ſame grace with us.

There are two ſorts of ſufferers; ſome under the hand of God, and that either chaſtning or puniſhing. Others under the hand of man, and theſe are of two ſorts, either ſuch as ſuffer for righteouſneſſe ſake; and as the Apoſtle *Peter* expreſſeth them (1 *Pet.* 4. 15, 16.) *as Chriſtians, others as evill-doers, or as busie-bodyes in other mens matters.* Thus the converted theefe rebuked his fellow-ſufferer who railed on Chriſt, ſaying, *We indeed ſuffer juſtly, for we receive the due reward of our deeds, but this man hath done nothing amiſſe* (Luk. 23. 40, 41.) They who ſuffer for righteouſneſſe

teousneſſe ſake under the wrathful hand of men, or to try their righteouſneſſe under the chaſtning hand of God, as they are the higheſt objects of our pittie, becauſe they are good, ſo they are the objects of our joy, becauſe their ſufferings are good; yet even they alſo are to be pittied who ſuffer for their ſinnes, not onely becauſe their miſery is great, but becauſe the roote of the ſame ſin is in us, which might have put forth the ſame fruit in us, and ſo have wrapt us up in the ſame miſeries. While wee applaud and rejoyce in the juſtice of God upon wicked men, we may pittie them as men; in ſome caſes where God deales ſeverely, it becomes man to deale kindly; and not onely is it ſinfull to vex, but not to eaſe thoſe whom God hath ſmitten. God doth not afflict to teach others to afflict, but to give them an occaſion to ſhew mercy, and an opportunitie to be charitable. As many of our graces (as faith and patience, &c.) want an opportunitie for their full exerciſe, till we our ſelves are afflicted; ſo ſome of them (as charitie and mercy) want an opportunitie for their exerciſe till others are afflicted. That hand of God which we ſee wounding others, points alſo to us to powre the oyle of our tendereſt compaſſions into their wounds. And therefore *Job* urgeth his friends by this argument to ſhew him pittie; *For the hand of God hath touched me.* As if he had ſaid, Let not your hand be againſt me, becauſe the hand of God is; nay rather becauſe his hand hath ſmitten me, let your hand embrace and ſupport me. Doe not yee perſecute him, whom God hath wounded; as he intimates they did in the next verſe, *Why doe yee perſecute me as God, &c.*

Non affligit deus ut cæteri affligant, ſed ut quem ille percuſſit benignè tractent; & qua poterant ratione leniant. Pined.

Quamvis deus puniat in nobis humanitatem vult. Nicet.

Obſervandum eſt illud quia nam divinum ſupplicium proponit pro ratione commovendæ humanæ miſerecordiæ. Pined.

Fourthly, Obſerve;

Double or great afflictions call for great or double compaſſions.

We ought not onely to pittie thoſe who are diſtreſſed, but we muſt pittie them in proportion to their diſtreſſes. A narrow plaiſter will not helpe a wide wound. The Apoſtles word implyes both elegantly and comfortably, that the compaſſions of Chriſt are of the ſame extent and dimenſions with our neceſſities. (*Heb.* 5. 2.) *He can have compaſſion* (or compaſſion in meaſure) *on the ignorant and on them that are out of the way.* If we be in double wants, Chriſt gives double ſupplyes, if we be in double ſorrow, he gives us double comforts; and ſo ſhould we

μετριοπαθεῖν δύναμενος. *Qui quantum ſatis eſt poſſit dolere.* Bez.

one

one to another; to ſee our brethren overwhelmed with flouds of ſorrow, and to give them but drops of comfort; to ſee them in great diſtreſſe, and to give them but little helpe, is below our dutie. He doth much who doth but little, if he doth what he can, but he doth nothing who doth but a little while he can do much, if much be wanting.

Fifthly, In that *Job* layes it home upon his friends to pittie him, note;

There is a ſpeciall obligation upon friends to ſhew pittie to their diſtreſſed friends.

Common humanitie moves for pittie, much more doth profeſſed friendſhip. Many enemies have pittied their conquered enemies. When *Alexander* the Great heard of the death of *Darius*, and *Cæſar* of the death of *Pompey*, they both ſhed teares. When *Titus Veſpatian* (who came up as the ſcourge of God againſt *Jeruſalem*, according to the prediction of Chriſt, *Luk.* 19.) ſaw the miſerable maſſacre of the *Jewes*, both by ſword and famine, he expreſſed much compaſſion. Now if ingenuous enemies cannot with-hold their pittie to fallen enemies, how ſhould they who have both received and promiſed love, be moved with pittie to their afflicted friends?

Sixthly, Though *Job* had received much hard uſage, and many unkindneſſes from his viſiters, yet ſtill he calls them his Friends.

Hence Note;

A good man doth not preſently caſt thoſe out of the number of his friends, who have dealt unfriendly with him.

True love doth not make us blind, ſo that we cannot diſtinguiſh between the courteſies and diſcourteſies of our friends, but it makes us ſo cleare-ſighted, that we can eaſily diſtinguiſh betweene our friends, and their diſcourteſies. *Job* could ſay, that God acted towards him as an enemy, yet ſtill he reverenced and loved God as his friend and father. So, in proportion, did *Job*, and ſo may we, take notice of him doing acts of great unkindneſſe to him, and yet retained a good opinion of them that they were his friends.

Laſtly, Foraſmuch as *Job* cryes out in ſorrow, that the hand of God had touched him. Obſerve; *It*

It is very dreadfull to fall into the hand of God.

If it made *Job* complaine when he did but fall under the chaſtiſing hand of God, how will it make thoſe complaine who ſhall fall under his revenging hand? *Who knowes the power of thine anger?* (ſaith the Pſalmiſt;) I may ſay (and it is the ſame) who knowes the weight of thy hand? God can ſtrike deepe, he can make his ſword enter and paſſe into the very bones and bowels; as it is in ſpirituall, ſo in outward ſmitings; when the hand of God goes forth with the word, it makes deepe impreſſions upon the conſcience; *It is quicke and powerfull, and ſharper then any two-edged ſword, peircing even to the dividing aſunder of the ſoule and ſpirit, and of the joynts and marrow, and is a diſcerner of the thoughts and intents of the heart,* (Heb. 4. 12.) So when the hand of God ſmites the body, or the ſtate, it cuts thorough, and layes all our outward comforts waſt. If the Lord doe but *touch the Mountaines* (that is, the higheſt and the ſtrongeſt of worldly powers) *they ſhall ſmoake* (Pſal. 144. 5.) then in what flames and combuſtions ſhall they be, if he lay the weight of his hand upon them, and ſuffer his whole diſpleaſure to ariſe againſt them. *How fearefull a thing will it be* for unbeleevers and contemners of the Goſpel *to fall into the hands of the living God* (*Heb.* 10. 31.) when we heare a godly man thus lamenting the touch of his hand? They who fall into the hand of God, ſhall certainly fall under it.

Verſ. 22. *Why doe yee perſecute me as God, and are not ſatisfied with my fleſh.*

Some expound this Verſe as a correction of the former, implying that *Job* had petitioned his friends in vaine; as if he had ſaid; *I deſired you to pittie me; yet ſtill you perſecute me, why are yee ſo unmercifull? Can yee give me any reaſon, why you give me ſo much of your anger?* Indeed we finde his friends as ſharpe upon him as ever, as if they little regarded, or were not at all moved with his cry. But why were they thus inexorable? Why were their bowels ſhut up, and their hearts ſtill hardned againſt him? Surely they were not voyd of humanitie, no nor of pietie; yet when he begs for pittie of them, he found none, what ſhould the reaſon of this be?

I anſwer,

I anſwer, Firſt, This was from a ſpeciall diſpenſation of God, who hath the hearts (as of Kings, ſo) of all inferior perſons in his hand; friends are kinde or harſh to us, eaſie to be intreated, or inflexible at the diſpoſe of God. The ſenſitive powers are ſtopt by the power of God, the eye while it ſees doth not diſcerne if he forbid; as 'tis ſaid of the two Diſciples in whoſe company Chriſt walked after his reſurrection, *Their eyes were holden that they ſhould not know him* (Luk. 24. 16.) Now as God holds the eyes from diſcerning, ſo the affections from loving and pittying when he pleaſeth. And becauſe the ſeveritie of *Job's* friends ſerved the providence of God for his further tryall, therefore he bound up their ſpirits from any relenting towards him, or ſhewing him any pittie.

Secondly, His friends being ſtill prejudiced againſt him, and looking upon him as an hypocrite who had ſinned greatly, and obſcured the glory of God by ſtanding up to juſtifie himſelfe and maintaine his integrity when the hand of God was gone out againſt him (they (I ſay) ſuppoſing him in this ill temper) thought it unſeaſonable to pittie him, and might poſſibly conclude, that to be favourable to him would be both diſhonourable to God, and diſadvantageous to their deſigne, which was to humble him and bring him to repentance. So that leſt they ſhould ſeeme to comply with, or flatter him in his ſinfull way, they kept onne their old way of ſevere reproofes and threatnings, together with bitter inſinuations of his hypocriſie and ungodlineſſe. And it muſt be granted, that if this ſuppoſition or ſuſpition had been juſt, their perſeverance in reprooving him, and refuſall to comfort him, had been juſtifiable. Though the patient complaine, yet painfull operations muſt not be forborne, nor corroding playſters taken off till the ſoare be throughly ſearched and cleanſed. To ſhew pittie to men in their ſins, is indeed to be cruell to them. As *withholding more then is meete* (from ſpending) *tends to povertie*, and proves a ſcattering of the eſtate, as *Solomon* ſpeaketh (*Prov.* 11. 24.) ſo withholding more then is meete from reprooving, tends to flattery, and proves a fixing of the ſoule in ſinne.

Thus we may make out a faire ſenſe of theſe words, as they referre to his friends hard and ſevere uſage of him after he had made that paſſionate requeſt for pittie; yet I ſhould rather ex-

pound them as a reprehenſion of their former ſeverity. As if he had ſayd: *You need not aske what ayleth me thus to cry, pitie, pitie; for is there not a cauſe? and have not you given me cauſe? doe I complaine before I am hurt? is there not as much reaſon as paſſion in my petition? have not you provoked me to it? unleſſe I were ſenſeleſſe as a ſtone, how can I forbeare to ſpeake? and unleſſe you are ſenſeleſſe as ſtones, you will now at laſt forbeare to ſtrike; Why doe yee perſecute me as God, and are not ſatisfied with my fleſh?*

Perſecutio eſt actualis quædã conſpiratio in aliquem ex zelo inimico procedens.

To perſecute is more then to afflict, every act of perſecution hath many afflictions in it, but many afflictions may have no perſecution at all in them; affliction may riſe from irrationall, yea from inanimate creatures; any thing may be an affliction to us, but perſecution is the act of a rationall creature; reaſon abuſed or clouded is the ſpring of perſecution, and he that perſecuteth thinkes he hath reaſon to doe ſo. We may take the picture of a perſecutor from that deſcription of *Saul* (afterwards *Paul*) *Acts* 9. 1. *And Saul yet breathing out threatnings and ſlaughter againſt the Diſciples of the Lord, &c.* While a perſecuter hath in him the breath of his own life, he breaths nothing but death againſt others; and thoſe others againſt whom he breathes death, are ſuch as are moſt worthy to live, the Diſciples of the Lord. Nothing will ſatisfie him but the death and deſtruction of ſuch. One wicked man may vexe and oppoſe another even to death, but he perſecutes none but Saints. Evill men are puniſhed, but good men onely are perſecuted, or if they who are indeed evill are perſecuted, 'tis becauſe they make ſome profeſſion or ſhew (at leaſt) of goodneſſe.

Why doe ye perſecute me.

Perſecution is the hardeſt tryall which Saints are put to. There are many promiſes to ſuch as endure any kinde of affliction from the hand of God, but there are more ſpeciall promiſes to thoſe that endure perſecution from the hand of men; Where we are moſt comforted, we are moſt aſſaulted. (*Matth.* 5. 10.) *Bleſſed are ye when ye are perſecuted for righteouſneſſe ſake, &c. rejoyce and be exceeding glad, for great is your reward in heaven.* See 1 *Pet.* 4. 12, 13, 14. *Rev.* 2. 10 *&c.*

But did *Job's* friends perſecute him? Perſecution may be conſidered two wayes.

First,

Firſt, Strictly, as it is *the actuall oppoſition of any man for the cauſe of God, or for righteouſneſſe ſake, proceeding from an enemy-like zeale againſt his perſon or his peace.* Thus *Job's* friends did not perſecute him, they did not at all ſeeke to ruine him, but to reclaime him, and bring him to repentance.

Secondly, Perſecution is taken in a large ſenſe, and ſo to perſecute is no more then to proſecute and put to trouble. Thus *Job's* friends had perſecuted him all along, and thus notwithſtanding his many proteſtations of his owne integritie, and his late cry for pitie, they continued to perſecute him.

Why doe ye perſecute me as God?

Job ſpeaks as if his friends had exampled themſelves by God in this perſecution; did God perſecute him? I anſwer by the former diſtinction, God did not perſecute him as perſecution is taken ſtrictly, but as perſecution is taken in a large ſenſe for a violent proſecution, ſo it may be ſayd (with reverence) that God did perſecute him while he followed him with afflictions.

But how is it that he ſaith; They perſecuted him *as God?* as if they had ſet God for their patterne, and had done as they ſaw him doe.

Man is not more unlike to God in any thing than in his perſecution of man. The Lord is pitifull when he perſecuteth, he in judgement remembreth mercy; he is kinde when he is ſevere. This was the Ground of *Davids* choice (2 *Sam.* 24. 14.) *Let me fall into the hand of the Lord, for his mercies are great, and let me not fall into the hands of men.* When did he looke for mercy? even when the Lord was reſolved to afflict him. *David* did not ſay, his mercies are great, when he gives me wealth, riches, and honour, when he gives deliverance, and workes ſalvation for his people, but when he is ſmiting his people, and conſuming them with the dreadfull peſtilence. *The woundings of God have more kindneſſe in them then the kiſſes of many men.* Man ſeldome ſhews pitie to thoſe who are ſmitten, but how rarely doth he ſhew pity while he is ſmiting, or mingle mercy with his juſtice; God uſually exerciſeth ſparing mercy towards his enemies, and he alwayes doth it towards his own people, againſt whom he never ſuffers his whole diſpleaſure to ariſe, though he be often provoked by them, and diſpleaſed with them.

And as men are unlike God in the manner of their afflicting one another, ſo in the deſigne and intendment of it. God afflicts to try and purge us, moſt men afflict eyther to vexe and trouble us, or to pleaſe themſelves. *The Fathers of our fleſh* (ſaith the Apoſtle *(Heb.* 12. 10.*)* *chaſten us after their owne pleaſure*, or as themſelves pleaſe, yea for their owne pleaſure ſometimes, or to pleaſe themſelves, but he (that is, the Lord the father of ſpirits) *for our profit.* He doth it *that the iniquitie of Jacob may be purged, and this is all the fruit, to take away his ſin (Iſa.*27. 9.*)* But man doth it that ſome injury may be revenged, and this is all the fruit he lookes after, that his enemy may be taken away, or that he may take the ſpoyle. It is ſaid of the *Aſſyrian* (Iſa. 10. 7.) when God ſent him againſt an hypocriticall Nation, againſt the people of his wrath, to take the ſpoyle, &c. howbeit he meaneth not ſo, neither doth his heart thinke ſo. What did he not meane or thinke? Did he not meane to goe or to take the ſpoyle when he came thither? yes, he was forward enough to goe, and he was greedy enough after the ſpoyle when he was come. But he had no thought nor the leaſt meaning to doe this in any compliance, eyther with the will or purpoſe of God. All that was in his heart was to deſtroy and cut off Nations not a few, he onely deſigned to heape up riches, and advance his honour and intereſt in the kingdomes of the world. This was all that was in his heart, while the worke of God was in his hand. There are but few who follow Gods deſigne in doing his worke. And though *Job's* friends had ſomewhat in their hearts ſutable to the deſigne of God upon *Job* in his ſufferings, even a further humbling and abaſing of him in the ſight of his owne unworthines, yet they were ſo unſutable to God in their handling of him, and of the whole matter, that the wrath of God was kindled againſt them *(Chap.*42.7. *)* Why then doth he ſay, that they perſecuted him as God.

I anſwer; Firſt, God afflicted him without cauſe, as he tells Satan in the ſecond Chapter: That is, without any ſuch cauſe as Satan ſuggeſted againſt him. *Job* was a perfect man and upright, according to Gods owne teſtimony. Thus *Job* might ſay to his friends; *Will yee perſecute me as God?* God, indeed, out of his prerogative may doe it, he hath ſupreame power, and

and may doe what he pleaſeth, without giving an account of any of his matters; but it is too great a boldneſſe in creatures to imitate God in this; Will yee dare to perſecute me, when no reaſon appeares but your owne ſurmiſes and ſuſpitions? ye know nothing by me, ye can produce no evidence againſt me, onely conjectures. While you deale thus with me, doe not you take upon you to perſecute me as God in a prerogative way, and becauſe you will. Forbeare any longer to ſet your ſelves in the place of God. It doth not become you, nor is lawfull for you who are my fellow-creatures, to deale with me as God doth. Are ye cloathed with his majeſtie and power? Are ye ſupreame and abſolute in your proceedings as he? Are yee Gods? You take too much upon you yee ſons of men. Eyther then ſhew me better reaſon for what ye doe, or doe ſo no more. *Why doe ye perſecute me as God?*

Num idem vobis licet quod deo? An vos dei Majeſtatem & imperium atq; judiciariam poteſtatem adepti eſtis?

Tacitè ſummã ijs arrogantiam objicit q.d. *nam quod vos dij eſtis?* Bold.

Secondly, God had counted him as an enemy (as he complained in the 16th *Chap. ver.* 9. *Chap.* 19. 11.) *Now* (ſaith he) *will you perſecute me as God?* What if God ſhew himſelfe an enemy to me, will you my friends, between whom and me there hath been a long profeſſion of love? will you ſhew your ſelves enemies alſo? While the Lord appeares in wrath, you ſhould appeare in love to your afflicted friend.

Thirdly, God afflicted him without intermiſſion; God ſmote him inceſſantly with breach upon breach, blow upon blow, giving him no reſt, no breathing, as was ſhewed before. *Will yee afflict me as God*, and give me no breathing, no reſt? Will ye follow me with rebuke upon rebuke, and threat upon threat?

Fourthly, We may referre it to the degree of affliction; God hath greatly afflicted me, he hath layd his hand heavily upon me; will you proportion your hand to his? Shall your hand be heavy, becauſe the hand of God is? Will you lay load on me, as God hath done? In proſecution of which ſenſe, ſome expound the words by an uſuall Hebraiſme. To doe a *thing as God*, is to doe it with ſtrength; the phraſe importeth the moſt powerfull and higheſt acting of ſtrength; *Will yee perſecute me As God?* or, as if ye were ſo many Gods? Thus he might charge them with an unwarrantable imitation of God in the manner of their oppoſition.

Quæ a deo fiunt & dei ſunt ea maxima eſſe dicuntur.

But

But I conceive we need not ſeeke out theſe Paralels between the manner of Gods afflicting him and theirs, but onely looke to the matter, or the thing it ſelfe in Generall. *Will ye perſecute me as God?* That is, God hath afflicted and perſecuted me, and will you doe ſo too, my friends, will you? What reaſon is there that you ſhould trouble me, becauſe God hath? Though God be righteous in all that he hath brought upon me, yet you are not innocent. While you thus afflict me, you wound your own ſoules, though, it be ſuppoſed that, you have God himſelfe for your patterne.

Why doe ye perſecute me as God?

Hence obſerve.

We muſt not alwayes imitate God.

There are ſome things of which God ſaith, *As ye ſee me doe, doe likewiſe:* He ſaith; *Be perfect, even as your Father which is in heaven is perfect* (Matth. 5. 48.) *and be mercifull as I am mercifull.* We ſhould be mercifull as God, and perfect as God; but we muſt not be angry as God, nor ſmite as God. The Lord ſaith (*Iſa.* 47. 6.) *I was wroth with my people, I have polluted mine inheritance, and given them into thy hand*; yet the Lord reproves them who were extreame againſt them too. *Thou diddeſt ſhew them no mercy, &c.* As if he had ſaid; Thou ſhouldeſt have ſhewed them mercy when I ſhewed them none. We muſt look to the Word of God, and not to his example for theſe things. It may be ſinne in us to doe that which God doth, and to will that which God willeth in many caſes. The revealed will of God is our rule, not his ſecret will; his ſecret will ſhall be done upon us, his revealed will muſt be done by us. A father is ſicke, and it is the ſecret will of God, that his ſickneſſe ſhall be to death, yet it is ſinfull for the childe to will that his father ſhould dye: he ought to pray for his fathers life, becauſe the revealed will of God is, that the childe ſhould pray for the life of his father; he muſt not ſay (poſſibly) it may be the will of God that my father ſhall dye, therefore I will pray that he may dye, or I will not pray that he may live. We are in that to looke to our duty, not to the decree of God; ſo when God afflicteth, or layes his hand upon our brethren, we muſt

Volebat deus Johum affligi, ſed non mandabat, tanquam rem conſentaneam imagini dei, quæ eſt in homine vel hominis officio, vel tanquam rem ſibi charam & acceptam. Coc.

muſt not lay our hands upon them too: God calls us to pittie, not to vexe thoſe that are oppreſſed with affliction: It is not alwayes the will of God, that we ſhould will that which he willeth. It is the will of God, that many of his pretious ſervants ſhould ſuffer, but he doth not will any to put them to ſufferings, as if that were a thing ſuitable to his minde, or to the duty of man. God is juſt and holy in willing ſome things, which if man wills, he is unjuſt and unholy.

Nec in ea parte homo divinæ adverſatur voluntati, quia vult deus ut homo ſibi congruum expleat officium, non in ea quæ dei eſt tantum interest quid deo, quid homini velle congruat. Auguſt. Enchir. c. 105.

It is the genius or diſpoſition of the world, to bleſſe thoſe whom God outwardly bleſſeth; and to croſſe thoſe upon whom God layeth an outward croſſe. Whereas God often afflicts thoſe outwardly whom he loves, and heapes many outward bleſſings upon thoſe whom he hates. As every man is not good whom God filleth with worldly goods; ſo neither is every one evill whom God preſſeth with worldly evills; therefore the outward dealings and diſpenſations of God to man, are no rule for man eyther in his opinion of or actings towards man. Yea in this manner to proſecute that which God willeth is to oppoſe his will; and to act differently from that which God willeth is to doe his will; For the contrarietie of mans will to Gods will doth not ariſe from his doing contrary to that which it is the will of God to doe, but from his doing contrary to that which it is the will of God he ſhould doe. So, to the poynt in hand, though it be the will of God to afflict any of his people, yet he hath not willed us to afflict them but to comfort and releeve them, and therefore though in releeving ſuch we doe contrary to what himſelfe wills to doe, yet we obey what he wills us to doe. Nor doth our will croſſe his, though the object or thing willed be croſſe. Man is not diſpleaſed with what God doth and wills according to the higher cauſe his ſecret will, nor is God diſpleaſed with what man doth according to the inferior cauſe his revealed will. So then our contrariety to and compliance with the will of God cannot be concluded from the difference or identitie of the object willed, but from the difference or identitie of the actings of our wills with reſpect to the will of God. Hence *Job* ſaith, doe not you thinke that you pleaſe God, or comply with his will, while you perſecute me as he doth; Seing though it be his will to doe it, yet you cannot produce any warrant,

that

that it is his will you ſhould, *Why doe ye perſecute me as God.*

And are not ſatisfied with my fleſh.

Et carnibus meis ſaturamini. Vulg: q. d. *Itane vobis refectio & voluptas ſit mei corporis cruciatus?*

Some reade it affirmatively; *And ye are ſatisfied with my fleſh*; That is, my fleſh is your feaſt, you feed upon my ſorrow; my fleſh, that is, the afflictions which wound my fleſh are a refreſhing to you, it is a pleaſure to you to ſee me in paine. It is a ſin not to pittie thoſe that are afflicted, what is it then to take pleaſure in their afflictions? and to make our ſelves merry with their troubles, and to drinke their teares as ſweet wine. But the negative particle in the Originall forbids this tranſlation, nor may we conceive him charging his friends with this remorſeleſſe inhumanitie. Yet

Secondly, Others reade it (without the negative particle) as a prayer; *Why doe ye perſecute me as God, be ſatisfied with my fleſh*, or, *Pray be ſatisfied with my fleſh*; then the meaning is this, doe not you force on this my affliction as farre as God, *Be you ſatisfied with my fleſh*; God afflicteth my ſoule, I confeſſe he doth, his arrowes ſtick upon and drinke up my ſpirit, he hath ſent trouble into my minde, and tryeth me with inward terrors and temptations. But my brethren, doe not you perſecute me as God, *be ſatisfied with my fleſh*; that is, with the afflictions and troubles of my fleſh, doe not vex my ſpirit, as the Lord is pleaſed to doe, be you ſatisfied with this pained bodie, with theſe putrified ſoares, proceed I pray, no farther, O doe not vex my ſoule! Maſter *Broughton* gives this gloſſe upon it; *Be contented, that my fleſh is waſted, goe not about like ſavage beaſts to breake my bones alſo*; as if the oppoſition were not between fleſh and ſpirit, but between fleſh and bones. But the former interpretation carries a fuller ſenſe, and a higher aggravation of his miſery. For though to wound and breake the bones, be more then to wound the fleſh, and Satan (*Chap.* 2. 5.) moved for both, *Put forth thy hand now, and touch his bone and his fleſh*, yet to wound the ſpirit is farre more then to wound the bones. Our tranſlation which expreſſeth the negative particle, *And are not ſatisfied with my fleſh*, may very well agree with, and be reconciled to this; for while according to this rendring he ſaith, *Pray be ſatisfied with my fleſh*, he ſuppoſeth, that they were not ſatisfied with his fleſh.

Now

Now while *Job* ſpake thus to his friends, *Ye are not ſatisfied with my fleſh*, his ſorrow tranſported him too farre, and while he was begging compaſſion, he ſhewed himſelfe too paſſionate. Good men doe not alwayes keepe the due bounds, eyther of ſpeaking or of doing. *Job's* friends had dealt harſhly with him, but ſurely they were not thus inſatiably cruell. Yet what he ſaith ſomewhat over-largely of his friends, is not at all over-large for ſome mens diſpoſitions. Some there have been, and poſſibly ſuch there are who are not ſatisfied with the fleſh of thoſe who are in affliction. And therefore we may hence note in generall.

Such is the cruelty of ſome men, that they are unſatisfied with the corporall troubles of others, except they trouble their ſpirits, and vex their ſoules.

Yea ſome have riſen to that height of wickedneſſe, that nothing could ſatisfie them, unleſſe they could damn their ſoules. Fleſh will not ſatisfie them; to take away the life of the bodie, is a poore revenge; they muſt deſtroy the ſoule, if they can. Such was that exquiſite malice of that *Italian*, who not ſatisfied with the fleſh of his enemy, firſt threatned him into the deniall of God, and then that he might have a perfect revenge ſlew him preſently, leſt he ſhould repent. Such an abomination there is in the heart of ſome man. And it was an abomination very like this, which was in his heart, who being at the examination of one who had committed a great murder, for which bloudy fact he profeſſed much ſorrow and repentance, ſayd, *It troubles me to ſee the villaine ſo penitent, I am afraid he will goe to heaven.* The Civill Magiſtrate and Officers of the State ſhould be ſatisfied with the outward fleſh of the moſt hainous offenders, as the Church ought to be ſatisfied with the inward fleſh, that is, with the deſtruction of ſin in the greateſt ſinners, and ſhould rejoyce in, yea by all meanes provoke them to repentance, that their ſoules may be ſaved in the day of the Lord Jeſus (*1 Cor.* 5. 5.) Double revenge belongs onely to him, *Who after he hath killed hath power to caſt into hell* (Luk. 12. 5.) Indeed neither the moſt cruell Magiſtrates nor murderers can doe more (*Luke* 12. 4.) yet they ſhall be judg'd as having done more, who have either wiſhed or attempted more. That mix-

ture of pride and malice which appeared in *Haman*, was monſtrous and inhumane, *Who thought ſcorne to lay hands on Mordecai alone, but ſought to deſtroy all the Jewes who were throughout the whole kingdome of Ahaſuerus even the people of Mordecai* (Heſt. 3. 6.) Perſonall revenge would not ſerve his turne, it muſt be nationall; yet the malice and cruelty of thoſe exceedes that of *Haman*, who thinke ſcorne to lay hands upon the body of a man alone, they muſt reach at his ſoule, and doe their utmoſt to make him in one moment univerſally and eternally miſerable. Fleſh is too groſſe a morſel for their revenge, they muſt feed upon the ſpirit. Such cannot live like Canibals or ſavage beaſts, upon the carkaſſes of men, they muſt like the Devill (that roaring Lyon who goes about ſeeking whom he may devoure) lay waſt their conſciences, and prey upon their ſoules. And ſome there have alwaies been who though they arrive not at this degree of wickedneſſe to deſire the damnation of the ſoules of others, yet they are very hungry after and active in the vexation of their ſoules, thinking they doe not enough, unleſſe they doe that, which is a torture to their minds, a griefe unto their ſpirits. Of ſuch alſo, we may ſay, *They are not ſatisfied with fleſh.* The cruelty of *Davids* enemies extended onely to his fleſh (*Pſal.* 27. 2.) *When the wicked even mine enemies and foes came upon me to eate up my fleſh, &c.* (That is, to deſtroy, to make an end of me) *they ſtumbled and fell.* To eate fleſh is a proverbiall ſpeech, noting extreameſt crueltie; ſo (*Zach.* 11. 9.) *They ſhall eate every one the fleſh of another*; That is, they ſhall exerciſe utmoſt cruelty one againſt another; yet this cruelty in eating fleſh, in ſpoyling the lives and eſtates of men, is a kinde of mercy in compariſon of theirs who devoure ſoules. The wickedneſſe of the Adultereſſe is expreſſed by *Solomon* (*Pro.* 16. 26.) *That ſhee hunteth for the pretious life*; the life of the body is a precious commoditie, but the life of the ſoule is farre more precious. The whoriſh Woman may be ſaid to hunt for both, and chiefely for the latter; The taking away of that life is ſometime the end which the Adultereſſe aymes at, and it is alwayes the end and iſſue of her Adulteries, unleſſe the Lord give repentance and pardon. Old *Jacob* ſaith of his ſonnes, *Simeon* and *Levi*, *Curſed be their anger, for it was feirce, and their wrath, for it was cruell*; We may ſay of the Adultereſſe, Curſed be her

love,

love, for it is feirce, and her embraces, for they are cruell; She is not ſatisfied with fleſh, ſhe hunts for the precious life, even the precious life of the never-dying ſoule.

Thirdly, Theſe words are interpreted as expreſſing both the ſpirit and the worke of detractors and ſlanderers, their ſpirit is full of ſpight, and their worke is to eate up the honour of others. Thus while *Job's* friends judg'd him an hypocrite, and declared him a wicked one, he might ſay they were not ſatisfied with his fleſh; ſlander devoures a man alive; and it devoures more then fleſh, yea that which ſome eſteeme more then their lives, their credit and reputation. Now as wee may ſay of all ſlanderers, *They are not ſatisfied with the fleſh of thoſe they oppoſe*, ſo it is very rare that any man oppoſeth another without ſome mixture of ſlander. The Chriſtians in the Primitive times were ſubjected and willingly gave up themſelves to a thouſand ſorts of death for the name of Chriſt; but this did not ſatisfie their perſecuters. They alwayes endeavoured as much to ſlay and kill their credits, as they did their bodyes; and were as buſie to invent and ſet a face upon horrible lyes againſt them, as to invent terrible tortures for them. They could no more beare it that their good names ſhould live, then that they ſhould live. And therefore they ſuggeſted inceſt, murder, and what not, as the common practiſes of their early meetings. That they were Chriſtians, was indeed, their crime, that was capitall by the Lawes of thoſe times, but their perſecuters *were not ſatisfied with their fleſh*, which they might (at pleaſure) devoure, becauſe they profeſſed Chriſt, they muſt fall upon their good names, and charge them with enormities in manners, whom they meant to deſtroy for the faith. The like methods we have found revived in theſe latter dayes; all wayes being uſed to ſtaine their reputation, and heape reproaches upon their perſons, whoſe way and intereſt hath been oppoſed. The Apoſtle warnes the Church of *Galatia* (and that is our warning) (*Gal.* 5. 15.) *If ye bite and devoure one another, take heed ye be not conſumed one of another.*

Eſt detractoris periphraſis. Ob reſtamen vivus paſcuntur canibus Merc.

But ſome may ſay, if men be once bitten and devoured one of another, what is there remaining of them to be conſumed?

I anſwer; By this biting and devouring the Apoſtle meanes ſlandering, backbiting, and evill-ſpeaking one of another. Words which have ſuch a tendency in them, are devouring words, they devoure his good name who is concerned by them: Now ſaith the Apoſtle, Take heed ye doe not devoure one another by ſharpe words, leſt that provoke you to cruell actions; uſually men firſt devoure one another by the tongue, and then by the hand; detracting words ſtirre up ſuch ſtrife and contention, ſuch diſtractions and diviſions in families, neighbourhoods, and Churches, as prove an utter conſumption to them.

Annon ſatis vobis eſt quod corpus meum ulceribus cruciatur, niſi inſuper me ludibrio habeatis? O ſævitiam pluſquam ferinam. Merc.

Laſtly, We may referre this to the contempt and ſcorne which they powred upon him; under the weight and ſence of which he had complained more then once before; as if upon a freſh remembrance of it he had thus beſpoken them. O my friends, is it not enough that my body is worne and corrupted with painefull ſoares, unleſſe you powre in the Vineger of ſharpe invectives and bitter ſcoffes, to perplexe and afflict my troubled ſpirit? Are theſe the comforts which you have prepared for your friend? *Why are ye not ſatisfied with my fleſh.*

Thus much of *Job's* ſupplication for pittie, and his deprecation of their further perſecution; in the next words he cals for audience and attention to what he had yet to offer; *O that my words were written, &c.*

JOB 19. Verſ. 23, 24, 25.

23. *O that my words were now written, O that they were printed in a Booke.*
24. *That they were graven with an iron pen and lead in a rock for ever; for*
25. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon earth, and though after my skin Wormes deſtroy this body, yet in my fleſh ſhall I ſee God.*

THis ſorrowful Patient having cryed to his friends for pitie at the 21th Verſe, & for ſparing at the 22d, that they would both condole his former, & forbeare to give him further ſufferings, he now begs (if he faile in thoſe requeſts) at leaſt due attention to and ſerious conſideration of what he had yet to ſay (*verſ.* 23, 24, 25, &c.) In which (as ſome conceive) he reaſſumes the proofe of his integritie, and doth it two wayes.

Firſt, By a vehement wiſh, that all his words might be brought to a ſtricter, yea to the ſtrickeſt tryall; *O that my words were written, &c.* verſ. 23, 24.

Secondly, By a ſtrong profeſſion of his faith in the Redeemer, and of an aſſured expectation of a happie reſurrection to a better life, though he ſhould never ſee good day more in this (*verſ.* 25.) The former ſhewes, that he had lived in all good conſcience towards men, and the latter that he was ready to dye in a right faith towards God.

The argument of the firſt part may be thus framed up;

He who deſires that all his words may not onely be heard, but written, and not onely written but printed, yea ingraven in a rocke, that all poſteritie may have the skanning of and commenting upon them, this mans conſcience doth acquit him, and he ſtands cleere in the apprehenſion of his owne integritie.

But it is my deſire, that my words were written, that they were printed, that they were ingraven, that all may skanne them, and comment upon them.

Therefore my conſcience doth acquit me, and I am cleere in the apprehenſion of my owne integritie.

This

This aſſumption is layd downe in the 23 and 24 Verſes, in much varietie of high expreſſions, all concurring in this, that he did not onely not feare nor decline the judgement of the preſent age, or of any mortall man then living, but alſo that he did neither feare nor decline the judgement of poſteritie, who uſe to be more ſevere and criticall in their determinations, being freed from all perſonall reſpects and ingagements, which often byas the judgement, and blind the underſtanding, in reference to thoſe who are preſent and alive. And though this be onely a probable argument, not concluſive, or demonſtrative of the ſinceritie of *Job*, (for many are ſtiffe enough to their errors, and are not afraid to commend them over to the cenſure of poſteritie by writing) yet conſidering that *Job* looked on himſelfe as a dying man, and that he had much more to ſay for himſelfe, then this his bare *ſay-ſo*, or verball aſſeveration, therefore the argument carries weight in it, and a faire ground that he was ſincere, in what he ſpake and did, becauſe he cared not who heard what he had ſpoken, or examin'd what he had done; *Guiltie conſciences love not to examine or try themſelves, much leſſe to be examined and tryed by others.* Thus we may be led into the generall ſcope of the 23[d] and 24th Verſes; I ſhall now briefely open the parts.

Verſ. 23. *O that my words were now written.*

As if he had ſayd; *For as much as after all theſe diſcourſes, I finde that there is little will and leſſe care in you to tender my condition, and to doe me good, there remaines onely this laſt deſire which I put up unto you, that what I have both ſpoken and done, may be faithfully regiſtred and recorded, that ſome Scribe would now appeare while we are in diſpute, and faithfully note and ſet downe all the paſſages which have been between us.* Thus he ſpeakes alſo in the cloſe of this diſpute (*Chap.* 31. 35.) *O that one would heare me, behold my deſire is that the Almightie would anſwer me, and that mine adverſarie had written a Booke:* let a Booke be written of theſe diſputes, I care not who writes it, I would truſt even an adverſarie to write it; O that mine adverſarie would write a Booke, *I would take it upon my ſhoulder, and binde it as a Crowne to me*; I am ſure, mine adverſary could ſay nothing juſtly concerning me, but what I may glory in, and make my Crowne.

O

O that my words.

The Hebrew is, *Who will give me?* As if this were ſuch a ſpeciall favour, that he looking about him could not finde any man ready to beſtow it on him; as if pen, inck, and paper, and the paines of writing, were a greater bounty then he was like to meete with in the world. The Hebrew expreſſion, imports much difficultie, though not an impoſſibilitie; who will doe it? As if he had ſayd, it is hard to finde a man to undertake this taske; *O that my words, &c.* 'Tis queried here, what words he meaneth, or what he meaneth by theſe words, there are three opinions about it.

מי יתן *quis dabit.* *Optandi forma Hebræis uſitata, valet idem quod utinam.* *Pronomen quis in ſcripturis ſanctis non pro impoſſibili ſed pro difficili ſemper accipitur.* Hieron: in Eccleſ. 3.

Firſt, Some take words in a generall notion for the hiſtory of all his actions and ſufferings in the whole ſeries of his tryall. O that, what I have done, O that, what I have endured were faithfully recorded. Words are put for things by a frequent Hebraiſme.

Cuncta quæ pertulit. Greg. *Verba pro rebus ipſis.* Polychr:

Secondly, Others reſtraine theſe words to what he had ſayd by way of defence or apologie for himſelfe, in this conteſt with his friends.

Thirdly, We may rather referre *theſe words* he would have written to what he was about to ſpeake, to which theſe two Verſes ſeeme but a Preface; O that the words which I ſhall ſpeake next might be written, though all that I have already ſpoken be ſcattered in the winde. Golden words indeed thoſe were, and worthy to be written in Letters of Gold. Glorious words concerning the Redeemer, concerning the laſt Judgement, concerning the Reſurrection, and his hope of Glory, come next to be opened; *O that theſe words* (ſaith he) *were written, that they were printed in a Booke, that they were graven, &c.* There are three ſteps of this wiſh.

Ea quæ poſtea de fide & Auctore reſurrectionis ſubjungit, & de adventu domini. Hier: Epiſt. 61. ad Pammach. *Quæ dicturus ſum de ſpe, quam in deo firmavi.* Aquin.

Firſt, That his words might be *written.*

Secondly, That they might be *printed.*

Thirdly, That they might be *graven*; all three note duration, yet with a graduall difference.

To write a thing, notes the preſervation of it; a word heard quickly periſheth, 'tis gone into ayre, that which is written, is preſerved and continueth; We tranſmit our mindes, our opinions and actions to poſteritie by writing.

Vox audita perit, litera ſcripta manet.

But

But *Job* would have his words not onely written, but printed, O that they were *printed, printed in a Booke.* The word which we tranſlate *printed,* ſignifies, firſt, ſimply to ſet downe, or deſcribe a thing Hiſtorically, or by way of narration: Secondly, It ſignifies authoritatively to ſet downe a thing as a Law, as a Statute, by way of determination. The word is frequently uſed in the Old Teſtament, to expreſſe thoſe Lawes, Ordinances and Statutes which the Lord preſcribed unto his people; And ſo this word ſpeakes more then the former; Lawes and reſolutions of State are more ſtrongly confirmed and more carefully preſerved, then bare Narrations are.

חקק *ad ea pertinet quæ tanquam firma & rata perſcribuntur ad publicam memoriam, cujuſmodi ſunt ſtatuta, jura, leges.*

O that they were printed in a booke.

That is, that my words were written as publique Statutes, Ordinances, and Lawes, with a ſtamp of authoritie upon them, that they may be preſerved as the Monuments of a Commonwealth, and the Records of a Court are. (*Iſa.* 10. 1.) *Woe to them that decree unrighteous decrees.* The word that we tranſlate to *print*, is there rendred to decree. (*Iſa.* 33. 22.) *Thou art our Law-giver*, it is this word, or our Statute maker, as we put in the Margent.

Againe, When he ſaith; *O that my words were printed*; Wee are not to take printing in that ſtrict ſenſe uſed amongſt us, for that new art or invention oppoſed to writing. We have no ground to believe that the art of printing was uſed in thoſe ages. The firſt time that ever it was heard of in *Europe* (as our Hiſtorians tell us,) was (little more then two hundred yeares paſt) in the yeare one thouſand foure hundred and fourtie. It begun to be practiſed (as it is ſaid) at *Harlem*, and was perfected at *Mentz*. Here printing is taken in a large ſenſe for the ſetting downe and deſcribing of any thing in the moſt authentick and ſtrongeſt manner, for the perpetuating of it. And therefore alſo he would have it *printed in a booke*, not in looſe ſhattered papers, but in a booke; for though that uſe alſo of binding bookes be not very ancient, their writing (for the moſt part) being in Roules or Volumes; yet thoſe Roules were under much care and inſpection; ſo that this addition of printing in a booke carries in it a further degree of care to preſerve what was printed. (*Gen.* 5. 1.) *This is the booke of the gene-*

John Gerrtudenberg firſt inventer of Printing in *Europe*. *An:* 1440.

Opto (quaſi ſe corrigens) non tantum ſcribi communi ratione, ſed ut exarentur in libro, majus quippe hoc eſt & firmius.

generations of Adam; (*Mat.* 1. 1.) *The booke of the generation of Jeſus Chriſt*; Theſe bookes were written to be preſerved and laid up. That is, of the birth, life, and death of *Adam* and of Jeſus Chriſt. *Job* would have a booke of his Generation alſo; *O that my words were printed in a booke*; And which is yet more;

Verſ. 24. *That they were graven with an iron pen and lead in the Rock for ever.*

This verſe is the ſame in ſubſtance with the former, and containes onely a further amplification of his deſire; It would not ſatisfie him that his words were written with a quill, or printed in an ordinary booke of parchment, or paper, (there were divers materialls, upon which writings were made in ancient times, as alſo at this day) ſuch bookes may ſoone be eaten with wormes and moathes, at leaſt, time the eater of all things, will eate them up, but (ſaith he) I would have my words written with *a pen of iron and lead in the rock for ever.*

A pen of iron.

The Prophet (*Jere.* 17. 1.) uſeth the ſame expreſſion; *The ſin of Judah is written with a pen of iron, and with the poynt of a Diamond*; implying that it was written to perpetuitie: ſo here, *O that my words were graven with an iron pen*; That is, ſo graven, that (as he explaineth his intention in the laſt words of the Verſe) it might laſt *for ever.* Thoſe things which continue very long (though they have an end) looke like Eternitie, and ſo are truely ſayd to be done, or to laſt for ever. Rocks have a kinde of Everlaſtingneſſe in them. And therefore that which is written upon a Rocke cannot but be very laſting. God is called *A rocke of ages* (which we tranſlate, *An everlaſting ſtrength*, *Iſa.* 26. 4.) not onely becauſe his owne ſtrength continueth, and is the ſame in All ages, but becauſe all Rockes are of long continuance, and laſt many, very many, no man knowes how many ages. So that to write upon a Rocke is oppoſed not onely to writing upon the water, or in the ſand, which continue not at all, but to all thoſe uſuall wayes of writing which are of longeſt continuance; this being once done, may be ſaid to be done for ever. In this all agree; but there is ſome difference what the meaning ſhould be, of this *iron pen and lead*, with

which he wiſheth his words might be *graven in a Rocke for ever.* The queſtion is whether he meanes *a pen of lead,* as well as an *iron pen*; And if ſo, it may be doubted, why having called for an iron pen, he ſhould call for a leaden pen? What can a pen of lead doe upon a Rock, lead being ſofter then a Rock, how can it make impreſſion, or draw a letter upon it?

There are three things which may be offered for the removing of this ſcruple, and the further clearing of this Scripture.

Publica inſtrumenta plumbeis voluminibus reſervata. Plin. l. 13. c. 11.

Firſt thus; Some render it, *in lead*, as making the pen to be but one, and that of iron; but that the writing ſhould be upon a twofold matter; firſt, upon lead; and ſecondly upon the Rock; as if he had ſaid, *I would not have a ſkin of parchment, or a ſheete of paper, but a ſheete of lead to write upon*; with which the ancient cuſtome of writing matters of greateſt moment, whether decreed or done in lead agreeth well.

Fortè ferro incidebant, quod poſtea plumbo colorabant. Druſ: Rab: Selom: *Plumbo per ſulcos infuſo.* Jun: *Forte plumbum temperatura aliqua indurabāt adeo ut ſtilo ejus in ſilice aut petra incidi poſſit.* Pined. *Optat Job ut ſermones ſui immortales ſint, & in longum ævum durent, hoc enim eſt, ſtilo ferreo inſculpi, & exarari plumbo.*

Secondly, Becauſe lead ſeemes to be ſpoken of here as the inſtrument of writing, not as the matter upon which they did write. I conceive it may be an alluſion to another cuſtome among ancient Engravers, who when they had cut the letters in ſtone, or (as he ſaith) in a Rock (that is, in Marble cut out of the Rock) when (I ſay) they had formed the letters with graving inſtruments, or iron pens, then they coloured them with lead, or filled the cuts of the letters with lead. Thus they might be ſaid to grave with an iron pen and lead, becauſe when the iron pen had ſhaped the Characters, they powred lead into the furrowes or cuts of the letters, to render them more cleare and legible.

Thirdly, They who interpret the lead, by a pen of lead, ſay that there was an art of tempering lead with other mettalls, which hardned it, and ſo made it fit for a graving inſtrument. But it is not much materiall, which of theſe we determine. This is plaine, that in this wiſh he alludeth to ſome extraordinary way of writing in thoſe times upon Monuments or publicke Pillars, that the contents or matter ſo engraven might be tranſmitted to poſteritie, and be made immortall, even to indure for ever.

From theſe two Verſes, which onely expreſſe the ſtrength of his deſire, that, what he had to ſay, might be ſafely preſerved

ved for the obſervation of after ages; learne firſt,

That our honeſt and juſt deſires, though (ſomewhat paſſionate) are yet graciouſly accepted and anſwered by God.

Job ſpeakes here in ſome heate, yet his heart was honeſt, and his ayme uncere in what he deſir'd, and the Lord granted his deſire. He wiſheth his words might be written, and his words were written, God provided him a Secretary. *Job's* tongue was as the pen of a ready Writer, and God made ready a writer to pen downe what he ſpake with his tongue. Few words have had ſuch a writing, or ſuch a Writer, his were written in a booke, and written as with an iron pen and lead in a rock for ever; they are preſerved to this day, and ſhall to the end of the world, as Monuments of his patience and uprightneſſe, as alſo of the Lords power and faithfulneſſe.

Secondly, From this confidence of *Job* in deſiring to have what he had ſaid, or what he had to ſay, written, we may obſerve;

Truth ſeekes no corners.

Truth loves to be tryed, it cares not before whoſe judgement-ſeat it comes; it would be written, that it might be ſeene and conſidered of all men. Pure gold feares neither the furnace nor the ballance. Error may ſhew faire till 'tis tryed, but truth ſhewes alwayes fayreſt after tryall.

Thirdly, As this writing ſpecially referres to that noble and divine confeſſion of faith, which *Job* made in the next Verſe; obſerve;

It is a dutie to profeſſe our faith openly, when we are called to it.

Job had a call to doe this; for though he were not directly (and *in terminis*) invited to make a confeſſion of his faith, yet the dealing of God, and of his friends with him, put him upon it, and beſpake it of him. 'Tis high time to declare the ground of our hope, and upon what foundation we are built, when ſtormes eyther of affliction or perſecution aſſault and ſhake us; and then 'tis beſt to doe it freely and openly, that our faith may be as famous as our afflictions are. Or (as the

Apoſtle *Peter* ſpeakes, (1 *Epiſt.* 1. 7.) *That the tryall of our faith being much more precious then of Gold that periſheth, though it be tryed in the fire, might be found to praiſe, and honour, and glory,* not onely (as he there ſaith) *at the appearing of Jeſus Chriſt,* but in the day of our ſuffering. As we muſt not hide our talents in a napkin by our idleneſſe, ſo we muſt not hide our faith in a napkin by our ſilence; we ſhould be ſo farre from being aſhamed of our hope, that we ſhould glory in it while we are in tribulation, and deſire as (with *Job*) that it might be written with a pen of iron in a rock for durablenes, ſo that it might be written as with the beames of the Sunne for light, and cleareneſſe. The Apoſtle tells the *Corinthians*; *Ye are our Epiſtle written and ſeene of all men* (2 Cor. 3. 2.) They held forth the faith, both in their profeſſion and practiſe; they were *a breathing confeſſion of faith, a living Epiſtle, read and ſeene of all*, and ſo ſhould we be. As faith muſt be made viſible by our workes, *Shew me thy faith by thy workes*, ſaith the Apoſtle *James*, ſo it muſt be made audible by our words.

Euſeb. lib. 6. cap. 38. There were a ſort of Heretiques ſpoken of by *Euſebius*, who held this opinion, That there was no need for any man at any time to make open confeſſion of his faith, eſpecially not in times of danger: Then (according to their doctrine) all might conceale and keepe their faith to themſelves, that ſo they might alſo keepe themſelves in a whole skin, and avoyd the danger. This is, indeed, a ſafe way to avoyde perſecution and martyrdome, but it is a ſinfull way. We have juſt cauſe to ſuſpect that their faith is dead, who thus hide and bury it. Saints are bound to profeſſe their faith (when called to it) to the death, and to contend earneſtly for truth what ever afflictions and ſufferings come upon them. The Apoſtle reports his and the Saints troubles in thoſe times for the Goſpel; *We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in diſtreſſe; perſecuted, but not forſaken; alwayes bearing about in the body the dying of the Lord Jeſus, &c.* But what did *Paul* (and his fellow-Saints) in thoſe boyſtrous and bloudy times? did he politickly reſerve himſelfe, or hide his profeſſion? No, he proclaimes it, as he ſaith the Saints of old did before, who were ſpirited with the ſame faith (2 *Cor.* 4. 13.) We having the ſame ſpirit of faith, according *as it is written,*

I beleeved and therefore have I ſpoken, we alſo beleeve and therefore we ſpeake; What a Chriſtian beleeves, he ſhould be ready to ſpeake; and he that beleeves indeed cannot but ſpeake. The Apoſtles being threatned, anſwer, *Wee cannot but ſpeake the things which wee have heard and ſeene.* Faith is like the oyntment in the right hand, which bewrayeth it ſelfe; and as it is an evidence, to the ſoule that hath it, of thoſe things which are not ſeene corporally or naturally, ſo it will give an evidence to others of thoſe things which it ſelfe hath ſeene ſpiritually.

Fourthly, From the ſeaſon in which *Job* made this confeſſion; Obſerve;

There is nothing doth more ſupport and keepe up the ſpirit in times of ſorrow and danger, then a free confeſſion of our faith, and confidence in the Redeemer.

The way to overcome all the evills and troubles in the world, is to ſay, *I beleeve*; *Faith is our victorie* (1 *Joh.* 5. 4.) *Who is he that overcometh the world, but he that beleeveth that Chriſt is the onely begotten Son of God*; He that beleeves overcomes. The profeſſion and holding out of our faith, is our actuall conqueſt and victory over the world. *Faith is our Shield, whereby we quench all the fiery darts of the wicked*, whether men or Devills. Faith leadeth us to a fountaine of living waters, which at once refreſheth us, and puts out that fire. If once faith get up, all evills and temptations fall before it. *Job* that he might get victorie over all the oppoſitions of men and Devills, holds forth his Shield, and makes profeſſion of his faith in God.

What was that? A compendious yet exact confeſſion of faith it was; as will appeare in opening the next Verſe, with the context following.

Verſ. 25. *For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth.*

For the cleering of theſe words, I ſhall premiſe two generall veines of Interpretation.

Firſt, The Jewiſh Writers interpret this Context of a metaphoricall reſurrection, in reference to *Job's* outward condition, or of his reſurrection from a ſtate of affliction. We have this

this ſenſe of a reſurrection illuſtriouſly held forth (*Ezek.* 37.) where the returne of the people of *Iſrael* out of *Babylon* is deſcribed by the reviving of dry bones. God himſelfe makes the Comment (*verſ.* 11, 12.) *Then he ſaid unto me, Son of man, theſe bones are the whole Houſe of Iſrael: Behold, they ſay, our bones are dryed, and our hope is loſt, we are cut off for our parts. Therefore prophecy and ſay unto them: Thus ſaith the Lord God; Behold, O my people, I will open your graves, and cauſe you to come up out of your graves, O my people, and bring you into the Land of Iſrael.* An eſtate of extreame miſerie and danger is often in Scripture expreſſed by death. *Paul* ſaith, that he had been *in deaths often* (2 *Cor.* 11. 23.) and that God had delivered him from a *Great death* (2 *Cor.* 1. 10.) that is, from deadly danger. Such a condition deprives us of all the comforts of life, and makes our lives oftentimes more bitter then death; yea, men in ſuch a condition are ſpoken of as buried and diſſolved into duſt. In purſuance of which metaphor, deliverance is called, a quickning, a reviving, a riſing againe. *Pſal.* 71. 20. *Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me againe, and ſhalt bring me againe from the depths of the earth.* So *Pſal.* 80 18. *Pſal.* 85. 6. *Iſa.* 26. 19. *Hoſ.* 6. 2. *Rom.* 11. 15. In which laſt place, the calling and reſtoring of the Jewes, is called *Life from the dead.* Now (I ſay) the Rabbines generally, as alſo ſome of our learned Expoſitors run upon that ſtraine here; conceiving that *Job* therefore calls God his Redeemer, becauſe he had to that day preſerved him alive in the mid'ſt of ſo many deaths and dangers, as alſo becauſe he had a ſure hope that he ſhould through the power of God ſurvive them, and be reſtored to ſuch an eſtate of honour and riches, as he had enjoyed in the former part of his life; this they call his reſurrection and redemption, and ſo accordingly they fit an explication to the ſeverall paſſages of this Context; yet their opinion is ſtrongly oppoſed by others, with much evidence of reaſon.

Mercer. *Calvin.*

Three ſpeciall reaſons may be urged againſt it.

Firſt, The height and ſpiritualnes of *Job*'s language tells us, that his thoughts moved, and that his hopes were fixed above this worlds felicitie; His faith ſoared aloft in the meditation of a Redeemer, in the præmeditation of the laſt Judgement, and in the viſion of God: all which argue more then a metaphoricall reſurrection. Secondly,

Secondly, Though his expreſſions in the letter may be fitted to that inferior ſenſe, yet if we remember what hath been touched more then once in the former paſſages of this Booke, we finde that *Job* had as it were diſclaimed all hope of reſtoring unto any temporall happineſſe in this life, affirming, that *his hope was gone*, and that he was worſe then *a tree cut downe* of which there is hope, that it will grow againe, and put forth tender branches from the roote; as for him, as he had no deſire, ſo no expectation of recovering his former beauty and greatneſſe, with promiſes of which his friends (upon the ſuppoſition of his repentance) had often endeavoured to rayſe his ſpirits and fill his ſayles. Therefore it ſeemes altogether improbable, that he ſhould riſe to that height of hope about it in this place, contrary to the current of all his former diſcourſes upon that poynt.

Thirdly, He ſaith, that *he ſhould ſee God with the ſame eyes, that he ſhould ſee him for himſelfe and not another*, which argueth that he intended not a reſurrection of his outward eſtate; for what doubt could there be, that if he were rayſed from affliction, but that he ſhould ſee God with the ſame eyes, and that he himſelfe ſhould ſee him, and not another, or not for another; but to believe the reſtoring the ſame body, or the Identity of the eyes of his body after all had mouldred into duſt, this was a high act of beleeving. From theſe reaſons it appeares that *Job* houlds forth his faith in a reſurrection, not to a temporall good in this life, but to eternall life. In which ſecond ſenſe I ſhall open and proſecute the ſeverall paſſages of this Scripture. Beſides many others, one of the Ancients gives his Judgement clearely for it; *What* (ſaith he) *can be more manifeſt then this Prophecy. None ſince Chriſt came in the fleſh have ſpoken ſo plainely of the reſurrection, as this man did before the comming of Chriſt in the fleſh.*

Quid hac prophetia manifeſtius? Nullus tam apertè poſt Chriſtum, quam iſte ante Chriſtam de reſurrectione loquitur. Heron: Epiſt. 61. ad Pammach:

I know that my Redeemer liveth, &c.

As if he had thus argued; *He that waites by faith in the Redeemer for the reſurrection of his body to eternall life, after death hath done its worſt, is not a wicked man, or an hypocrite, as you have charged me.*

But ſuch is my faith, I beleeve in the Redeemer, and I looke to riſe

(after

(after this bodie is conſumed and eaten of wormes) to an eternall happie life; therefore I am not ſuch as you judge me to be, neither wicked nor hypocrite. You account me as rejected of God, yet I know that God is my Redeemer, I know that he lives for ever, and that he is mine for ever, and therefore doe not thinke, becauſe I have no hope of this life, that therefore I deſpaire of life: doe not take upon you, that you onely know theſe myſteries, and that I am ignorant of them, as my friend Bildad *concluded in the 18th Chapter (this is the portion of the man that knowes not God,) for even I alſo know that my Redeemer liveth, and ſhall ſtand upon the earth at the latter day.*

For I know.

Verbum Originale omnem dubitationem excludit & notat mentis firmam adhæſionem & rem ſatis ſuperq; exploratam.

What this *knowing* is, hath been opened *(Chap. 13. 18.)* upon thoſe words, *I know that I ſhall be juſtified.* In briefe, 'tis knowing upon the greateſt certeintie, knowing without all wavering; As if *Job* had ſayd; *My judgement is fixed, and my faith confirmed in this thing, it is as cleere to me, that my Redeemer liveth, as if I had already ſeene him alive. It is as ſure to me that I ſhall riſe againe, as if I had been dead, and were already riſen. My faith makes this as evident to me now, as my experience hereafter ſhall.*

I know.

This *knowing* came not in eyther by ſenſe or any naturall demonſtration; Faith is the gift of God, and ſo is the knowledge of Faith, or that knowledge which is the full aſſurance of Faith. There is an *exceeding greatnes of the power of God put forth to thoſe-ward who beleeve according to the working of his mighty power, which he wrought in Chriſt when he rayſed him from the dead (Eph. 1. 19, 20.) Faith is the evidence of things not ſeene;* who can make things not ſeene evident to us, but he who is every where evident, yet no where ſeene. *Faith is the ſubſtance of things hoped for,* as the Apoſtle gives the definition *(Heb. 11. 1.)* Who can make things abſent from our enjoyment, preſent to our comfort, but he who is alwayes preſent? Saints doe not ſee what they beleeve, yet they know what they beleeve. When *Joſeph* brought his two Sons, *Manaſſes* and *Ephraim* to his father *Jacob* for his bleſſing, *Jacob* put his right hand upon the younger, and his left hand upon the elder, *Joſeph* obſerving this, humbly corrects his fathers error, *Not ſo my father, this is*

the

the firſt borne, put thy right hand upon his head, but his father refuſed and ſaid; *I know it my Son, I know it*; (*Gen.* 48. 19.) I doe not this upon miſtake, I know what I doe, though the ſight of my eye be dim, yet I ſee cleerely enough what I doe. Faith ſees not upon whom it layeth its hand, but it knoweth upon whom it layeth its hand. (*2 Tim.* 1. 12.) *I know whom I have beleeved.* Faith gives us acquaintance with God, before we ſee him, and when we ſee him, faith ſhall be ſwallowed up.

I know that my Redeemer.

The word which we tranſlate *redeemer*, comes from a roote which is applyed three wayes in Scripture.

גָּאַל *ſignificat*
1 rem aut perſonam venditam redimere.
2 captam liberare.
3 interemtam vindicare aut ulciſci.

Firſt, To buying againe of that which was alienated by ſale or morgage, and ſo to reduce it unto the poſſeſſion of thoſe whoſe it was before, *Lev.* 25. 25.

Secondly, To the reſcuing or bringing backe of thoſe who have been taken priſoners and led into captivitie. There is a double way of redeeming ſuch.

Firſt, By force and power. Thus when *Lot* was taken priſoner by thoſe foure Kings that came againſt *Sodom*, *Abraham* armed his ſervants, and by force redeemed or brought him backe, *Gen.* 14. 14. 16.

Secondly, There is a redemption by price or ranſome; *To redeeme is to buy againe*; captives are often ranſomed and redeemed by price; Chriſt hath redeemed us both wayes, as will be ſhewed further in the opening of this Scripture. And becauſe when we are ſurprized by or engaged in any preſſing danger, it coſts much or calls for much power to vindicate and reſtore us, therefore this word *redeeming* is often uſed in Scripture to ſignifie deliverance from any eminent or imminent danger. (*Pſal.* 69. 18.) *Draw nigh unto my ſoule, and redeeme it.* And againe; (*Pſal.* 72. 14.) *He ſhall redeeme their ſoule from deceit and violence*; That is, from all ſecret plots and open actings tending to deſtruction. And thus the Lord is ſayd to *redeeme his people from the hand of the Enemy*, (Pſal. 106. 10.) And *Jacob* ſpeakes of the Angell *that redeemed him from all evill* (Gen. 48. 16.) *Job's* redeemer and this Angel who redeemed *Jacob* from all evill, is the ſame, even Jeſus Chriſt. Of whom the Lord ſpeakes to *Moſes* (*Exod.* 23. 20, 21.) *Behold, I ſend an Angel before*

Redimere eſt quaſi rurſus emere.

fore thee, to keepe thee in the way, and to bring thee into the place which I have prepared, beware of him and obey his voyce, provoke him not, for he will not pardon your tranſgreſſions, for my Name is in him. This Angel can be none but Chriſt, The creating, not a created Angel. Pardon of ſin belongs not to creatures, nor is the name of God in them; Some creatures have the name of God upon them; but he onely hath the name of God in him, who is of the ſame nature with God.

Thirdly, This word is applyed to the avenging of their death, who have been wrongfully ſlaine. (*Numb.* 35.12.) *Goel* is the avenger of bloud, or the redeemer of bloud, becauſe he came to take vengeance on ſuch as had unjuſtly ſhed the bloud of his kinſman. He may be ſayd to redeeme a man from death, who according to juſtice purſues him who tooke away his life. Chriſt is not onely our redeemer, by reſtoring us to life, but our avenger by purſuing and ſpoyling him (that is, the Devill) who was our murderer, or the contriver of our death.

Againe, To be a redeemer is taken two wayes.

First, More largely for a deliverer, or helper; ſo 'tis one of the names of God; and to redeeme is both his worke and his honour. (*Exod.* 6.6.) *I will redeeme you with a ſtretched out arme,* ἀντρωτὴν i.e. *liberatorem.* *and with great Judgements.* In which ſenſe alſo *Moſes* is call'd a deliverer, (*Act.* 7.35.) according to the Greeke, which the Syriack tranſlates by a word that ſignifies a Judge, or one that determines a controverſie. God ſent *Moſes* to mannage his controverſie with *Pharoah*, and deliver his people from that ſtate of bondage. And thus God was *Job's* redeemer, becauſe he pleaded his cauſe, and determin'd for him, delivering him out of his affliction, as is reported in the latter part of this booke; Under this more generall notion (I ſay) God is often call'd a Redeemer; for as he ſuffers his people to be carried away by, and fall into the hands of their enemies, and ſells them into the enemies hands (that they may know the difference between his ſervice, and the ſervice of the Nations, as he ſpeakes 2 *Chron.* 12.8.) yea he ſells them for nought (*Pſal.* 44.12.) As ſometimes they are ſayd to ſell themſelves (*Iſa.* 51.1.) *Which of my Creditors is it to whom I have ſold you.* It was a cuſtome among the *Jewes* that parents who were poore & unable to pay their debts, ſold their children to their creditors, or their cre-

דיבא *Diremptorem litium.* Syr:

ditors

ditors tooke their children for their debts, as appeares by the pitifull complaint of the widdow to the Prophet *Eliſha* (2 *Kings* 4. 1.) In alluſion to which the Lord challenges the *Jewes* to name his creditors (if they could) to whom he had ſold them: As if he had ſayd, *I am not in debt to any man or Nation of men, that I ſhould need* (as you ſometimes doe) *to ſell my children to free my ſelfe; no, for your iniquities* (as it followes) *you have ſold your ſelves.* Now when God fetcheth his people backe againe, and delivers them from that captivitie or miſery, into which eyther he ſels them, or they ſell themſelves (though indeed he never ſels them, till they ſell themſelves) then he is call'd a Redeemer, (*Jer.* 15. 21.) *I will redeeme thee out of the hand of the terrible.* And in *Pſal.* 130. 7. *With thee there is plenteous redemption*; That is, with thee there are many redemptions, thou multiplyeſt deliverances as faſt as our troubles multiply.

More ſtrictly to redeeme, and the Title *Redeemer*, is applyed to Jeſus Chriſt; To whom alſo, I conceive, we may particularly apply all thoſe workes of redemption, which in the Old Teſtament are aſcribed to God. For he was God the Redeemer from the beginning, long before he was God manifeſted in the fleſh. And all the Redemptions of his Church and people from temporall affliction, as well as from eternall damnation, doe properly belong to him. *It was* (ſaith God) *by the bloud of thy Covenant*, that is, by the bloud of Chriſt, with whom God made the Covenant in our behalfe, that *God ſent forth the priſoners*; that is, the captivated Jewes, *out of the pit wherein was no water*; that is, their diſconſolate ſtate in Babylon, *Zech.* 9. 11.

In this ſtrict ſenſe the word *Redeemer*, ſuites Chriſt fully. For *goel* ſignifies one that is neer to us in conſanguinity, one of our bloud, bone of our bone and fleſh of our fleſh. Hence an ancient tranſlator renders here; *I know that my kinſman, or he that is neere to me liveth.* And ſuch were under a ſpeciall obligation to redeeme. As appeares *Ruth* 3. 12. and *Ch:* 4th 4, 5. where the caſe is ſet downe betweene *Boas*, and the other kinſmen. *Boas* was a kinſman and had right to redeeme, yet becauſe there was a neerer kinſman, he would not meddle but upon his refuſall. As if he had ſayd, you have the firſt right, and may make uſe of your priviledge if you pleaſe; *If thou wilt redeeme it redeeme*

ὁ ἀγχιστεύς μου *proximus meus.* Theodotio.

Redimere eſt aſſerere & vindicare aliquid vel ab iniquo vel alieno poſſeſſore jure propinquitatis. Redemptoris et propinqui idem nomen in ſcriptura.

deeme it, but if thou wilt not redeeme it, then tell me that I may know, for there is none to redeeme it beſides thee, and I am after thee. From this proceeding 'tis evident that redemption belonged to thoſe that were neere of kinne, and firſt to the neereſt. Jeſus Chriſt is neere to us, therefore properly and in a ſtrict ſenſe he is (*goel*) our Redeemer, he is fleſh of our fleſh, and bone of our bone, he is one with us. As we are the children of God by regeneration, ſo the brethren of Chriſt by Adoption. *For both he that ſanctifieth, and they that are ſanctified, are all of one: for which cauſe he is not aſhamed to call them brethren* (Heb. 2. 11.) Chriſt and we are *all of one*, that is of one nature; we and Chriſt as man are not onely *of one* Father or Efficient cauſe which is God, but we are of one nature or materiall cauſe which is fleſh and bloud. In which reſpect he is our redeemer upon the ſtricteſt tearmes and lawes of redemption. And in that ſtrict ſenſe, beſides him there is no redeemer. For though God the Father in the Son by the holy Spirit be indeed our Redeemer, yet properly and according to the ſignification of this word, Jeſus Chriſt alone is our redeemer; who taking our nature upon him, and becoming our brother, had right to redeeme us, even as being God in our nature, he had full power to redeeme us. We are redeemed by the bloud of Chriſt (*Epheſ.* 1. 7.) *In whom we have redemption thorow his bloud.*

Etſi deus pater in filio per ſpiritum ſanctũ veriſſimè redemptor noſter eſt, proprie tamen hebraea vocis ſignificatio chriſto convenit, qui quia frater noſter, (aſſumpta noſtra carne) factus eſt, jus redimendi habet, & certiſſimam redimendi poteſtatem quia deus eſt in carne manifeſtatus.

The bloud of Chriſt may be conſidered two wayes in the worke of our redemption.

Firſt, As the price of our redemption, *we have redemption thorough his bloud*; that is, bloud is the price, by which we are redeemed; *We are bought with a price* (1 *Cor.* 6. 20.) What that is, we are taught (1 *Pet.* 1. 20.) *Not with corruptible things, as ſilver and gold, but with the precious bloud of the Sonne of God, as a Lambe undefiled, and without ſpot.*

Secondly, As the bloud of Chriſt may be conſidered as it is the price of redemption, ſo alſo as it carries the right of redemption: Bloud implyes neereneſſe in relation. *God made of one bloud all Nations of men* (*Acts* 17. 26.) that is, the bloud of *Adam* the firſt man hath run in the veines of all his poſteritie; And ſo there is a naturall relation among all mankinde, though not a legall or civill. Now as God made all Nations of men of one bloud, ſo he hath made Chriſt and us of one bloud.

bloud. *For as much as the children are partakers of fleſh and bloud, he alſo himſelfe tooke part of the ſame, that through death he might deſtroy him who had the power of death, that is, the Devill, and deliver them who through feare of death, &c.* (Heb. 2. 14.) Thus (I ſay) The bloud of Chriſt and ours being one, and ſo one that he is our brother and kinſman, he had the right, yea (we may ſay with reverence) it was his dutie to redeeme us. Chriſt as God had power to redeeme us, but as being (*Immanuel*) God with us, one with us, a kinſman, a Brother, he not onely had a right, but he was obliged to redeeme us.

To cleere the poynt a little further, there are five things concurring to compleate the office and ſervice of our Redeemer.

Firſt, *The Redeemer muſt be a kinſman.*

Secondly, He muſt redeeme upon that ground, or under that notion, as a kinſman.

Thirdly, He muſt deliver thoſe who were under reſtraint or captivitie, from the hand of their enemies and oppreſſors.

Fourthly, He muſt not pay any price to the oppreſſor.

Fifthly, He muſt pay the price to the true Lord, or into his hands, to whom the redeemed originally and of right doe belong.

Theſe five Conſiderations meet in Chriſt our Redeemer; For

Firſt, He is our kinſman.

Secondly, He redeemed us upon that account, as he was a brother or kinſman.

Thirdly, He hath fetcht us out of the hands of our oppreſſor the Devill.

Fourthly, He payd nothing to the Devill in lieu of our redemption.

Fifthly, He payd the price into his hand who was our firſt Lord, even into the hands of his Father.

Mankinde fallen, may be looked upon two wayes.

Firſt, As under the power of ſinne and Satan.

Secondly, As under the power and Juſtice of God: When Chriſt came to redeeme us, he payd nothing to the Devill but blowes; *He ſpoyled principalities and powers* (*Col.* 2. 15.) but he did not make them ſatisfaction; we owed the Devill nothing, he was onely an executioner to vex and afflict us; but he payd the

the price to his Father, under whoſe juſtice we were fallen; and ſo he exactly fulfilled all th duties, and ſuſtained all the parts of a redeemer to the utmoſt.

To cleare up this Title or Office of Chriſt yet further, we may take notice that Chriſt is called in Scripture, *a Mediator* as well as *a Redeemer*, yet theſe titles are not of equall extent. Chriſt is a Mediator, yea a head for, and to thoſe, whoſe redeemer he is not. The good Angels have Chriſt for their head and Mediator as well as man; but man onely hath Chriſt for his Redeemer. The evill or fallen Angels could not be redeemed, therefore *Chriſt took not upon him the nature of Angels* (*Heb.*2.16.) The good Angels, or thoſe who ſtand in obedience, had no need to be redeemed, yet they had need to be confirmed, and therefore Chriſt took care of the Angels, and became their head and Mediator. So that as Chriſt is Mediator between God and man, to make up the breach that is between them; ſo he is Mediator between God and the elect Angels, to maintaine the union that is between them; but he is a Redeemer to man onely.

Farther, *Job* doth not onely profeſſe faith in a redeemer, but in his redeemer; *My redeemer liveth*; every word in this confeſſion is precious and weighty. Here he uſeth an appropriating word; yet he doth not engroſſe the redeemer to himſelfe excluding others, but he takes his part with others. Thoſe Pronounes, *mine, thine, his,* are (*voces amatoriæ*) *words of love*, and drop like honey-combes with ſweetneſſe of affection. *Job's* heart was carried out abundantly to Chriſt in love as well as in faith. The firſt worke of faith is to beleeve that Chriſt is a Redeemer; the ſecond is to reſt and relie upon Chriſt as a redeemer; the third is to ſee an intereſt in Chriſt as *my Redeemer*. When the ſervants of *Benhadad* (1 Kings 20.32.) came to *Ahab* mediating for his life, He no ſooner ſayd, *He is my brother*, but they tooke hold of it, as of a comfortable word. The *Syrians* (as ſome report them) were South-ſayers, who ſuperſtitiouſly obſerved a good Omen from thoſe words which they called *Luckie*. 'Tis probable *Benhadads* ſervants were skild in ſuch obſervations, and took it for a good Omen, when *Ahab* ſayd, *my Brother*. The text implyes ſome ſuch thing, while we read (*ver.*33.) that, *the men did diligently obſerve whether any thing*

Erat valdè amicum verbum propter utramq; vocem, & quaſi omen; omen eſt Augurium ex verbis captatum Syri erant Augurijs dediti. Pined.

thing would come from him, and did haſtily catch it, and they ſayd, thy Brother Benhadad; They looked upon it as a love-token when once he ſayd, *my Brother Benhadad*. Thus here, *my Redeemer*, ſhewes that *Job* had much intereſt in and love to the Redeemer, his faith did not run upon generalls, but was fixed, ſet downe, and reſolved, to live and dye by his *living Redeemer*.

My Redeemer liveth.

To live, implyes not onely the preſent being, but the eternitie of the Redeemer; As if he had ſayd, though I am mortall and dying, as alſo you my friends are, yet *my Redeemer liveth*; He ſaith not, *hath* or *ſhall live*, but *he liveth*; he ſpeakes of the Redeemers life, without any diſtinction of time paſt or to come, *he liveth*; God is for ever, *I am*; Chriſt as God liveth from Eternitie, Chriſt as man liveth to Eternitie. And as Chriſt God-man was *the Lambe ſlaine from the foundation of the world* in the promiſe, and from eternitie in the purpoſe and decree of God, ſo Chriſt as God-man lived from eternitie in the purpoſe of God, and from the foundation of the world in the promiſe. Chriſt is compared in the Goſpel to many things without life, to water, to bread, to a tree, to a ſtone, to a way, yet every one of them hath the addition of life as he is compared to them. He is not called ſimply, *water*, but *living water*, nor ſimply *bread*, but *living bread*, ſo alſo *a living ſtone, a living way, and the tree of life*.

Vivit dominus i. e. aternus eſt Deus: Viventem dicit, i. e. aternum & incorruptibilis vitæ ac virtutis. Coc:

Secondly, When he ſaith, *My Redeemer liveth*, we muſt look on Chriſt, not onely as having life, but as the Lord and *Prince of life* (Acts 3. 15.) Chriſt as the Eternall Word *hath life in himſelfe* (Joh. 1. 4.) As he is the Son of man he receiveth life of the Father: *For as the Father hath life in himſelfe, ſo hath he given to the Son to have life in himſelfe* (Joh. 5 26.) and that not as every thing which lives hath life in it ſelfe; but by way of Eminency, *as a Prince of life*; for, Firſt he hath his owne life in his owne diſpoſe. See how like a Prince he ſpeakes of his owne life (*Joh.* 10. 18.) *I have power to lay it downe, and I have power to take it againe*. Secondly, He gives life to others; *the Sonne quickens whom he will*, Joh. 5. 21. As Chriſt hath life in himſelfe, ſo he hath life to beſtow at his pleaſure, or upon whom he pleaſeth. *He came that we might have life* (*Joh.* 10. 10.) *He is the*

life-

life (Joh.14. 6.) And he is our life (Col.3.4.) We were all dead, & lay under the ſhadow or power of death, the image of death ſate upon us all, yea life it ſelfe ſate (as it were) in darkneſſe, till *Chriſt brought life and immortalitie to light through the Goſpel (2 Tim. 1. 10.)*

Thirdly, When *Job* ſaith, *My redeemer liveth*, it notes the ſtrength, activitie, and power of Jeſus Chriſt, not a meere being or ſubſiſtence onely, but might and ſtrength. As if he had ſayd, *Though I am weake, poore, and miſerable, though my life be ſo low, and my body ſo diſperited, that I may more fitly be numbred among the dead then among the living; yet my Redeemer liveth, he liveth and is mighty. David* ſayd of his enemies, *(Pſal. 38. 19.) Mine enemies are lively and ſtrong, or being living are ſtrong.* Many men live who are not ſtrong; And ſome live who have no ſtrength. But the life of Chriſt and his might are the ſame, and ſhall never be disjoyned. The Pſalmiſt indeed prophecying of the ſufferings of Chriſt, repreſents him thus complaining, *(Pſal. 22. 15.) My ſtrength is dryed up like a potſheard, my tongue cleaveth to my Jawes, and thou haſt brought me into the duſt of death.* When Chriſt dyed the ſtrength of his body was dryed up, yet Chriſt did not dye for want of ſtrength; For *he gave up the Ghoſt* (ſaith the Evangeliſt) it was not pul'd or ſnatcht from him whether he would or no. Chriſt did not dye becauſe he could live no longer, but becauſe in obedience to his Fathers will, and in anſwer to the deſigne of our ſalvation, he was willing to lay downe his life. And ſo ſtrong was he in death, that he conquered dying, and *ſpoyled principalities and powers, making a ſhew of them openly, and triumphing over them* while he was nayled to the Croſſe *(Col. 2. 15.)* The death of Chriſt had more life and ſtrength in it, then the lives of all men and Angels. Againe, though Chriſt dyed, as death is the diſunion of the two parts of the humane nature (ſoule and body) yet death did not hurt the union between his two natures, the divine and the humane, this remained untoucht and inviolable. In this union the ſtrength of Chriſt lay, as the ſtrength of *Sampſon did in his lockes, which were onely a ſigne or an aſſurance of the neerenes and preſence of God with him*, and therefore it is ſaid after his lockes were cut, he (attempting to put forth his ſtrength as he had done before) *wiſt not that God was departed from him.* Now for as much as God never

Vivere eſt vivere.

never departed from our *Sampſon* Jeſus Chriſt, no not in death; for then not onely was God his Father with him (though he cryed out, *Why haſt thou forſaken me*) but the God-head of the Son the ſecond perſon continued in firmeſt union with the manhood which he aſſumed. And ſo it may be ſayd of the Redeemer, that when he dyed, he lived, as well as now we ſay, he liveth who was dead. Thus he ſpake to *John* (*Rev.* 1.18.) *I am he that liveth, and was dead, and behold, I am alive for evermore, Amen, and have the keyes of hell and of death.* The keyes ſignifie power, and to ſhew that the life of Chriſt is not a bare ſubſiſtence, but cloathed with power, therefore, as he ſaith, *I live for ever*, ſo, *I have the keyes.* And thus while *Job* ſayd, *I know my Redeemer liveth*, he aſcribed ſtrength and efficiency to him as well as life. From this part of *Job's* confeſſion, *I know that my Redeemer liveth.*

Obſerve.

Firſt, *Affliction doth not ſeperate from Chriſt.*

When *Job* could call nothing in or of the world *his*, he could call Chriſt *his*, though he could not ſay, *my health, my ſtrength, my friends, my riches, my beautie*, for he had none of all theſe, all theſe being departed from him, yet he could ſay, *My Redeemer*; For Chriſt was not departed from him. This was *Pauls* aſſurance, and the triumph of his faith, (*Rom* 8.35.) *Who ſhall ſeperate us from the love of Chriſt, ſhall tribulation, or diſtreſſe, or perſecution, or famine, or nakednеſſe, or perill, or ſword, I am perſwaded they cannot, nay in all theſe we are more then conquerers through him that loved us.* Unleſſe Saints were conquered, yea unleſſe Chriſt himſelfe were conquered, they cannot be ſeperated from Chriſt. But all theſe things, the leaſt of which ſingle doe more then conquer worldly men, are more then conquered by holy men; and therefore notwithſtanding the united forces of all theſe, the union between Chriſt and Saints remaines unviolable.

Secondly, Obſerve.

That a Beleever may arive at an aſſurance, at the full aſſurance of his intereſt in Jeſus Chriſt the Redeemer.

Here are two words of aſſurance, *I know*, there is aſſurance;

my Redeemer, there is aſſurance againe. Faith acts upon a ſure ground, 'tis bottom'd on the knowledge of a ſure word, not upon opinion, and it takes faſt hold, 'tis not ſatisfied untill it can ſay, the Redeemer is mine, and I am his, All's mine, and he is my all. I will not inſiſt upon this poynt, having in the 13th Cha. ſpoken to it, upon thoſe words, *I know that I ſhall be juſtified.*

Thirdly, Obſerve.

That Jeſus Chriſt was the Redeemer from the beginning.

The old fathers who lived before that fullneſſe of time in which Chriſt came in the fleſh, dyed in this faith, they waited for the Meſſias, they looked for and relyed upon the promiſed ſeede. Chriſt ſpeakes of the times as high as *Abraham*, *Abraham ſaw my day, and was glad* (Joh. 8.) And the Apoſtle *Jude* ſpeakes higher of him, that *Enoch* the ſeventh from *Adam* propheſied of the comming of Jeſus Chriſt to judge the world, therefore certeinly he was acquainted with the promiſe of Jeſus Chriſt to redeeme the world. This adminiſters a ſtrong confutation of the *Socinian*-hereſie; For if Chriſt who was manifeſted in our nature in the latter end of the world, was the Redeemer of thoſe who lived in the firſt ages of the world; then he was not a Saviour onely (as they affirme) by his word and doctrine, or by the example of his life, ſufferings, and reſurrection; but by his ſacrifice and ſatisfaction. For how could eyther the perſonall teachings or example of Chriſt reach to or be conveyed up to them, who lived before him.

Fourthly, Learne.

That, there is but one Redeemer.

My Redeemer; He ſpeakes in the Singular number; One is all, as the Apoſtle teſtifies (*Acts* 4. 12.) *Neither is there any name under Heaven whereby we can be ſaved, but onely by the Lord Jeſus Chriſt.*

Fifthly, Note.

We have a living Redeemer.

Our Redeemer dyed for us, but he lives for ever. *Chriſt being raiſed from the dead dyeth no more, death hath no more dominion over him* (Rom. 6. 9.) Death never had any abſolute dominion

on over Chriſt, for he had no ſeed of death, that is, no ſin in him. (The Throne of death is founded upon ſin, as the Throne of life is founded upon righteouſneſſe) Chriſt ſubmitted himſelfe to death, but *it was not poſſible he ſhould be holden of it*, or ſubjected by it (*Acts* 2. 24.) But now not onely hath ſin no abſolute dominion over him, but no dominion over him; and when the Apoſtle ſaith, *Death hath no more dominion over him*; his meaning is, death hath nothing at all to doe with him. In this life of Chriſt our comfort lives. We have a twofold comfort in the life of Chriſt.

Firſt, *In that he liveth, he liveth to us*; that is, he liveth for our good. So the Apoſtle concludes (*Heb.* 7. 25.) *He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* We are aſſured of a twofold Salvation by the interceſſion of Chriſt. Firſt, of a temporall ſalvation from troubles and outward evills; Secondly, of an eternall ſalvation from ſin and condemnation. *Therefore* (ſaith *Paul*, 1 *Tim.* 4. 10.) *we both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe who beleeve. The living God* is the Saviour of all men, yea he ſaveth man and beaſt (*Pſal.* 36. 6.) by his generall providence; but he ſaveth beleevers by an act of ſpeciall providence; and therefore they are ready, not onely to doe their utmoſt for him, but to venture the loſſe of all for him, *they both labour and ſuffer reproach, becauſe they truſt in the living God*, who ſaveth them above all other men, becauſe Chriſt ever liveth to make interceſſion for them, which he doth not for other men.

Secondly, We have this further comfort in the life of Chriſt, that we live in him; For as Chriſt is *the life* (Joh. 14. 6.) ſo, *he is our life* (Col. 3. 4.) Our life is bound up in him; Chriſt is indeed *the bundle of life*, (1 Sam. 25. 29.) in whom the lives of all beleevers are bound up. Hence (which is a ſpring of everlaſting aſſurance and conſolation) himſelfe inferres (*Joh.* 14. 19.) *Becauſe I live, ye ſhall live alſo.* The life of Saints is not in their *private hands, but in Chriſt their publicke head.* And ſeeing the Spirit hath taught us to ſay, that He is our life, we may ſay (with holy reverence, and in an humble dependance upon him) *that our life is as ſafe as His.*

From this double comfort (which indeed includes all comforts) iſſuing out of this Great truth, *that our Redeemer liveth*, I ſhall onely intimate this ſingle duty (which indeed includes all duties) incumbent upon all beleevers, *Live to Chriſt*. *Paul* had made out this Judgement upon this Ground (2 *Cor.* 5. 14, 15.) and ſo ſhould we, *That if one dyed for all, then were all dead, and that he dyed for all, that they which live, ſhould not henceforth live unto themſelves, but unto him that dyed for them, and roſe againe*. If Chriſt had onely dyed for us, that we might live, yet that had been ſo great a benefit, and ſo unſpeakeable a kindneſſe, that it would have obliged us for ever to live to his name and memory; but when, as he dyed, ſo he aroſe or lived againe for us, and is thereby enabled to powre downe benefits upon us, and doe us kindneſſes every day, how much more doth this oblige us to live unto him. Some are apt to forget dead friends, yea though they layd downe or ventured their lives for them, yet they are ſoone forgotten. But ſhall not he live in our memories, and be the ſumme of all our lives who dyed to redeeme us, and yet is our living Redeemer. Though every beleever doth not arrive at this clearenes and full aſſurance of faith, to know that the Redeemer is his, yet he that beleeves cannot but know that he upon whom his ſoule reſteth, as a *Redeemer, liveth*. And therefore, though he doth not yet receive the ſweetneſſe of this comfort, *that he ſhall for ever live with Chriſt*, yet he ought with *his All*, and in *his ever* to pay the tribute of his duty in living unto Chriſt. *I know that my Redeemer liveth.*

—— *And that he ſhall ſtand at the latter day upon the earth, &c.*

Theſe words containe the ſecond Article of *Job's* holy confeſſion; As if he had ſayd, *I doe not onely beleeve, That my redeemer liveth*, but *that he ſhall ſtand at the latter day upon the earth.*

The word which we tranſlate *to ſtand*, ſignifies *to riſe up to ſtand*, or to be erected, or lifted up, and hence *Jecum*, (from the ſame roote) is uſed by *Moſes* (*Gen.* 7. 4.) to ſignifie, *every living ſubſtance*, ſo we tranſlate, *For yet ſeaven dayes, ſaith the Lord, and I will cauſe it to raine upon the earth forty dayes and fortie nights, and every living ſubſtance that I have made*, (or every thing that ſtandeth up or ſubſiſteth) *I will deſtroy*. A living body ſtandeth up;

קום *a radice* קום *ſurrexit ad ſtandum, erectus, elatus, elevatus fuit.*
קום *omne quod ſtat, ſubſiſtit vel vivit in terra.*

up; in oppoſition to which a dead body is (in all the learned Languages) expreſſed by a word that ſignifieth *falling downe*; *a dead body is a falling body*, a body fallen to the earth from whence it firſt was rayſed; or it is *fleſh given to the wormes*, as ſome make the Latine word ſound, by a nice diſtinction of each ſyllable to a word.

Cadaver, dictũ a cadendo, vel ut alij, caro data vermibus. Sic גבלה *Hebraicè &* πτωμα, *Græcè idem ſonant.*

Now, ſaith *Job*, *My redeemer liveth, and ſhall live, he liveth and he ſhall ſtand at the latter day.* Jeſus Chriſt was *a falling body*, when he dyed; but he conquered death, and *became a ſtanding body againe, and ſhall ſtand,*

At the latter day upon the earth.

The Hebrew is, *laſt, or latter upon the earth*, our tranſlaters adde the word *day*, in a different letter, both to diſtinguiſh it from the expreſſe termes of the originall Text, as alſo to determine what they apprehended as the proper ſenſe and ſcope of the place.

ואחרון *Poſterior, poſtremus, ultimus vel tandẽ. Theodotio vertit noviſſimè.*

The *latter* or *laſt dayes* in Scripture are taken three wayes.

Firſt, More generally for the time following, or for hereafter. That which the Prophet *Joel* expreſſeth thus; *It ſhall come to paſſe afterward, that I will powre out my Spirit upon all fleſh*, (Chap. 2. 28.) is cited by the Apoſtle (*Actis* 2. 17.) *It ſhall come to paſſe in the laſt dayes, &c.*

Secondly, The *latter dayes* containe all Goſpel time, or all that time elapſed ſince Chriſt came & was revealed in the fleſh, which, though the Goſpel was publiſhed preſently after the fall (*Gen.* 3. 15.) is ſtrictly called the Goſpel-time, in oppoſition to the legall adminiſtrations. So we may underſtand the old Patriarke *Jacob* (Gen. 49. 1.) When he called unto his ſonnes and ſayd, *Gather your ſelves together, that I may tell you what ſhall befall you in the laſt dayes*; that is, *at the coming of the Meſſias*, or when *Shiloe comes*, as he ſpeaketh (*Verſ.* 10.) Though withall *Jacob* intends there a prophecy to his ſonnes of their ſtate in all the times following, or as the Hebrew elegancy expreſſeth it, *In the poſteritie of dayes*, which Scripture phraſe notes alſo any or all time to come, as was toucht before. Thus the Apoſtle ſpeaks of *the latter times* (1 Tim. 4. 1.) and of *the laſt dayes* (2 Tim. 3. 1.) Theſe dayes are called laſt; Firſt, becauſe all was then conſummated, which was prophecied concerning the worke of mans

Finis dierum denotat extremos dies, ſive tempus Meſſiæ. Schind:

mans redemption, and ſo is the perfection of all times, or as the Apoſtle calls it (*Gal.* 4. 4.) *The fullnes of time.* Secondly, becauſe the whole time of the worlds continuance being diſtinguiſhed into three Great periods, the Goſpel time is the laſt of the three. The firſt, was from the Creation to the giving of the Law upon mount *Sinai.* The ſecond, from the giving of the Law till the appearance of Chriſt in our Nature. The third, from that Appearance in humilitie, till his appearance in Glory. Theſe are, *the latter dayes.*

Thirdly, As the *whole Goſpel time* is called the *laſt time*, or *the latter dayes*, ſo, there is *a latter day*, or a laſt time (1 *Pet.* 1. 5.) which is more ſpeciall and particular, and that is the day *of the Reſurrection*, or the *day of Judgement*, which we may call the laſt of the latter dayes. Under both which notions the words may be taken here; firſt as referring to the comming of Chriſt in the fleſh to redeeme us from death; ſecondly, to the comming of Chriſt in Glory to rayſe the dead, and to Judge both quicke and dead.

Further, As this word *laſt* or *latter*, is expouuded with reference to a time, ſo to a perſon.

And thus it is taken two wayes.

Ego noviſſimus ſuper terram, &c. i. e. *Ego omnium in terra habitantium miſerimus ſurrecturus ſum & victor exiſtam in hac vita. Verba* ſuper terram *jungũt, non cum verbo* ſurget *vel* ſtabit, *ſed cum nomine* noviſſimus. *Ego noviſſimus ſuper terram.* i. e. *omnium in terra habitantiũ miſerimus erigar &c.* Bold.

Firſt, Some referre it to the perſon of *Job*, and joyne the words *on the earth*, not with the word *ſtand*, but with the word *laſt*, giving the ſenſe thus; *I know that my redeemer liveth, and the laſt* (*man*) *upon the earth ſhall ſtand*, that is, he who is laſt, loweſt, or meaneſt upon the earth, meaning himſelfe (*Job* ſpeakes of himſelfe in the third perſon (ſay they) the more to move compaſſion) ſhall ſtand upon the earth freed from the bondage of theſe afflictions, under which now he groaneth, and which is more, as a conquerer in the cauſe which now dependeth. There is a generall truth in this. To call any man *the laſt upon the earth*, is as much as to ſay, he is a poore or a miſerable man. The *laſt upon the earth*, is the loweſt or meaneſt upon the earth. Thus *Job* deſcribeth at once the poverty and weakneſſe of his condition, and the ſtrength of his faith; I know that my redeemer liveth, and though I be laſt upon the earth, yet I ſhall ſtand in this cauſe, and carry it againſt my friends, becauſe I have ſuch a Redeemer, ſuch a Deliverer, to under-take for me.

And

And to make that yet clearer, ſome expound thoſe words *upon the earth* comparatively, *I, the laſt upon the earth*, that is, *I, who am viler then the earth*, or (as the Apoſtle ſpeakes) *the off-ſcouring of all things* in the account of all men. We have ſuch an expreſſion in our Language, concerning a perſon who hath low thoughts of himſelfe, or is vile in his owne eyes. *He is not worth, or he doth not judge himſelfe worth the ground he goes upon*; that is, he judges himſelfe, as *Job* is ſuppoſed to doe, according to this interpretation, more vile then the earth. And then the ſenſe of the whole may be thus conceived; As if he had ſaid; *Though I am in my owne opinion, or in the opinion of others, more vile then the earth, as the off-ſcowring of all things, the ſcorne of men, and the outcaſt of the people, yet I know that my Redeemer liveth, and that I ſhall ſtand right before him in judgement when my cauſe comes to tryall.* In which ſenſe this word *ſtand* is uſed (*Pſal.* 1. 5.) *The wicked ſhall not ſtand in judgement*, that is, they ſhall not be juſtified or acquitted, they ſhall fall before the Judge. Wicked men though they judge themſelves more excellent then the heavens, ſhall yet fall in Judgement when the righteous ſhall ſtand, who thought themſelves, or were thought more baſe then the earth. But I ſhall not ſtay upon this interpretation, there being ſo much ſtrayning of the Text to make it out.

Si verba ſuper terrā vel pulverem, comparative ſumeremus. i. e. abjectus & vilis pluſquam terra. Emphaſin habet. Bold.

Secondly, It is referred to the perſon of the Redeemer, *I beleeve that my Redeemer liveth, and that he ſhall ſtand the laſt upon the earth. The laſt*, is one of the titles of Chriſt; who is called *Alpha and Omega, the firſt and the laſt* (Rev. 1. 7.) It is as great an honour to be called *the laſt*, as *the firſt*, (Iſa. 44. 6.) *Thus ſaith the Lord, the King of Iſrael, and the Redeemer the Lord of Hoſt, I am the firſt, and I am* (*acaron*, the word of the Text) *the laſt, and beſide me there is no God; firſt and laſt, Alpha and Omega* comprehend and carry all. *Alpha* is the firſt, *Omega* is the laſt letter of the Greeke Alphabet; theſe are letters of more eminent note then the reſt, becauſe being firſt and laſt, they encloſe all the reſt. How eminent then is Chriſt, who is Himſelfe both theſe letters! How great is he in whom the termes of greateſt diſtance imaginable, *firſt and laſt*, meete, and are united; ſo that Chriſt calling himſelfe *firſt and laſt*, takes to himſelfe abſolute perfection, power, ſoveraignty, eternitie, dignitie, and Divinitie. He is the firſt, becauſe before all beginning, he was in the beginning with God,

Vult dicere, poſt omnes qui terram incolunt ipſe manebit: poſtremus omnium erit, ſtabit i. e. perſtabit manebit, vivet poſtremus & ultimus. Druſ

God, and from him all things received their beginning. He is the laſt, becauſe he ſhall continue for ever without end, and is the end of all things that had a beginning; *All things were created (not onely) by him, but for him* (Col. 1. 16.) He is alſo *the laſt*, becauſe when we have attained him, we are at the higheſt or laſt of our attainements; we reſt and have no more to ſeeke when we have found him, for he brings us to the Father in whom, through himſelfe the Son, we have eternall reſt. Thus we may conceive *Job's* faith triumphing in his Redeemer, as the ſumme and comprehenſion of all things, *He liveth as the firſt*, and *the laſt ſhall ſtand.*

Upon the Earth, or, *upon the duſt.*

על עפר
Super pulverem vel contra pulverem על *importat Hoſtilitatem.*

Which is expounded three wayes (as I ſhall ſhew further.)

Firſt, Of his ſtanding upon the earth, when he was made man.

Secondly, Of his riſing up upon the earth (for the word as was toucht before, ſignifies both to riſe up and to ſtand upon) after he had laid downe his life, and abode in the grave three dayes.

Thirdly, Of his ſtanding upon the earth, or *over* the earth (the Hebrew beares that alſo) when he ſhall judge man.

Againe, Some render, *He ſhall ſtand againſt the duſt*; that is, He ſhall contend with the duſt, and ſhall by his power raiſe me and all men up out of the duſt; he ſhall conquer the duſt; ſo the word (with this prepoſition) is uſed (*Gen.* 4. 8.) *Caine roſe*, or *ſtood up againſt his brother Abel: Cains* riſing againſt him, was a contending with him to ſlay him. (*Judges* 9. 12.) *Yee are riſen up againſt the houſe of my father.* (*Pſal.* 54. 5.) *Mine enemies riſe up againſt me, or upon me.* Thus the Redeemer ſhall riſe, or ſtand up againſt the earth. What earth?

Stabit ſupra pulverem ut vindex triumphans, ſpoliato mortis carcere, qui carnem noſtram detinebat. Coc:

This earth is interpreted two wayes; firſt, for men, who are but duſt and refined earth; or for that earth into which the bodies of men are reſolv'd in the grave. Chriſt ſhall ſtand up againſt that earth, to recover the bodies of his people out of it; ſo a late Expoſiter gives the ſenſe. This Verſe (ſaith he) declares the manner how Chriſt ſhall vindicate our dead bodies out of the hand of corruption. He will ſtand upon the earth

earth as upon a conquered enemy. Our bodies are ſowne in the earth, there they are held priſoners; But Chriſt will recover them out of the earth, he will ſtrive with the duſt, and putting forth his Almighty Power, breake the barres and gates of that Priſon wherein the bodies of his people are deteined. Death is an enemy, the laſt enemy, as the Apoſtle ſpeakes, (*1 Cor.* 15. 25, 26.) where he repreſents Chriſt, contending with it, and conquering it. *He muſt reigne till he hath put all enemies under his feet; The laſt enemy that ſhall be deſtroyed is Death.* Now Death keeps all under its feet, but Chriſt ſhall put Death under his feete, ſtanding triumphantly upon the duſt in the latter day.

For the further underſtanding of theſe words, I ſhall gather the diſtinct interpretations and verſions of them together, that they may lye the fayrer to the Readers eye and judgement.

He ſhall ſtand at the latter day upon the earth.

Firſt, The Vulgar tranſlation renders this clauſe, as the former, in the firſt perſon, as *Job's* profeſſion of his faith about his owne reſurrection. *I know that my Redeemer liveth, and that I ſhall riſe in the latter day.* The favourers of that tranſlation ſtrive much to vindicate and maintaine it, as alſo to reconcile it to the Originall, which is in the third perſon (as all agree) beſides other wide differences, very hardly, if at all, to be agreed. Nor is there any need to expound *Job* ſpeaking in this Verſe of his perſonall reſurrection, (unleſſe inclůſively with the reſurrection of all mankinde) that being the buſines of the two Verſes following. For as ſoone as he had ſaid, *He* (that is, Chriſt the Redeemer) *ſhall ſtand at the latter day upon the earth*, he ſubjoynes his aſſurance in the next words, that himſelfe ſhould then be rayſed up; *Though after my skinne wormes deſtroy this body, yet in my fleſh I ſhall ſee God.* How ſtrong and confident an aſſertion of his owne reſurrection is couched and contained in that profeſſion, will appeare when I come to the opening of it.

In novissimo die resurrecturus sum. Vulg.

Secondly, This clauſe is underſtood by ſome metaphorically; *To ſtand*, is to overcome and be victorious; *He ſhall ſtand laſt upon the earth*; that is, Chriſt ſhall conquer all his enemies, all that oppoſe him ſhall fall before him; his enemies ſhall

licke the duſt, but he ſhall ſtand upon the duſt, or continue laſt upon the earth. This holds out a comfortable truth,

That

Chriſt will certainly out-ſtand and vanquiſh all his enemies.

Perpetuall duration triumphs over all. Whatſoever Chriſt hath done, or doth, or is to doe, is wrapt up in this, *That he was, and is, and is to come*, or in this, that he is *Alpha* and *Omega*, *Firſt* and *laſt*. It is a Grand principle among Politicians; *Take time and you may doe any thing*. He that is *firſt and laſt*, may take what time he will, and therefore he may and will doe whatſoever he wills. *The Eternall* will have the laſt word, and the laſt blow. He that ſtands laſt upon the ground, and keepes the feild, carrieth the day againſt all, and is proclaimed Conquerer. What a mercy is it to have a friend who counts all our enemies his, and who is too hard for all his enemies.

Thirdly, Theſe words (as others conceive) at leaſt imply and intimate to us the Incarnation of Chriſt, or his taking fleſh, *I believe that my Redeemer liveth*, or that he is God from everlaſting. There is *Job's* faith in the divine nature of the Redeemer, and *that in the latter day he ſhall ſtand on the earth*; that is, that he ſhall take fleſh and be incarnate, there is *Job's* faith, that the Redeemer ſhould aſſume our Humane nature, and ſo become *God with us*. He could not have had a true faith in the Redeemer, unleſſe he had beleeved this; he could not have called Chriſt *his Goel*, or kinſman, in the former part of the Verſe, unleſſe he had beleeved that he ſhould ſtand upon the earth, as he expreſſeth it in the latter. The Redeemer muſt be God, how elſe could he ſatisfie? The Redeemer muſt be man, how elſe could he ſuffer?

Fourthly, Others conceive theſe words ſpeaking *Job's* faith in the reſurrection of Chriſt from the earth, or ſtanding up upon the earth. *Junius* (If I apprehend him rightly) tranſlates fully to this ſenſe. *And ſhall riſe the laſt upon the duſt*. Not that Chriſt ſhall riſe laſt, for he is *the firſt-borne from the dead*, and the *Firſt-fruites of them that ſleepe*, but he aroſe as the *laſt Adam* in oppoſition to *Adam*, who was *the firſt man*, as the Apoſtle ſpeakes (*1 Cor.* 15. 45.) Mr. *Broughton* agrees alſo to this meaning, rendring

Et poſteriorem ſuper pulverem reſurrecturum. Jun:

rendring the words, *And at laſt ſhall riſe upon the duſt*; which he thus explaines, *My Redeemer ſhall riſe from death.* See then how rich a ſtore we have here of precious truths about the great myſtery of Chriſt in this one Scripture, which the holy Ghoſt hath been pleaſed ſo to phraſe, that it may at once hold forth *Job's* faith in the incarnation of Chriſt, that he ſhould ſtand upon the duſt in our nature, as alſo in the reſurrection of Chriſt, that he ſhould riſe out of the duſt in our nature. Theſe two involve each other; for unleſſe Chriſt had taken fleſh, and ſtood upon the duſt, he could not dye, and ſo lye downe in the duſt; and his riſing from the duſt, neceſſarily implyes, that he had taken fleſh, which he layd downe by his free ſubmiſſion unto death.

Yet (as I conceive) theſe words are more ſtrictly to be underſtood, not of Chriſts taking fleſh, and ſtanding upon the earth in it, nor of the perſonall riſing of his fleſh out of the duſt (both which are yet included) but of his comming to rayſe all fleſh out of the duſt, and then to proceed in judgement with them. And thus a late Expoſiter concludes. *Theſe words* (ſaith he) *have various interpretations, all agreeing with the analogy of faith; yet this is a plaine and pertinent ſenſe which we follow, Namely, that Job beleeveth his Redeemer to be eternall, who ſhall at laſt ſtand upon the earth, and by his ſoveraigne power or command rayſe the dead.* Our tranſlation together with our renewed Annotations appeare fayreſt this way; and Mr. *Mercer* (though himſelfe followeth the Rabbines in the opening of this Text, yet) confeſſeth, that it is the Judgement of moſt Interpreters, both ancient and moderne, that theſe words are to be underſtood of the generall reſurrection, and of the Judgement which ſhall follow. For when *Job* profeſſeth his aſſurance, that his Redeemer ſhall ſtand upon the earth in the latter day, we are not to ſtay our thoughts in a bare poſture, but are led forth to conſider, what his ſtanding there intends, or what the Scripture tells us he ſhall doe when he appeares and ſtands upon the earth in the latter day. Now the worke of that day is plainely reduced to theſe two heads in Scripture, *Reſurrection* and *Judgement*. In reference to both which, I ſhall ſpecificate theſe generall words, and draw them out into expreſſe and particular obſervations.

Hæc verba in varios ſenſus trahuntur & quidem cum analogia fidei congruentes; commodus & ſimplex hic quem ſequimur eſt Æternum ſcz eſſe hunc ſuum redemptorem qui tandem pulveri inſiſtens pro imperio mortuos excitet. Merl: *Et noviſſimo ſuper pulverem (vel terram) ſtaturum.* Mont.

Firſt, Thus.

Our bodies ſhall be raiſed out of the duſt in the latter day by the power of Chriſt.

Man is a creature conſiſting of viſible and inviſible, of mortall and immortall, a ſoule and a body. His mortall and viſible part the body fell under the arreſt of death, as ſoone as he was tainted with ſin, and by the decree of God it is appoynted unto all men once to dye; yet man ſhall not alwayes abide in this death, which is the ſeperation of the ſoule from the body. Theſe ſhall meete againe and be reunited; death it ſelfe is under the dominion of Chriſt the Lord of life; the keyes of the grave are committed unto him. We read of a twofold reſurrection from a twofold death, both effected by his power, (*Joh.* 5. 25. 28, 29.) *The houre is comming, and now is, when the dead ſhall heare the voyce of the Son of God, and they that heareit ſhall live.* All men are naturally dead in ſin, as ſoone as they live in nature. And as ſoone as any of theſe dead heare the voyce of Chriſt ſpeaking by his Word and Spirit, they live in grace. This is called *a new Birth*, a *new life*, as alſo *a Reſurrection.* The houre or ſeaſon of this ſpirituall Reſurrection (ſaith Chriſt) *is comming, and now is*, (verſe 25.) But at the 28th and 29th Verſes, he ſpeakes of a Reſurrection which was comming, but then was not. *Marvaile not at this, for the houre is coming, that all that are in the Graves ſhall heare his voice and come forth, they that have done good to the reſurrection of life, and they that have done evill to the reſurrection of damnation.* There are but ſome who attaine the ſpirituall reſurrection, but all ſhall attaine the corporall: All that are in the graves (whether buried in the Sea, or upon the dry land) ſhall come forth, even they who ſhut their eares againſt his voyce, calling them out of their ſinnes, preaching peace, and tendring them eternall Salvation, ſhall heare his voice calling them out of their graves, and ſummoning them to the judgement of their eternall condemnation. As *Pharaoh* lifted up the head of both his great Officers; the chiefe Butler and the chiefe Baker, were both brought out of the priſon, but the one he reſtored to his office, and the other he hanged up. Thus in proportion will it be in the day when Chriſt lifts up the heads of all the priſoners of death out of

of the grave. Chriſt is ſo much in the reſurrection, that he calls himſelfe *the reſurrection.* When he was going to the grave of *Lazarus*, he ſaith to *Martha*, *Thy brother ſhall riſe againe*, (Joh. 11. 25.) Shee anſwered, *I know he ſhall riſe againe at the reſurrection at the latter day.* Her faith was cleare for the reſurrection, and ſhee expreſſeth the time (as *Job* in the Text) *at the latter day.* Chriſt approved her confeſſion, yet gives her further inſtruction (*v.* 25.) *I am the reſurrection and the life*; And ſo he is, not formally, but cauſally or virtually, that is, he is the Author of the reſurrection, and that in reference to both natures; Firſt, his Divine nature is the efficient cauſe of the reſurrection; he ſhall raiſe our bodies out of the duſt, and the duſt ſhall give up its priſoners, by the power of his Godhead; Secondly his humane nature is the exemplary cauſe or patterne of the reſurrection; upon which ground the Apoſtle calls Chriſt *the firſt borne from the dead, Col.* 1. 18. For though ſome were raiſed from the dead before him, yet ſeeing his reſurrection was the cauſe of their reſurrection, and will be the cauſe of theirs who have been raiſed, who ſhall be raiſed, therefore he is called the *firſt-borne from the dead.* Hence the Apoſtle argues the oppoſers of the reſurrection in the Church of *Corinth* (1 *Cor.* 15. 12.) *If Chriſt be preached that he roſe from the dad, how ſay ſome among you, that there is no reſurrection of the dead?* As if he had ſaid, Doe but grant this that the body of Chriſt is riſen, and you cannot rationally deny a reſurrection of our bodies, both becauſe his reſurrection is the exemplar of ours, and becauſe Chriſt and all beleevers are one myſticall body, he is the head and we the members; nor indeed is Chriſt perfectly riſen, till we all riſe. For though Chriſts perſonall reſurrection was perfect when he aroſe, and though all beleevers aroſe repreſentatively when Chriſt aroſe, yet till all beleevers ariſe perſonally, the reſurrection of Chriſt hath not received its utmoſt perfection. For as though the perſonall ſufferings & afflictions of Chriſt in the fleſh were perfect, yet till all his members have ſuffered in the fleſh, that which God hath appointed as their portion in ſufferings, *There is ſomewhat behind* (as the Apoſtle ſpeaks, *Col.* 1. 24.) *of the afflictions of Chriſt*, which *Paul* for his part rejoyced *to fill up*; ſo we may ſay, that till all beleevers ariſe in the fleſh, or body, there is ſomewhat behinde of the reſurrection of Chriſt.

We

We may further take notice from the 16th, 17th, and 18th Verſes of the firſt Epiſt. to the *Corinthians*, Chap. 15. how the Apoſtle turnes this Argument. As before he ſaid, *If Chriſt be riſen, how doe ſome ſay, that there is no reſurrection of the dead*; ſo here on the other ſide, *If the dead riſe not, Chriſt is not riſen, and if Chriſt be not rayſed, your faith is vaine, yee are yet in your ſinnes, and they that are fallen aſleepe in Chriſt are periſhed.* From all he concludes in the 20th Verſ. *But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſleepe*; *For ſince by man came death, by man came alſo the reſurrection from the dead*; *For as in Adam all dyed, ſo by Chriſt ſhall all be made alive.* There are two roots out of which life and death ſpring. Death ſprings from *Adam*, life from *Chriſt*; And as by *Adam* all dye, which are *Adams* ſeed, or his ſons, (as all men naturally are) ſo by Chriſt all who are his ſeed and children, and ſo onely the Elect and faithfull are, ſhall be made alive. But then it may be queſtioned, Shall not all men, even all the ſonnes of *Adam* be made alive by the reſurrection of their bodies, which is the generall ſubject of that Chapter? I anſwer, they ſhall. Hence Chriſt ſpeakes diſtributively, of them that ſhall riſe, as was ſhewed but now, (*Joh.* 5. 29.) *They that have done good ſhall come forth to the reſurrection of life, and they that have done evill to the reſurrection of damnation.* But ſhall not the wicked be rayſed alſo by Chriſt? The 28th Verſe anſwers; *All that are in the graves ſhall heare his voyce.* Chriſt ſhall rayſe all, yet with a difference; The wicked ſhall be rayſed by vertue of that power or dominion which he hath over all Fleſh (*Joh.* 17. 2.) But the Godly are rayſed up by vertue of that union which Chriſt hath with their ſpirits, yea with their perſons.

Secondly, Conſider the words as holding out that which followes the reſurrection, *Judgement*; *Job* is conceived (in reference to his own preſent condition) as having a ſpeciall eye at that; for he was hardly judged in thoſe dayes, and therefore might comfort himſelfe in this hope, that his caſe ſhould be judged over againe at the latter day. As if he had ſayd; *Though I am ſeverely treated by you, and cannot have right judgement here on earth, yet the time will come when I ſhall ſurely have it*; *My Redeemer ſhall ſtand at the latter day upon earth, to miniſter Judgement unto all, and to me among the reſt.*

From

From this application of the Text, Firſt, Obſerve;

That there ſhall be a generall Judgement, hath been knowne and beleeved in all Ages.

While *Solomon* ſeemes to let the young man looſe to his pleaſures, he preſently gives him a checke, or a cooler upon this account (*Eccle.* 12. 9.) *Rejoyce O young man in thy youth, &c. but know for all theſe things God will bring thee to Judgement.* The Preacher concludes his panitentiall Sermon with this poynt; *God ſhall bring every worke to Judgement, and every ſecret thing, whether it be good or evill.* The Apoſtle *Jude* ſpeaking of the lapſed Angels, aſſures us at the 6th Verſe, that, *The Angels that kept not their firſt eſtate, but left their owne habitation, he hath reſerved in everlaſting chaines under darkneſſe, unto the Judgement of the great day.* In the 14th and 15th Verſes, he ſhewes how early this doctrine of a judgement was in the Church of God; *Enock the ſeaventh from Adam, prophecied of this, ſaying; Behold the Lord cometh with ten thouſands of his Saints, to execute Judgement upon all, and to convince all that are ungodly amongſt them, of all their ungodly deedes which they have ungodlily committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him. Enoch* lived long before *Job*, yet in his time this was a famous well known point of faith; And we find that in the Apoſtles time, it grew into the number of ſacred Proverbs, which are all famous, & commonly known. (1*Cor.* 16. 22.) *If any man love not the Lord Jeſus Chriſt, let him be anathema maranatha*, that is, let him be accurſed til the day of Judgement, or till the Lord come to Judgement. The Apoſtle uſeth two words, to note both the vehemency of his owne ſpirit in ſpeaking, and the certainty of the thing ſpoken; and he gives the curſe in two languages (Greek and Syriack, which latter is a daughter of the Hebrew) both to ſhew that men of all Nations and Languages, who love not Chriſt, are under a curſe, and that they are deſervedly curſed among all Nations. The Greeke word uſed by the Apoſtle, *Anathema*, ſignifies execrable. The Syriacke word *Maranatha*, is a compound of, *Maran Lord*, and *Atha He commeth.* This was uſed in the moſt dreadfull ſentence of Excommunication; as if they had cited the perſon to the tribunall of Chriſt at his comming to Judge the world, or left him bound under the curſe of that ſentence

tence untill the comming of Chriſt. So that *Maranatha*, ſignifying, *the Lord ſhall come*, was a proverbiall ſpeech, implying a day of Judgement comming. And as Scripture authorities are full of it, ſo there are many rationall demonſtrations of it: For firſt, The judgements which have been, ſhew that there ſhall be a Judgement; Chriſt hath often, as it were, ſtood on the ground already in judgement both againſt perſons and Nations; Theſe leſſer dayes of Judgement, are a ſtrong argument of a great day of Judgement. Secondly, As leſſer externall Judgement-dayes argue it, ſo doe internall Judgement-dayes. There is a day of Judgement kept in the Conſcience of man, which tells us that God will keepe a day of Judgement at laſt concerning all men. If we were not to be judged, we ſhould never judge our ſelves, nor be troubled at what we have done, were we not to anſwer for what we have done. The Apoſtle is cleere in it (*Rom.* 2. 15.) ſpeaking of the Gentiles who had not the Law publiſhed to their eare, *yet* (ſaith he) *which ſhew the worke of the Law written in their hearts, their conſciences alſo bearing witneſſe, and their thoughts in the meane while either excuſing, or accuſing one another.* This *meane while*, is, till the Judgement come; As if he had thus expreſſed himſelfe; Before the great Judgement comes they judge themſelves; or their thoughts betwixt themſelves are arraigning & impleading them, or Apologizing for and acquitting them. The reaſon of this internal antecedent ſeſſion is, becauſe *as many as have ſinned in the Law, ſhall be judged by the Law*, (Verſ. 12.) (the 13th, 14th, and 15th Verſes, are but a parentheſis) *In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to my Goſpel.* In this *meane while*, or in this interim till the day that God ſhall judge the thoughts of men by Jeſus Chriſt, mens thoughts fall a judging themſelves. Conſcience is the correſpondence of the ſpirit of man with the law of God in binding or looſing, in condemning, or abſolving. And though ſome mens conſciences are ſo darke, blinde, and ignorant, that they doe not judge themſelves at all, and the conſciences of others are ſo brib'd and biaſs'd, ſo ill enformed and erroneous, that they give a falſe judgement, and juſtifie thoſe whom God and his Law condemne, yet that there is ſuch a worke of conſcience (whether it be true or falſe, right or wrong, alters not the caſe) all (who know any thing of its

its working) doe agree; And this is an evident and convincing demonſtration, that there ſhall be a judgement; conſcience is Gods Deputy, and doth but begin what Chriſt in that Great audit-day, or day of reckoning, will compleate and finiſh. The Apoſtle indeed aſſures us, that *if we would judge our ſelves, we ſhould not be judged* (1 Cor. 11. 31.) Yet in this he doth not exempt eyther good or bad who judge themſelves from appearing in the great day of Judgement, but onely directs the Good (for he ſpeakes there to Saints in fellowſhip) how to prevent the Lords adjudging them to preſent chaſtnings and afflictions, as is cleare from the 32d Verſe; *For when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world.* Holy ſelf-judging and examination may prevent preſent judgement, but every ſelfe-judging is an evidence, yea, an aſſurance of the future judgement.

Thirdly, Judgment hath not been fully executed in any age of the World, excepting one, that of the old World; and yet then it was not a full execution of judgement, there was a wicked one not judged, there was an accurſed *Cham* in the Arke ſpared from judgement, while the reſt of mankinde was drowned and overwhelmed with water. And though God hath written wrath and judgement upon thouſands of wicked men in red Letters, even in their owne bloud, yet there are many whoſe paths ſwim with butter, and the rock powres out rivers of Oyle unto them, many upon whoſe heads the candle of outward proſperity ſhines, while their heads and hearts and hands are full of wickedneſſe; judgement is ſo farre from being fully executed in this world, that many are hardned in ſinne, and ſome ſo ſtumbled or offended in the wayes of holineſſe, that they are ready to ſay, *Where is the God of judgement?* And hence it is that the Apoſtle (*Rom.* 2. 5.) calls the laſt Judgement, the *day of the declaration of the righteous judgement of God*; the judgement of God is righteous now, but it is not revealed, it is not manifeſted, therefore a time ſhall come, when there ſhall be a revelation of his righteous judgement fully; The ſame Apoſtle gives a fourth reaſon (which comes neer the caſe of *Job*) why there muſt be a day of judgement. *Job's* good name was under a cloud, his credit was exceedingly eclipſed, and he was miſ-judged by his friends (as many ſincere ones have ſince

been) an hypocrite; now as the Lord will have a time to acquit himſelfe, and to declare the righteouſneſſe of his judgement, ſo he will have a time to quit the integrity of his people, and to ſet them right in the eye of all the world. In that day as he will deſtroy the vayles of miſ-report which have been caſt upon his wayes, and the vayles of error which have been caſt upon his Word, ſo alſo he will deſtroy all the vayles of reproach and ſlander which have been caſt upon the perſons, ſpeeches, or endeavours of his people. He will have a day in which there ſhall be a freſh Edition of the workes of all his Saints, with the comment of their owne upright and honeſt meaning upon them, not racke and wier-drawne with the malice & miſ-conceptions, eyther of enemies, or miſtaken friends. This is the ground of that ſerious and but needfull Caution given by the Apoſtle (1 *Cor.* 4. 5.) *Judge nothing before the time, till the Lord come, who both ſhall bring to light the hidden things of darkneſſe, and make manifeſt the councells of the heart, and then every man ſhall have praiſe of God.* What, every man? will God praiſe thoſe who are praiſe-leſſe? will he praiſe the proud and covetous, the drunkards, and uncleane? Shall every man have praiſe of God? Will he flatter men in their ſin, and ſow pillowes of commendation under every elbow? No, the Apoſtles meaning is, every man that is praiſe-worthy, ſhall have praiſe of God; every good and faithfull man, every true beleever; all ſincere and honeſt hearts, though they have been called hypocrite, and diſgraced, though they have had the dirt of a thouſand ſcandalls caſt in their faces, yet there is a day coming, when as all teares, ſo all reproaches ſhall be wiped away, and every man, that is, every godly man ſhall have praiſe of God. *Job* who was called hypocrite, and wicked, ſhall then againe have praiſe of God, his old certificate or Letters of commendation ſhall be renewed; *A man perfect and upright, fearing God and eſchewing evill.*

Seeing This Day of Judgement hath been ſo long agoe ſpoken of, and beleeved; ſeeing there are ſuch undeniable proofes and demonſtrations of it; we have cauſe to be aſhamed that we have not more quick thoughts, more lively and working apprehenſions of it, that we are not more acquainted with it. One of the Ancients ſaith of himſelfe, that whereſoever he went,

went, whether he did eate or drinke, or travell, or ſtudie, or whatſoever he was about, he thought he heard the voyce ſounding in his eares, *Ariſe ye dead, and come to Judgement*; it is good for us to carry this day in our thoughts all our dayes. If we doe ſo, we ſhall finde theſe two profitable effects of it.

Firſt, It will awaken us; Secondly, It will meeken us.

Firſt, It will awaken us, and keepe us awake; The ſound of this Judgement made *Felix* tremble; He that trembles is awakened; and it will keepe us awake while we remember that it ſhall come unexpectedly, ſuddainly; it hath been long in comming, but when ever it comes, it ſhall come ſuddainly. So the Apoſtle deſcribes the comming of that day (1 *Theſ.* 5. 2.) *It ſhall come as a theefe*; a theefe comes ſuddainly. Chriſt deſcribes it by that which is more ſuddaine (*Luk.* 21. 35.) *It ſhall come as a ſnare*; how ſuddainly doth a ſnare take the bird? That the Judgement ſhall be ſo terrible and dreadfull ſhould awaken us, that it ſhall be ſo ſuddaine and unavoydable, ſhould keepe us awake.

Secondly, It ſhould meeken us, Why ſhould wee judge others, ſeeing we muſt all be judged? See how the Apoſtle takes them up, or rather takes them downe, who erected tribunalls, and ſtood on the earth as Judges over their brethren, (*Rom.* 14. 4.) *Who art thou that judgeſt another mans ſervant?* Proud cenſuring perſons know not themſelves, nor doth any man know what they judge themſelves to be, who are over-buſie in judging others. When we in common ſpeech ſay to a man, *Who art thou?* We argue our owne ignorance or neſcience of his perſon. But in ſpeeches of this ſtile, when we ſay, *Who art thou?* We eyther argue the pride of that perſon whom we already know, or that he doth not know his place and duty, but overweenes himſelfe, and takes upon him beyond his line, which no man doth more then he who takes upon him to judge another mans ſervant, excepting him onely who takes upon him to judge the ſervants of God. And while the Apoſtle ſaith, *Why doeſt thou judge another mans ſervant*, he doth but more convince (by that common rule) ſuch as preſume to judge the ſpeciall ſervants of God. As thus he reproves all peremptory judging of others, becauſe they are ſervants to another, ſo he proceeds to a further reproofe of it, becauſe they are our brethren (*Verſ.*

10.) *Why do'ſt thou judge thy brother? Why do'ſt thou ſet at naught thy brother? wee ſhall all ſtand before the Judgement ſeate of Chriſt.* But may we not at all judge one another; muſt all judgement be deferred till Chriſt comes to judge us all? This the Apoſtle ſeemes to give in charge, (1 *Cor.* 4. 5.) *Judge nothing before the time*; What's the time? We have an anſwer in the next words; *Untill the Lord come, who both will bring to light the hidden things of darkneſſe*, &c. What comming is this? none other ſurely, but his comming, or his glorious Appearance, when we muſt appeare before his Judgement-ſeate, to receive according to what we have done in the fleſh, whether it be good, or whether it be evill. Yet this is not a totall prohibition of Judgement, as ſome pervert that place, urging it againſt all Magiſtracie, as if it were unlawfull for a man to be a Judge. The Scripture forbids onely incompetent Judges, or the unjuſt Judgement of ſuch as are competent. It forbids onely raſh judgement about things or perſons without proofe, or a Judgement upon perſons about ſuch things, of which there can be no proofe; *The hidden things of darkneſſe, and the counſels of the heart*, which Chriſt alone can bring to light and make manifeſt, as that Text expounds it ſelfe; Or the Scripture forbids rigid and finall judgement concerning the eternall ſtate of any perſon. For though we may ſay of many men, conſidering their actions and outward courſe, as alſo the appearing frame and diſpoſition of their ſpirits, that they are in a damnable and periſhing condition; yet we cannot pronounce a finall ſentence upon any man, that he ſhall be damned, becauſe every mans judgement is of God, and they who are now abominable and diſobedient, and unto every good worke reprobate, may yet (through free grace) be converted and healed, made cleane and juſtified.

Laſtly, The Scripture forbids us to judge one another, as having no grace for the doing or not doing of thoſe things, which may conſiſt with a preſent ſtate of grace. So the Apoſtle argues (*Rom.* 14. 3.) in his diſpute about the ceremoniall obſervation of meates and dayes, concerning whoſe abolition by Chriſt, many beleevers were then unſatisfied; *Let not him that eateth not, judge him that eateth, for God hath received him*; that is, he hath accepted, and numbred him among his owne; therefore doe not thou ſeverely reject and caſt him out. And as

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thus in many caſes we ought not to judge our brethren at all, ſo in all caſes we ought to judge them with tenderneſſe and meekneſſe, with a kinde of trembling and unwillingneſſe, becauſe there is a Judgement to which we alſo muſt come to give an account, as of all our wayes, ſo of the Judgement which we at any time paſſe upon our brethren.

Secondly, Obſerve;

The Redeemer ſhall be the Judge.

Though the three Perſons in the Glorious God-head, Father, Sonne, and Holy Spirit, concurre in every worke upon the Creature; yet ſome workes are ſpecially appropriated to each perſon. This great worke of Judgement is appropriated to the Sonne as a part, or as the completion of his mediatoriall office. (*Joh.* 5. 22. 27.) *The Father judgeth no man, but hath committed all judgement to the Sonne*; That is; the Father alone (as they imagined) without the Son, judgeth no man, For as he created all, ſo he judgeth all by the Son: *And hath given him authoritie to execute judgement alſo, becauſe he is the Son of man*; For being the Son of man he will be viſible to all (*Rev.* 1. 7.) and ſo moſt fit to be the Judge. *Peter* ſpeakes this as a ſpeciall doctrine which he was called to preach (*Acts* 10. 42.) *Him hath God rayſed up, and ſhewed him openly, not to all the people, but to witneſſes choſen before of God, and hath commanded us to preach to the people, and to teſtifie that it is he that is ordained of God to judge the quick and dead.* As the ſaving of man by Chriſt is founded in the will and ordination of God, ſo alſo is the judging of man by Chriſt. The Apoſtle *Paul* (*Acts* 17. 31.) ſtirres up and awakens all to the duties of holineſſe and repentance, becauſe *God hath appointed a day in which he will judge the world in righteouſneſſe by that man whom he hath ordeined, whereof he hath given aſſurance to all men, in that he hath raiſed him from the dead.*

Some may object that of Chriſt himſelfe (*Joh.* 8. 15.) as a diſclaimer of this office; *I judge no man.* The anſwer is at hand; *Ye judge after the fleſh, I judge no man*; that is, as ye doe, *after the fleſh*, or by outward appearances (as he ſpeakes *Joh.* 7. 24.) I judge the Spirit, and after the Spirit, mine is righteous judgement. Againe, *I judge no man*; that is, my preſent worke is to ſave, and to preach ſalvation, my worke is to tender conditi-

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ons of peace, and to call ſinners to repentance, that's my preſent worke; My ſecond comming is for Judgement. But though Chriſt be Judge, yet it ſeemes he is not the onely Judge, himſelfe ſaith that he had aſſociated his Diſciples (*Luk.* 22. 29, 30.) *I appoynt unto you a Kingdome, as my Father appoynted unto me, that ye may eate and drinke at my Table in my Kingdome, and ſit on thrones judging the twelve Tribes of Iſrael.* I anſwer; They ſhall judge not authoritatively, but doctrinally. As the word which Chriſt ſpake, ſo the word which the Diſciples of Chriſt ſpake (or which any of his faithfull Miniſters ſpeake according to the truth of Chriſt) *Shall judge him* (that hath heard it) *in the laſt day* (Joh. 12. 48.) The word is the rule of judgement, as Chriſt is the perſon judging. Yet, I conceive, that Text in *Luke* imports ſome ſpeciall perſonall honour and priviledge, which the twelve Apoſtles ſhall have in the Judgement of the great day, beyond the reſt of Saints. Of whom the Apoſtles ſpeakes, (1 *Cor* 6. 2.) *Know yee not that the Saints ſhall judge the world.* All the Saints ſhall judge the world as approvers, they ſhall Vote as it were with Chriſt, and ſay, This is a juſt and righteous Sentence; but the Apoſtles ſhall judge (if I may ſo expreſſe it) as Aſſeſſors with Chriſt, to whom alone the Commiſſion as Judge is given. *The Queene of the South* (ſaith Chriſt) *and the Ninivites ſhall riſe up in the Judgement with the men of this generation, and condemne them,* (Luk. 11. 31.) That is, the example of the Queene of the South, who took ſo long a journey to heare the wiſedome of *Solomon*, and the example of the *Ninivites*, who repented at the preaching of *Jonah*, ſhall be produced as evidence for their conviction and condemnation, who have heard and refuſed the wiſedome of a Greater then *Solomon*, and the preaching of a Greater then *Jonah*. The Great Judgement ſhall be carried on by many, as Aſſeſſors, as Approvers, and as Witneſſes, but The Redeemer onely ſhall be the viſible and determining Judge.

This day of Judgement will be very terrible; Chriſt who at his firſt comming was revealed *in flaming love, ſhall be then revealed in flaming fire* (2 Theſ. 1. 7.) This Judgement will be very glorious; The firſt appearing of Chriſt was ſo obſcure, that it was an appearance but to very few; Many who ſaw *the man*, did not ſee *the Saviour*; but his ſecond appearing will be ſo

ſo full of luſtre & glory, that as all ſhall ſee *the man*, ſo all ſhall ſee *the Judge*. Thus the Apoſtle deſcribes it (*Tit.* 2. 14.) *Looking for the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* It is ſaid of *Agrippa* (*Acts* 25. 23.) that he came to the Judgement-ſeate and *Bernice* with great pompe; we may render the Text, thus, *He came with great phantaſtickneſs or affected vanitie.* When the Lord Jeſus Chriſt ſhall come to his judgement-ſeate, it will be with great pompe indeed, but it ſhall be ſerious as well as glorious pompe; *For he ſhall come in the glory of his Father, with all his holy Angels* (Mark. 8. 38.) Chriſt ſhall have a traine of Angels; as the Arch-angel ſhall give the ſummons, or cite the world to appeare at the barre (1 *Cor.* 15. 52. 2 *Theſ.* 1. & 5.) ſo there ſhall be thouſand thouſands of Angels attending the Judge. *He ſhall come in the glory of his Father, with all his holy Angels.* The firſt comming of Chriſt, was in the *forme of a ſervant* (Phil. 2.) Yea the Prophet ſaith (*Iſa.* 53. 2.) *He had no forme nor comelineſſe.* In his firſt comming, he was followed by Fiſhermen, or men of inferiour qualitie; but his ſecond comming will be in the glory of the Father; his Glory, will be ſuch, as the Fathers glory is; and his followers ſhall be greater then the greateſt of men, and theſe not a few but many, even all his holy Angels.

And 'tis but equall that Judgement ſhould be put into the hand of the Redeemer, and that he ſhould come in all this glory, when he comes to ſit in Judgement, becauſe he hath been judged, and condemned, becauſe he hath borne ſhame, and diſhonour, while himſelfe ſtood in Judgement. Chriſt did not onely dye for us, but he was condemned to death as an evill-doer, there was not onely paine in his death, but ſhame; He in this humbled himſelfe indeed, and which is more, He became obedient, and (which is the loweſt obedience) he became obedient unto death, and which is the loweſt and moſt ignominious death, the death of the Croſſe. The Apoſtle makes this threefold humiliation, the ground of his threefold exaltation (*Phil.* 2. 9, 10.) *Wherefore God alſo hath highly exalted him, &c.* He exalted him above the grave in his reſurrection, above the earth in his aſcenſion, above the heavens in his ſeſſion at the right hand of him the Father, *That at the name of Jeſus every knee ſhould bow, both of things in heaven, and things in earth, and things*

under

under the earth, and that every tongue ſhould confeſſe, that Jeſus Chriſt is Lord, to the glory of God the Father. Indeed if God be ſo carefull to redeeme the honour of his Saints and Servants, who have ſuffer'd reproach, if he will get them fame in every Land where they have been put to ſhame, and make the Sons of thoſe that have afflicted them to come bending to them, and to know that the Lord hath loved them; and if whereas they have been hated, God will make them an eternall excellency, ſurely then, much more will God be carefull of the honour of his Sonne; he that will not let his ſervants honour lie in the duſt, but will repaire their credit, and take off the reproach which they have borne for his Name, how can he be unmindfull of his Son, or not reinveſt him in that Glory of which he ſtript and uncloathed himſelfe, that he might perfect the worke of our Redemption.

This honour of Chriſt the Redeemer, to be Judge of the world, together with the glory in which he ſhall appeare when he comes to judge the world, carries a twofold effect in it, according to that twofold diſtribution of thoſe who are the objects of this Judgement, Good and bad, the Godly and the wicked.

Firſt, It carries terror to the wicked, who know not God, and who have not obeyed the Goſpel. What more terrible to unbeleevers, then to be judged by him, whom they have not beleeved? What more terrible then to be judged by him whom they have neglected, to be judged by him whoſe grace and mercy they have refuſed? What more terrible then to be judged by him whom they have deſpiſed, and ſayd (at leaſt in their hearts) *This man ſhall not reigne over us?* How terrible will it be to thoſe wicked men, to ſtand before Chriſt as their Judge, whom they have trampled underfoote, and counted his bloud (the bloud of the Covenant) as an unholy thing, and have done deſpight unto the Spirit of Grace?

There is nothing in condemnation more dreadfull, then to be condemned by a redeemer; They who are without Chriſt, are without hope, how hopeleſſe then and helpleſſe are they who are caſt out by Chriſt? By whom ſhall they be ſaved, who are condemned by a Saviour? As the love of Chriſt is moſt deſireable, ſo his wrath is moſt inſupportable. Who can ſtand before

before his wrath as a Judge, who as a Redeemer came to deliver us from the wrath which is to come.

There are five things in this Judge, which make his wrath moſt dreadfull.

Firſt, He is ſuch a Judge as the power of the moſt powerfull cannot dant.

Secondly, He is ſuch a Judge as the wealth of the wealthieſt cannot bribe.

Thirdly, He is ſuch a Judge, as the wit and ſubtlety of the wiſeſt and moſt ſubtle cannot delude.

Fourthly, He is ſuch a Judge, as there is no appealing from his ſentence.

Fifthly, He is ſuch a Judge, as there is no repealing of his ſentence. What he ſets downe ſhall ſtand for ever. All which *Job* applyes to his friends in the laſt words of the Chapter; *Be ye afraid of the ſword: for wrath bringeth the puniſhment of the ſword, that ye may know there is a Judgement.*

Secondly, This carries Comfort, and ſpeakes joy to Saints. How ſweet is it to remember, that their Redeemer is their Judge. For as the Apoſtle argueth, *Who ſhall condemne, it is God that juſtifies*; ſo may they, Who ſhall condemne? it is Chriſt that judgeth us. The time of the Judges comming, is the time of their refreſhing. So the Apoſtle *Peter* calls it in his Sermon, (*Acts* 3. 19, 20.) *Repent ye therefore and be converted, that your ſinnes may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.* What thoſe times are is expreſſed (*Verſ.* 20.) *And he ſhall ſend Jeſus Chriſt, which before was preached unto you, whom the heavens muſt receive, untill the times of the reſtitution of all things.* When Chriſt ſhall reſtore and ſet all right, which ſin hath diſordered (which will be a time of Judgement queſtionleſſe, if not the time of the laſt Judgement) then it will be a time of refreſhing to all the people of God; even of ſuch refreſhing (and infinitely more) as the weary labourer or tired traveller takes in his repoſe under the cooleſt ſhades (as the word there uſed implyes) which fetcheth up his fainting ſpirits, and renewes his ſtrength. When God came at once to judge, and reſtore *Adam* after his fall, he came *in the coole of the day* (*Gen.* 3. 8.) And when Jeſus Chriſt ſhall come to judge and perfect the reſtauration of man, though it will be the heate

of the day, or a day of heate to all his enemies, yet it ſhall be the coole of the day, or as the refreſhing ſhadow after heate to all his Saints. That Chriſt is Judge, cannot but be a rejoycing to the Saints. For

Firſt, He being Judge, the Judge is their friend.

Secondly, The Judge is their kinſman, their brother; For though (as we ought not now 2 *Cor.* 5. 16. ſo) Chriſt in that day will not know any man after the fleſh, yet all Beleevers who are as his fleſh, ſhall then be knowne, that is, accepted with him.

Thirdly, The Judge is alſo their Prieſt and Propitiation; He ſhall judge them, who hath ſatisfied for them, and knowes how all reckonings and accounts ſtand between God and their ſoules; for he it is that hath by his owne bloud ballanced and made them up.

Fourthly, The Judge is their Advocate and Interceſſor; he ſhall judge them, who hath often moved for them, who hath powred out his ſoule in prayer for them, as well as he once powred out his ſoule an offering for them. Surely he who hath ſpoken ſo much for them, will not (though he hath cauſe to blame them for many things) ſpeake or pronounce any thing againſt them.

Laſtly, The Judge is he who was judged in their behalfe; and ſeeing he was condemned bearing their ſinnes, he will not lay thoſe ſinnes againe upon them who have laid hold on him, and ſo condemne them.

All theſe conſiderations layd together, ſhew how ſweet it is for Saints to remember that the Redeemer ſhall ſtand upon the earth to judge them. And hence the Saints are deſcribed.

Firſt, Not fearing but hoping for his appearing, (*Tit.* 2. 13. where it is called not onely the hope, but the *bleſſed hope,*) *Looking for the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt*; it is the bleſſed hope, becauſe the thing hoped for being once attained, we ſhall be for ever bleſſed.

Secondly, They are deſcribed (not fearing but) loving the appearing of this Judge (2 *Tim.* 4. 8.) *Henceforth* (ſaith *Paul*) *there is layd up for me a crowne of righteouſneſſe, which the Lord the righteous Judge ſhall give me at that day, and not to me onely, but to all them*

them alſo that love his appearing. To be a lover of the Appearing of Chriſt in Judgement, is the character and almoſt the definition of all true beleevers. None can love it but they, and they cannot but love it.

Thirdly, They are deſcribed (not fearing but) praying for it, and that not coldly but earneſtly and importunately (*Rev.*22.17.) *The Spirit and the Bride* (that is, the Spirit in the Bride ſaith, or the Spirit preſſeth and provoketh the Bride to) *ſay come, and let him that heareth ſay, come.* Who is thus invited to come, and for what to come? The perſon invited to come, is Chriſt, and he is invited to come to fulfill all the Prophecies of that Book revealed to *John*, and therefore to come to judgement, which as it is there Prophecyed, ſo it will be the utmoſt fulfilling of all the Prophecies. And to ſhew that Chriſt approved and accepted this earneſt prayer of the Bride for his comming; he anſwers (at the 20th Verſe) *He which teſtifieth theſe things* (and that is none but Chriſt, *The Amen, the faithfull and true Witneſſe* (*Rev.* 3. 14.) he (I ſay) anſwers, and) *ſaith, Surely I come quickly*, and this is the third time that he ſaith it in this Chapter; for he had ſayd, *verſ.*7th, and againe, *v.* 12th, *Behold, I come quickly.* Which threefold promiſe of his *comming quickly*, is ſealed up with, *Amen*, and the prayer of *John*, ſeconding the Churches prayer, *Even ſo, come Lord Jeſus.* What longing is there for his comming, who having been prayed to come, promiſeth to come quickly, and is yet againe prayed *to come.* The preparations and prognoſtickes of the comming of Chriſt, are dreadfully ſet downe, to the amazement of the world, (*Luk.* 21. 25, 26.) *There ſhall be ſignes in the Sunne, and in the Moone, and in the Starres, and upon the earth, diſtreſſe of Nations, &c. mens hearts* (that is, the hearts of the men of the earth, or of earthly-minded men) *failing them for feare, and for looking after thoſe things which are comming on the earth, &c. And then ſhall they ſee the Son of man comming in a Cloud with power and great Glory.* This Glory and terror of the coming of Chriſt, which ſhall dazle the eyes and aſtoniſh the hearts of all that know not God, ſhall be delight to the eyes, and rejoyce the hearts of all that obey him. Theſe Chriſt beſpeakes in the 28th Verſe, *When theſe things begin to come to paſſe, then looke up and lift up your heads* (looking up and lifting up the head, is a poſture of confidence

and of joy) *for your Redemption draweth nigh*; That is, you ſhall ſoone receive all the fruits of your redemption, or redemption in full. Our Redemption was wrought when Chriſt came firſt into the world, but we reape not all the benefits of our redemption, till Chriſt comes the ſecond time into the world. Then they who are dead ſhall be redeemed from the power of the grave, and they who ſhall be found alive, ſhall be redeemed from all the troubles and ſorrowes of this life. Then Chriſt will wipe all teares from the eyes of every afflicted *Job*; then he will heale all the ſores of his *Job's*; then he will ſupply all the wants, and reſtore the broken eſtates of his *Job's*; then he will repaire the credit and honour of his *Job's*; then he will rightly interpret the actions and ſpeeches, the workes and words of his *Job's*; then he will give his *Job's* a full eſtate, a double eſtate, a ſeaven-fold eſtate to all that they had before; then he will make his *Job's* like himſelfe; they that lay on the dunghill, ſcraping their ſores with a Potſherd, when Chriſt appeares, *ſhall appeare with him in glory* (Col. 3. 4.) The diſeaſed and leprous bodies of his *Job's* ſhall be faſhioned like the glorious body of Jeſus Chriſt, by that mighty power by which he is able to ſubdue all things to himſelfe; Yea, when the Redeemer ſhall ſtand upon the earth in the latter day, he will marry all his *Job's* to himſelfe, he will take them from the duſt, and lay them in his boſome for ever. Therefore well might *Job*, and well may any Saint in his, or in a worſe condition then his (if worſe may be) rejoyce and triumph in this faith; *I know that my Redeemer liveth, and that he ſhall ſtand in the latter day upon the earth.*

Job 19. Verſ. 26, 27.

26. *And though after my skin, wormes deſtroy this body, yet in my fleſh ſhall I ſee God.*
27. *Whom I ſhall ſee for my ſelfe, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.*

IN the former Verſe we have conſidered and improved the confeſſion of *Job's* faith in the Redeemer.

Firſt, As living or eternall.

Secondly, As riſing from the dead, or rayſing the dead to life.

Thirdly, As judging both the quick and dead. He in theſe two Verſes enlargeth the confeſſion of his faith concerning his own perſonall reſurrection. Which

Firſt, He aſſerts in the cloſe of the 26th Verſe; *In my fleſh ſhall I ſee God.*

Secondly, In the ſtrong actings of his faith he aſſureth himſelfe of it, notwithſtandiug all the difficulties that might obſtruct and hinder it, in the former part of the 26th Verſ. and in the cloſe of the 27th; *Though after my skin wormes deſtroy this body; though my reins be conſumed within me*, yet I believe I ſhall ſee God; Theſe impediments doe not weaken my faith.

Thirdly, He declares the benefit or happines which ſhall accrew to him after the reſurrection of his body, which he doth

Firſt, In thoſe words, *I ſhall ſee God.*

Secondly, In thoſe, *I ſhall ſee him for my ſelfe.* In both which expreſſions, he ſets forth the happineſſe of the Saints after the rayſing of their bodyes out of the grave, and the reunion of ſoule and body.

Fourthly, He maintaines the identitie of his fleſh or body in the reſurrection, or that the ſame body which falls ſhall riſe. And this in a twofold notion.

Firſt, An identitie ſpecificall, it ſhall be the ſame body in kind.

Secondly, An identitie numericall, or individuall, it ſhall be the ſame particular body which he had on earth, and layd downe

downe in the earth. Both which are evidenced and evinced from thoſe paſſages in the Text: *I ſhall ſee him in my fleſh*; *Mine eye ſhall behold, and not another*; *I, my, mine, and not another*, imply nothing, if not himſelfe, or no other thing but himſelfe.

From all we may collect, how excellent a confeſſion of faith *Job* made about that great myſtery of the reſurrection, and how firmely his ſoule was eſtabliſhed in it.

Verſ. 26. *And though after my skin wormes deſtroy this body.*

I will not ſtay eyther upon the opening or diſproving of the tranſlation of the vulgar latine; which as it varieth extreamly wide from the Originall in the cloſe of the former Verſe, ſo at the beginning of this. There inſtead of, *He ſhall ſtand upon the earth in the latter day* (as we tranſlate) 'tis rendred, *I ſhall riſe againe in the latter day*. And whereas here we ſay, *Though after my skin wormes deſtroy this body*; that reading is, *and I ſhall be againe encompaſſed about, (or cloathed) with my skin*. This vaſt difference in the tranſlations ariſeth from hence, becauſe the word which we render *to deſtroy*, may be derived from a double root; eyther from a root that ſignifies *to compaſſe, or circle a thing round*, or as we and moſt Grammarians derive it from a roote that ſignifies *to break, or to deſtroy, to diminiſh, or crumble a thing* (as it were) *into the ſmalleſt pieces or atomes*.

Et rursum circumdabor pelle mea. Vulg.

נקפו *vel a radice* קף *circumdedit vel a* נקפ *contrivit fregit.*

A ſecond reading we give in the margine of our Bibles; *after I ſhall awake, though this bodie be deſtroyed, yet, &c.* whereas we ſay in the Text, *Though after my skin, wormes deſtroy this bodie*. We put in the margine, *After I ſhall awake, &c.* The reaſon is, becauſe the ſame word in the Hebrew which ſignifies *the skin*, ſignifies in the Verbe, *to awake* or ariſe from ſleepe. Maſter *Broughton* gives light to this, in the expoſition of his own tranſlation, *And after this my skin is ſpent*. Which he gloſſeth thus, in the perſon of *Job*; *And after wormes ſpend this my skin and fleſh, I meane after my reſurrection, and I uſe a doubtfull word to conteine both*. As if a word were intentionally uſed by *Job*, which ſignifies both *his skin, and his awaking or reſurrection*, that ſo we might take it both wayes, and neyther of them both againſt, eyther the ſcope of the Text, or againſt the truth ('tis uſuall in Scripture to compare death to ſleepe, and the reſurrection to awaking) *When* (ſaith he) *I awake, though this be deſtroyed, I ſhall ſee God.*

God. Or though this skin be deſtroyed, yet I ſhall ſee God. To this ſenſe another tranſlates; *After wormes have digged through this,* (that is, this skin or body) *I awaking ſhall ſee God in my fleſh.* The Interlineall varies little; *And after they* (that is, the wormes) *have conſumed this my skin, I ſhall ſee God in my fleſh.* The ſtrict letter of the Hebrew is very conciſe; *And after my skin deſtroy this.* So that we ſupply three words in this one clauſe, to make up that which we conceive the ſenſe; Firſt, the word *though*; Secondly, the word *wormes*; Thirdly, the word *bodie*; neyther of which are expreſly in the Originall. Therefore our tranſlators have put them in a different character, implying that thoſe words are added to explaine the meaning of the place, which is ſomewhat darke, by reaſon of that conciſeneſs of expreſſion.

Et poſtquam vermes confoderint iſtud evigilante me. Jun: *Et poſtquam pellem meam contriverint hanc.* Mont.

Some Interpreters take notice of the elegancy of *Job's* ſpeech, who therefore doth not name his body, or ſay, *this body*, eyther becauſe with the demonſtrative particle, *This*, he uſed a geſture putting his hand upon his breaſt, *After wormes have deſtroyed this, which I now laying hand upon*, that is, this my body, *I ſhall yet ſee God in my fleſh.* Or as ſome others conceive he ſayth onely *This*, not *this body*, becauſe his body was ſo worne and diſfigured with his ſores and ſickneſs, that it could ſcarſe be called a body; After wormes have deſtroyed *this*, call it what you will, I can hardly finde a fitting word to call it by. As if he had more largely ſayd; *After I am dead, and layd in the grave, where wormes doe not onely eate my skin, and conſume this upper garment, but my whole body alſo; yea, and not onely the outward limbs and members of my body, but my very bowells and entralls. Though my reins be conſumed within me; though wormes devoure, and rottennes invade whatſoever I am, or have of a bodie, though I am ſpent from head to toe, from skin to reins, without and within, yet notwithſtanding all this, I believe that I ſhall riſe againe, and ſee God in my fleſh.* Hence obſerve, firſt,

Credo carnis reſurrectionem & video interim conſumi renes meos in medio corporis mei. Brent: *Conſumor totus ab una parte ad alteram.* Jun:

Death may, yea ſhall prevaile over the whole outward man.

Death ſpends both skin, and reins; it devoures all. Death ſwallowes up fleſh and bones. We may well ſay of death, *It makes no bones of am may.* It takes in one part after another, till all be taken in; skin, and fleſh, and bones, and reins; death

death unmakes us. Hence the ſame word in the Greeke that ſignifies to unmake, ſignifies alſo to dye; becauſe death is the unmaking of every creature that lives. Man is unmade man by the firſt act of death; That ſeperates ſoule and bodie, and this makes him no man: The ſoule alone is not man, the body without the ſoule is not man; Therefore the diſunion of theſe unmakes man. And when death hath unmade man, by disjoyning ſoule and body, it proceeds to unmake the body. Though death can doe no more to the ſoule then ſeparate it from the body, yet it can doe much more to the body then ſeparate it from the ſoule. Death conſumes the body when 'tis alone, it pulls one member from another, till it prevaileth over all; as an old building is pulled downe peice after peice, till all be layd in duſt and rubbiſh: not onely doth it fade the beauty, and deface the skin, but it enters into the bones, and ſucks the marrow. The Apoſtle *Peter* uſeth a word of this ſenſe, while he ſpeakes of our death to ſin, (*1 Pet. 2. 24.*) *Who his owne ſelfe, bare our ſinnes in his owne bodie on the tree, that we being dead to ſin, &c.* (ſo we tranſlate:) the word is, that *we being unmade*, or *off-made to ſin*: every converted ſoule is united to, or made up in Chriſt, and unmade to ſin, that is, dead to ſin. Now as ſpirituall death to ſin, is the unmaking of a man, the pulling him in peices in regard of what he was, the unmaking of his ſinfull nature, that he may be made up againe by grace: ſo naturall death is the unmaking of the body.

ἀπογεγυμνωμένοι.

There was never any body made, but death (according to the common appointment of God) had or hath a power to unmake it, one excepted, which one was the body of Jeſus Chriſt. Some indeed, as *Enoch* and *Elias* were tranſlated and did not ſee death; and others though they dyed, yet were rayſed to life by the power of God before death did actually unmake or conſume their bodyes; But there was never any body which being dead, death had not a power to conſume, but onely the body of Jeſus Chriſt. And therefore the Apoſtle (*Acts 2. 24.*) puts it as a ſpeciall excepted caſe: Chriſt dyed, but death could not doe with his bodie, as *Job* ſuppoſed it might with his, deſtroy his skin and reins; *For* (ſaith he) *God rayſed him up, having looſed the paines of death.* The originall which we render *paines*, commeth from a roote, which ſignifieth *bands or coards*: for death

death when it ſeizeth upon man, binds him (as it were) hand and foot, with bands, and coards, and keepes him faſt, that he cannot ſtirre till it hath totally devoured him. Death bound the hands and feete of Jeſus Chriſt, and layd him in the grave: *But God rayſed him up, and looſed the bands or coards of death:* And Jeſus Chriſt, who as Mediator, or God-man, layd downe his life, had power alſo to take it up againe (*Joh.* 10. 18.) As *Sampſon*, whom when the *Philiſtims* had bound with new coards, he ſnapped them aſunder, like a threed at the Candle: So Jeſus Chriſt when he was layd in the grave, broke the bands of death, or was rayſed up by God looſing thoſe bands; and why? not onely becauſe he had power to doe it, for ſo he hath power to looſe the bands of death from any man as ſoone as they are tyed on, if it were his will and purpoſe to doe it; But the Apoſtle aſſignes a reaſon beyond this, ſhewing that Chriſt was rayſed before death could conſume his body, not onely becauſe it was poſſible, or in the power, as alſo agreeable to the will of God, ſpeedily to looſe thoſe bands, but *becauſe it was not poſſible that he ſhould be holden of them.* It was poſſible that death ſhould ſeize on Jeſus Chriſt, and ſo it did, he freely yeelding himſelfe up to it; becauſe a death was owing and to be payd to the Juſtice of God for ſin. But (ſaith the Apoſtle) death could not hold him, and keep poſſeſſion, That was impoſſible. And that upon a twofold account.

Firſt, In reference unto himſelfe.

Secondly, In reference to us.

Firſt, It was not poſſible in reference to himſelfe, becauſe *he is life*, and life eſſentially; *I am the reſurrection, and the life*, (ſaith Chriſt to *Martha*, *Joh.* 11.) Chriſt is the reſurrection, becauſe he rayſeth us. He is not formally the reſurrection, (as was ſhewed before) but effectively. But Chriſt is life formally and eſſentially; now it is not poſſible for death to hold life it ſelfe longer under its power, then he who is life pleaſeth. Therefore Chriſt being eſſentially life, could not but prevaile over and conquer death. Or as the Apoſtle ſpeakes, *Swallow up death in victory*, (1 *Cor.* 15. 54.)

Secondly, It was not poſſible in reference to us: for he having undertaken the work of reſtoring us to life, if his life had been ſubdued by death, if he had been held downe by the power

of death, alwayes in the graave, wee had been loſt for ever. As the Apoſtle argueth, 1 *Cor.* 15. *If Chriſt be not riſen, your faith is vaine, yee are yet in your ſinnes.* Wee had been ſtill under the power of ſpirituall death, if Chriſt had been held by that corporall death. Therefore it was impoſſible (becauſe Chriſt was to carry the worke of our redemption through) that he ſhould be held downe by the coards of death, though he ſubmitted to dye. So then here is the difference. The body of Jeſus Chriſt was not deſtroyed and totally unmade by death, death could not ſend in its Armies of wormes to eate up his fleſh and conſume his reines, no nor ſo much as in the leaſt to corrupt his body, as the ſame Apoſtle expreſſeth it (*verſ.* 27. out of the *Pſalme*) *Thou wilt not leave my ſoule in hell, nor wilt ſuffer thy holy One to ſee corruption.* He ſuffred his holy one to dye; but he did not ſuffer him to ſee corruption, that is, to feele corruption, or be under the power of corruption. Therefore Jeſus Chriſt roſe the third day; and he roſe upon the firſt account, that it could be called the third day; he lay as little time in the grave, as could truly be reckoned three dayes: and ſo (I conceive) he did that he might not give the leaſt advantage to death; or that death might have him no longer priſoner then needs muſt. And upon this conſideration too, he ſaw no corruption. For three dayes (as Naturaliſts obſerve) a body may continue without corruption; eſpecially as it was with Chriſt, who dying & being buried the evening of the ſixth day, lay the ſeventh in the grave, & roſe early in the morning of the firſt day of the weeke. *Martha* ſaid to Chriſt when he came to the Sepulcher of *Lazarus*, *Lord, be hath been dead foure dayes, by this time he ſtinketh* (Joh. 11.37.) When a body hath been dead foure dayes, we may ſay, ſurely it is corrupted; but in three dayes there is no neceſſitie of corruption; So that, *God* (as it was propheeied in the *Pſalme*) *did not ſuffer his holy One to ſee corruption*; no not the leaſt corruption; this was peculiar to Jeſus Chriſt. And the Apoſtle is very carefull to keepe this cloſe to Chriſt; for though it were ſpoken by *David*, yet he ſhewes that *David* did not ſpeake this of himſelfe, as if he expected any ſuch priviledge (*verſ.* 29.) *Men and brethren, let me ſpeake freely to you, of the Patriarch David, who is dead, and buried, and his Sepulchre is this day with us. David* who ſpake this is dead, and buried, and lyes

in

in the duſt ſtill among us: therefore he ſpake this of another, and that other is Chriſt, whoſe body was ſo exempted from corruption, as none, beſides his, ever was. For though Chriſt (as was toucht before) rayſed ſome dead bodies before they were corrupted, yet every body that dyes is naturally ſubject to corruption, and continuing under the power of death, muſt needs corrupt and be deſtroyed by wormes.

Secondly, Obſerve;

The totall conſumption of the body of man, is no impediment, no barre in the way of faith to ſtop us from believing the reſurrection.

Job ſpeakes in ſuch language as might repreſent the greateſt difficultie to faith, and yet conquers it. And wee to reach his ſenſe, ſupply ſuch words as expreſly ſhew it, *Though and though; Though after my skin, wormes deſtroy this bodie; Though my reins be conſumed within me.* Though it be thus, and thus, yet I believe. As death ſhall triumph over my body, ſo my faith triumphs over death. Chriſt himſelfe puts in a *Though* to this poynt of faith about the reſurrection, ſpeaking to *Martha*, (*Joh.*11.25) *He that believeth in me, yea though he were dead, yet ſhall he live againe.* But it may be ſayd, *Lazarus* was dead at that time, why then doth Chriſt ſuppoſe that which was no more then actually was? And how can any man be ſayd to live againe who was not dead? Why then doth Chriſt ſay, *He that believeth in me, though he were dead, yet ſhall he live.* I apprehend, that by *dead* in that aſſertion or promiſe, ſomewhat more is intended by Chriſt, then barely to be dead, as *Lazarus* was; *He that believes in me, though he were dead,* ſeemes to ſpeak not onely the ſeperation of the ſoule from the body, yea, not onely (as *Martha* ſuſpected it was with *Lazarus*) the body beginning to corrupt, but even a totall corruption and conſumption of it; when (anſwerably to the expreſſion of the Text) skin and bones, and reins, and all are eaten up. Now *though he were* thus *dead* (ſaith Chriſt) *yet ſhall he live againe.* Faith ſaith to death, Doe thy worſt; and to the grave, put forth the utmoſt of thy power, digeſt me fully (the grave is a great eater, it hath a ſtrong ſtomack) aſſimilate me to thy ſelfe (as by the laſt act of concoction meats received into the ſtomack are) turne me into thine

own ſubſtance; make my bodie looke like the grave, make it ſo like thy ſelfe, the earth, that no man can diſtinguiſh me from the earth, yet this doth not at all weaken my faith in believing that I ſhall riſe from the dead. Put all theſe diſadvantages upon it, yet the power of God anſwers, or rather tramples upon them all. The faith of *Abraham* (*Rom.* 4. 18, 19, 20.) moved much after this rate, or in ſuch a ſpheare of holy hight and ſtrength, in reference to the promiſe of a ſon; That a ſon ſhould be borne to *Abraham*, was like the rayſing of one from the dead. So the Author to the *Hebrewes* ſpeakes expreſly (*Heb.* 11. 17. 19.) *By faith Abraham, when he was tryed offered up Iſaac: and he that had received the promiſe offered up his onely begotten Son, accounting that God was able to rayſe him up even from the dead, from whence alſo he received him in a figure.* See how *Abrahams* faith acted about the receiving of *Iſaac* in his old age, (when his body was (in reaſon) more fit to goe to the grave, then to beget a ſon) like *Jobs* for the receiving of his dead body out of the grave. *He* (ſaith the Apoſtle, *Rom.* 4. 18.) *againſt hope, believed in hope.* Every thing ſtood in the way of this hope, that he ſhould have a ſon, *yet he believed that he ſhould become the father of many Nations, according to that which was written, ſo ſhall thy ſeed be. And being not weake in faith, he conſidered not his owne bodie, now dead,* (that is, decayed with age) *when he was an hundred yeares old, nor the deadneſſe of Sara's womb.* This probably was the figure of which the Author to the *Hebrewes* writes, when he affirmes, that *Abraham* was willing at the command of God to offer his ſon to death, from whence (by the promiſe of God) he had received him in a figure. There were two deaths, a double death to hinder *Abraham* from having a ſon, and yet his faith lived and prevailed over both. *He ſtaggered not at the promiſe of God through unbeliefe, but was ſtrong in faith, giving glory to God. And being fully perſwaded, that what he had promiſed, he was able alſo to performe. Faith looking to the power of God, triumphs over our owne weakneſſe.* Now as *Abrahams* faith triumphed over thoſe two deaths, or decayes and declenſions of his owne and his wives bodie, believing ſtrongly that thorough theſe two figurative deaths, God would rayſe him a ſon. So faith triumphs over, and breakes all thoſe bands, by which death may ſeeme to hold the body in the grave beyond all hope of riſing.

We

We finde Faith putting many hard caſes to it ſelfe; *David* did ſo (*Pſal.* 23. 4.) *Though I walke in the valley of the ſhadow of death, I will feare no ill.* Againe (*Pſal.* 46. 2.) *Therefore we will not feare, though the earth remove, and the mountaines be carried into the middeſt of the Sea.* You ſee what *thoughts* faith propoſeth to it ſelfe, and yet gets over, and above them. Faith is not onely a purifying, but a prevailing and a conquering grace. Faith is our victory over the world, and all worldly objections. As the grace of God towards man triumphs over all the unworthineſſe of man, and will doe man good, though many ſtops lie in the way. (*Pſal.* 106. 8.) *They underſtood not his works, they remembred not the multitude of his mercies, they rebelled at the Sea, even at the red Sea.* Every one of theſe were as a ſtop in the way of mercy to doe that people good, yet mercy got over them all, *Neverthelеſſe he ſaved them.* Now (I ſay) as the grace of God triumphs over the unworthineſſe of man; ſo faith triumphs over all the improbabilities and impoſſibilities that ſeeme to lie in the way of God, to hinder him from doing any thing for us, when once we have his word or promiſe. And as to that ſpeciall word, or promiſe of God for the reſurrection of the body, faith ſeems to ſpeake, yea to glory and boaſt thus; *He that gave me a being when I had none, can eaſily reduce me to the being I am in, when I ſeeme not to be what I was before, or no ſuch thing as now I am; though wilde beaſts of the earth, and birds of the ayre; though Canibals, or men eating men devoure this bodie; though fire conſume it; though the aſhes be ſcattered in the ayre,* (as the Church Story ſpeakes in the reigne of perſecuting *Diocleſian*) *or throwne into the river, as loſt for ever, and never to be gathered up againe in the opinion of man; though all theſe difficulties and encumbrances grow upon my faith, yet I believe I ſhall be repaired, and ſee God in my fleſh.* Which is the next poynt of *Job's* faith.

Yet in my fleſh ſhall I ſee God.

The Hebrew is, *from my fleſh*, it is uſuall in that language to put the Prepoſition *De* for *In*. Mr. *Broughton* keeps to the letter, and ſaith, *Yet from my fleſh ſhall I ſee God.* His meaning is, I being rayſed and cloathed with fleſh, ſhall ſee God, or from my fleſh, *When I am in the fleſh I ſhall ſee God.* There are two things further in thoſe words, *In my fleſh.*

Non dicit, per carnem meam, ſed in carne mea, q. d. in carne mea ero cum videbo, deum.

Firſt,

Firſt, He ſaith, *My fleſh*, that is, my owne fleſh. In oppoſition to another fleſh, whether ſpecificall or perſonall, as was intimated before.

Secondly, *My fleſh*, as poynting to his preſent eſtate, *My fleſh*, this fleſh of mine which is now ſo miſerably worne, and will ſhortly be worm-eaten, this my fleſh, which is now unmeet for the preſence of any man, much more for the preſence of the great God; even this fleſh of mine, this diſeaſed and deſpiſed fleſh ſhall be fitted for the preſence of God, the great and glorious God; I, in my fleſh, in this my fleſh ſhall ſee God.

Shall ſee God.

To ſee, is often uſed in Scripture to note a divine and ſupernaturall act; hence propheticall revelations are called *viſions*, and the Prophets *Seers*. There is a twofold *ſeeing*; Firſt, ſeeing with the eye of the body; Secondly, ſeeing with the eye of the minde: a corporall and an intellectuall ſight: both which may here be underſtood, according to the twofold acceptation of the word, *God. I ſhall ſee God.* The word *God*, may be taken, eyther, firſt, *eſſentially* for the divine nature, and then we muſt expound the word *ſee* in the latter ſenſe, I ſhall ſee him with the eye of my minde, or intellectually. Secondly, the word *God*, may be taken *perſonally* for Jeſus Chriſt the Mediator, who having two natures, the divine, and humane, united in his perſon, or having aſſumed the humane nature into the divine, which is the perſon, himſelfe is often called God: So that, I ſhall ſee God is this alſo, I ſhall ſee Jeſus Chriſt, God-man, who being glorified in the body, ſhall be ſeene with bodily eyes. And ſo *Job* aſſures himſelfe that he ſhall ſee God in the firſt ſenſe, with the eye of the body; As if he had ſayd; *I ſhall have a glorified eye to ſee a glorified Saviour with.* From or in my fleſh, I ſhall ſee God. Thus one of the Ancients gives the interpretation of this Text. *Whereas* (ſaith he) *Job ſayth, in my fleſh I ſhall ſee God, he, without doubt propheſied the reſurrection of his fleſh: yet he did not ſay, By my fleſh, while if he had ſayd, the Text notwithſtanding might be expounded of God, who being in the fleſh, ſhall be ſeene by the fleſh; yet we may underſtand it onely thus, I ſhall be in the fleſh, when I ſee God.*

Illud quod ait Job, in carne mea videbo deum, reſurrectionem quidē carnis procul dubio prophetavit; non tamen dixit per carnem meam quod quidem ſi dixiſſet poſſet deus intelligi, qui per carnem in carne videbitur; nunc vero poteſt & ſic accipi, in carne mea ero, cum videbo deum. Aug: l. 22. de Civ: D.c.24.

Hence

Hence Obſerve;

Firſt, *The body after the reſurrection ſhall be true fleſh, or ſhall have true fleſh.*

That opinion hath been condemned as hereſie, which ſome held long ſince, That when the body riſeth againe it ſhall be a ſpirit, ſubtile, and thin, like the ayre or winde, not ſubject to the touch of the hand, or ſight of the eye. To which one of the Ancients anſwereth well from (*Luk.* 24. 39, 40.) where Chriſt when the Diſciples were affrighted at his appearance, after his reſurrection, thinking they had ſeene a ſpirit, *verſ.* 37. (for ſo abſurdly they ſpake, as if a ſpirit could be ſeene, Chriſt, I ſay) to free them at once from that abſurditie, and feare, calls to them; *Why are ye troubled, and why doe thoughts* (that is, ſuch vaine thoughts as theſe) *ariſe in your hearts. Behold my hands and my feet, that it is I my ſelfe* (much in the language of *Job, whom I ſhall ſee for my ſelfe*) *handle me and ſee; for a ſpirit hath not fleſh and bones as ye ſee me have.* Mine is a true body, compoſed of fleſh and bones, it hath the dimenſions and properties of a true bodie, it may be ſeene and handled: Chriſt admitteth the teſtimony of their owne ſenſes, to aſſure them it was no deluſion or phanſie which was preſented to them, but his reall body.

Corpus noſtrum in illa reſurrectionis gloria erit impalpabile ventis aereq; ſubtilius. Eutich: Conſtant: Epic:

But, ſaith not the Apoſtle (1 *Cor.* 15. 37, 38.) treating of the reſurrection; *That which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare graine, as perchance of wheat, or ſome other graine: but God giveth it a body as it pleaſeth him, to every ſeed its owne body.* From this ſimilitude ſome argue, if *that which thou ſoweſt is not that body that ſhall be when thou reapeſt.* Then the body that dies, and is laid in the Grave, is not that body that ſhall be in the reſurrection; and if it be not the ſame, but ſome other body, then it may be an ayereall body.

Non dicit granо ſeminis deeſſe quod erat, ſed adeſſe quod non erat; qui autem veri corpus reſurgere denegat, nequaquam dicit adeſſe quod deerat ſed abeſſe quod erat. Greg: in d. ſpur: contra Eutich:

I anſwer; It is true, corne, or graine which is ſowed, doth not riſe againe in that manner, or after that likeneſſe in which it was caſt into the ground. We ſow bare ſeed, but when it comes up againe, it comes with a ſtalk and an eare, and ſhoots up in much beautie, glory, and verdure. There is a great difference between a graine of wheat in the buſhell, and a flouriſhing ſtem, or eare of Corne in the field. God gives it another body in the growing up, but yet it is ſtill a body, and there is the

the ſame nature in it ſtill, the graine remaines ſtill. Onely, there is an addition of beautie and greenneſſe when it growes up. So the body that is caſt into the ground is like bare graine, (the Apoſtle uſeth that word) it is a bare body, a naked body: but when it ſhall be raiſed againe, the body ſhall have many great additions, it ſhall have a cloathing, and an excellency of glory put upon it. (2 *Cor.* 5. 4.) *We ſhall be cloathed upon*, yet ſtill it is a true body and the ſame body. The Apoſtle *Paul* doth not ſay, that the body ſhall be utterly caſt away or loſt in Glory, but the body that dyes is uncloathed, and thoſe bodies of Saints which live at that Great day, ſhall be *cloathed upon with a houſe which is from heaven.* So that in the reſurrection there will be an adding ſomewhat to that which was before, not a taking away of that that was before; the fleſh ſhall be refined and purified, it ſhall not be layd aſide, or annihilated. The corne growes up, with ſomewhat that it had not, but it doth not loſe any thing that it had; 'tis ſtill a graine of wheat and better. So the bodie layd downe in the grave is rayſed, not the ſame in all things, but better in many things; it will not loſe any thing of perfection which it had, but it will gaine many perfections which it had not, even the excellency and perfection of glory.

Caro noſtra poſt reſurrectionem eadem eſt & diverſa, eadem per naturam, diverſa per potentiam.

Secondly, It is objected, How can it riſe fleſh, when the Apoſtle (1 *Cor.* 15. 50.) ſayth, *Fleſh and bloud cannot inherite the Kingdome of God, neither doth corruption inherite incorruption?* If no fleſh ſhall inherite that ſtate, how can it be affirmed, that the true fleſh ſhall be rayſed to enter upon that inheritance.

I anſwer, by way of grant, that by *fleſh and bloud* in that Scripture, we are to underſtand naturall fleſh and bloud, not fleſh and bloud as it notes a ſinfull, or corrupt condition. In which ſenſe it is alſo true, that *fleſh and bloud ſhall not inherite the Kingdome of God.* But the Apoſtle ſpeaking there of the reſurrection of the bodie, he meanes the fleſh and bloud of which the bodie is compoſed and made up; and of that he ſayth, *It ſhall not enter into the Kingdome of heaven.* 'Tis true, it ſhall not, in the ſtate wherein it is, fleſh and bloud as it is corruptible ſhall not enter into heaven. Himſelfe ſeemes to expound that we are thus to conceive fleſh and bloud in the latter clauſe of the ſame Verſe; *Neyther ſhall corruption inherite incorruption*; that is, corruptible fleſh

fleſh and bloud, or fleſh and bloud that hath the ſeeds and principles of corruption in it, ſhall never enter into the Kingdome of heaven; ſuch fleſh and bloud is unfit to weare the garland of glory. As our ſoules muſt be changed before they can be fit for glory, ſo alſo muſt our bodyes. Meere naturall fleſh and bloud are too weake to beare the weight of Glory. Which the Apoſtle intimated (*Verſ.* 44.) *It is ſowen a naturall body, it is rayſed a ſpirituall body.* As if he had ſayd; Such a body as man layd downe in the grave will not ſerve his turne, when he riſeth againe. Man layes downe onely a *naturall body*, or as the Greeke ſtrictly ſpeakes, an *Animal body*, or *a Soule body*; that is, a body quickned and maintained onely by a living ſoule, ſuch as *Adams* was in the Creation, whoſe body being formed out of the duſt of the earth, and the Lord breathing into him the breath of life, He became *a living Soule* (Gen. 2. 7.) yet ſuch was his ſoule that it could not maintaine his bodily life without helpes from without. And ſo his (as alſo ours who are deſcended from him) was but a meere naturall body; but when man is rayſed from the duſt, he ſhall be provided and fitted with *a ſpirituall body*. The Apoſtle ſayth not that the body ſhall be changed into a ſpirit, but it ſhall be rayſed a ſpirituall body, which yet ſome urge ſtrongly to prove that the body ſhall be attenuated into a ſpirit; But for the removing of that objection and the clearing of the Scripture; I anſwer, that the body raiſed to glory is called ſpirituall theſe three wayes.

Firſt, Becauſe the body ſhall ever be ſubject and ſerviceable to the ſpirit; for as the ſpirit of a man while it is ſubject to and ſerveth ſinful fleſh, is called *carnall* in the language of Scripture; ſo the fleſh of man when it is purely ſubject to the ſpirit, may, by the ſame proportion, be called ſpirituall.

Secondly, It may be called a ſpirituall body in regard of the great ſtrength and activity, with which it ſhall be endowed: Spirits are ſtrong, and ſo is every thing which is ſpirituall. Spirit is often in Scripture oppoſed to fleſh, to denote ſtrength. When the Prophet would have the Jewes know that the Ægyptian Horſes were too weake to be truſted too, he ſayth, *Their horſes are fleſh and not ſpirit*, (Iſa. 31. 1.) The Devill is called *a ſpirituall wickedneſſe*, to ſhew that he is a ſtrong and a powerfull wickedneſſe (*Eph.* 6. 12.) In this reference alſo our bodyes af-

ter the reſurrection are entitled ſpirituall. It muſt be a body of mightie ſtrength which is able to beare a weight of glory, or as the Apoſtle amplifies it, *An exceeding weight of glorie.* There is ſuch a weight in Glory that our frayle bodyes would be cruſhed under it, unleſſe being made ſpirituall, they were alſo made ſtrong to beare it.

Thirdly, 'Tis called a ſpirituall body, becauſe then the body ſhall have no need of naturall helpes. This the Apoſtle teacheth us in that oppoſition; *It is ſowen a naturall body, it is rayſed a ſpirituall body.* A naturall body ſtands in need of naturall ſupports; but a ſpirituall body needs them not. When they in the Goſpel put that tempting Queſtion to Chriſt, whoſe wife the Woman ſhould be at the reſurrection, who had been ſucceſſively married to ſeven husbands; Chriſt gives an anſwer, implying that ſuch Queſtions ſhall then be out of doores, (*Mat.* 22. 13.) *After the reſurrection, they neyther marry, nor are given in marriage, but are as the Angels in heaven.* Marriage will be out in heaven: yea the body ſhall be ſo ſpirituall in heaven, that we ſhall need, neyther ſleepe, nor meat, nor cloathing, as Angels and Spirits doe not. I may give the ſpiritualleſſe of the body in foure words, according to the Schoolemen in their diſputes about the ſtate of a glorified body.

Pro immundis ulceribus reſperſum erit Jobi corpus atq; illuminatum, quibuſdam quaſi punctis luminis & guttis lucis & ſtellulis clariſſimis diſtinctum & circumdatum. Pin:

First, Clearneſſe and beauty: the face of *Steven* did ſhine *as the face of an Angel* (Acts 6. 15.) Not that an Angel hath a face or ſhines visibly, but ſo 'tis phraſed to note excellent beautie; as excellent bread is expreſſed, by *Angels bread*: there was an amazing beautie ſtampt upon the face of *Steven*, becauſe he began to border upon heaven, & had received ſome beams of glory appoaching, then inſtead of thoſe filthy ulcers, with which the body of *Job* was ſpotted, his body, as alſo the bodyes of all the Saints with him, ſhall appeare (as it were) with ſtarres and ſtuds of light, and reſplendent beauty; and which is the beauty of this bodily beauty in heaven, it will be ſuch as whereof none ſhall be proud themſelves, nor yet by it be a ſnare to others.

Secondly, Agilitie, nimbleneſſe, and activitie; whereas now our bodyes move heavily, they ſhall then aſcend and deſcend like Angels.

Thirdly, Impaſſibilitie, we ſhall not ſuffer hunger or cold, ſorrow, or paine in the body. Fourthly,

Fourthly, Spiritualitie, which, I conceive, may rather be the comprehenſion of the other three. Then that of the Apoſtle will be fulfilled, *Chriſt will change our vile body, that it may be faſhioned like unto his glorious body* (Phil. 3. 21.) Not that a glorious body ſhall be of another faſhion then now it is, in regard of the ſymmetrie and diſpoſition of parts and members (the ſame fabricke and frame ſhall continue) but it ſhall be of another faſhion in regard of qualifications and endowments; Such as thoſe fore-mentioned, and in all thoſe our bodyes ſhall be faſhioned like the glorious body of Jeſus Chriſt (which is the higheſt aſcent of honour which the body is capable of) and excepting theſe changes the body ſhall be the ſame it was; the ſame in nature, inveſted and ſublimated with thoſe noble additions of *claritie, agilitie, impaſſibilitie, and ſpiritualitie.* Thus it ſhall be ſowen a naturall body, but rayſed a ſpirituall body, yet ſtill a body, a true body ſtill. That's the firſt poynt, the body after the reſurrection ſhall be true fleſh.

Secondly, Obſerve;

Saints rayſed to life ſhall ſee God.

It will be our whole work, and our whole wages, our whole buſineſſe, and our whole bleſſednesſe to ſee God. *Job* ſpeakes as if there were nothing to be done in the next life but onely to ſee God, nothing to be had or enjoyed then, but onely a ſight of God; and indeed there ſhall be nothing elſe; *I ſhall ſee God* (ſaith he) that's enough for me, yea that's all to me. (*Pſal.* 16. 11.) *In thy preſence is fulneſſe of joy*; That is, when I ſhall ſee and enjoy thee preſent. (*Mat.* 5. 8.) *The pure in heart ſhall ſee God.* (2 *Cor.* 13. 12.) *Now we ſee through a glaſſe darkly, then face to face*; that is, intentively and directly, not reflectively or by effects; we ſhall ſee as we are ſeene, and know as we are knowne; according to the utmoſt comprehenſion which a creature is capable of, our veſſels ſhall be as full as they can hold, and what would we have more? yea our happineſſe ſhall be that we would have no more. Our hearts ſhall be ſo full of joy, and our heads ſo full of knowledge, that we ſhall deſire no more. We ſee the world, and are not filled; *The eye*, ſaith *Solomon, is not ſatisfied with ſeeing.* But the ſight of God is ſatisfying and filling, that, will not leave one empty ſpace or corner in the

ſoule. God is enough for us, and we ſhall certainly have enough when we ſee him (as then we ſhall) as he is. That priviledge is aſſured to the ſons of God (1 *Joh.* 3. 2.) *We ſhall ſee him as he is.* In this life the Saints ſee God; the life of grace is the viſion of God, as well as the life of Glory; and though it be true that here the Saints doe rather ſee what God is not, then what he is; yet 'tis true alſo that here the Saints ſee God *as he is*, as thoſe words may note a reall ſeeing of him, though not (as they intend) a full ſeeing of him. Here we ſee God by faith; *We* (ſaith the Apoſtle, 2 *Cor.* 5. 7.) *walke by faith, not by ſight.* We neyther walke by ſight, as carnall men doe, who have no faith, nor doe we walke by ſight, as glorified Saints, who are above faith. But we walke by faith, which though it be oppoſed both to the ſight of nature here below, and to that ſight of glory, which we ſhall have above; yet that alſo is a ſight, and by that we ſee God.

Firſt, In his *Promiſes*; *Abraham ſaw my day* (ſaith Chriſt) (*Joh.* 8. 56.) He ſaw it in the promiſe; and there God is ſeene.

Secondly, In his *Ordinances*; *David* deſired to dwell in the houſe of the Lord, all the dayes of his life, to behold his beauty, (*Pſal.* 27 4.)

Thirdly, We ſee God in his *Providences*; in them God is ſo eminently to be ſeene, that he is as angry, when his people ſee him not in Providences, as when they ſee him not in Promiſes, or Ordinances. In all theſe we have a ſight of God by faith in this life, and we ſee him truely as he is; yea God hath been pleaſed to make himſelfe viſible to ſome of his people in this life, even to their ſenſe as well as to their faith, (*Iſa* 6. 1.) *I ſaw the Lord*, ſaith *Iſaiah* the Prophet; he ſpeakes not of an intellectuall, but of an occular ſight; and *Job*, *I have heard of him by the hearing of the eare, but now mine eyes have ſeene him* (Job 42. 6.) And ſo *Jacob*, (Gen. 32. 30.) *I have ſeene God face to face*; and he cals the place *Penuel, the face of God.* Not that he (or they) ſaw God himſelfe with the eyes of his body, ſo *no man hath ſeene God at any time* (1 Joh. 4. 12.) and ſo *no man can ſee God and live*, (*Exod.* 33. 30.) But theſe ſaw God in ſome repreſentation of himſelfe, in ſome ſuch breakings forth, and evident demonſtrations of his Glory to the eye, as gave them an undoubted argument of the preſence of God with them; yea ſometimes God hath.

hath condiſcended to appeare in the forme of a man. So that beſides that ſight of faith which all Saints have of God in this life in his workes and word, ſome have had a kinde of ſight by ſenſe in thoſe illuſtrious and familiar manifeſtations of his preſence with them; yet all this is but a glimpſe, to that ſight which we ſhall have of God in heavenly glory, when *we ſhall ſee him as he is*. Which words of the Apoſtle *John*, as they are applyable to the perſon of Chriſt, whom we ſhall then *ſee as he is*, as that is oppoſed to *what he was*, while he was here in the forme of a ſervant; ſo they are alſo applyable to the Nature of God, or to God eſſentially taken, whom we ſhall ſee in that Glorified ſtate, *as he is*, though not with the bodily eye, nor with any full comprehenſion of our underſtandings (for how can finite comprehend infinite) yet our underſtandings ſhall have ſuch a full apprehenſion of God, that comparatively to any ſight of God which we have had here, we may be ſayd to *ſee him as he is*. This intellectuall ſight, being unexpreſſibly farre more excellent and evident then eyther that ſight which every Saint hath by faith, or which any have had by the eye, in thoſe appearances which he ſometimes hath vouchſafed to duſt and aſhes here. And therefore that ſight of God is called by way (not onely of diſtinction, but) of eminency, *The beatificall viſion*.

Thirdly, As this Text is expounded peculiarly of Chriſt the Mediator, then we may obſerve yet further for our comfort, that

Saints glorified ſhall ſee, and ever behold the glorious bodie of Jeſus Chriſt.

We ſhall ſee Chriſt in our nature glorified. Therefore ſome render the Text, Not, *In my fleſh I ſhall ſee God*; But *I ſhall ſee God in my fleſh*; that is, I ſhall ſee Chriſt ſitting in glory, cloathed with fleſh, or in the likeneſſe of man. *God ſent his Son in the likeneſſe of ſinfull fleſh, to condemne ſin in the fleſh* (Rom. 8. 3.) *And he ſhall appeare the ſecond time without ſin unto ſalvation* (Heb. 9. 28.) That is, there ſhall be no likeneſſe of ſin upon him at his ſecond appearance, as there was no ſin in him at the firſt. But though he ſhall then have no likeneſſe of ſinfull fleſh upon him, yet he ſhall have the likeneſſe of fleſh, and that, not as likeneſſe is ſometimes

videbo deum in carne mea, i. e. *Chriſtum in carne reſuſcitatam.*

times taken, for the reſemblance of that which it is not, but as likeneſs imports the truth of that which is. Chriſt ſhall be ſeene in true humane fleſh, and this ſeeing or beholding of Jeſus Chriſt in the fleſh, will be (if we may conceive a ſecond there) the ſecond great joy in heaven, To ſee the Saints will be great joy. The Diſciples ſaw *Moſes* and *Elias* in the transfiguration of Chriſt (which was a ſhew of heaven, *Matth.* 17.) What joy then will it be to ſee the Glorious perſon of Jeſus Chriſt. Chriſt is indeed *the Deſire of our eyes.* It was the wiſh of *Auſtin*, that he might have ſeene three things. Firſt, *Rome in her flower.* Secondly, *Paul in the Pulpit.* Thirdly, *Chriſt in the fleſh.* To have a view of Chriſt in the dayes of his humiliation and debaſement, was to them, who knew him by faith, matter of great rejoycing. Old *Simeon* deſired to ſee no more of this world, when once he had ſeene Chriſt; he wiſhes to depart and have his eyes cloſed, when his eyes had ſeene the ſalvation of God, that is Chriſt, whom God ſent out to be a Saviour, (*Luk.* 2.30.) What then will it be to the Saints, when they ſhall ſee God their Saviour, Jeſus Chriſt ſitting cloathed in that fleſh that they themſelves weare, though in a more excellent cloathing of glory, then a meere creature is able to beare. The Apoſtle *Peter* foreſhewes this joy of Saints (1 *Pet.* 1. 7, 8. 13.) *That the tryall of your faith may be found to praiſe, and honour, and glory at the appearing of Jeſus Chriſt, whom having not ſeene yee love.* As if he had ſaid; If ye love Jeſus Chriſt, now you have not ſeene him, but have onely heard him ſpoken of, and ſeene him by faith; If ye having not ſeene doe love him, O how will ye love him when you ſhall ſee him! for that is the ſtrength of the Apoſtles argument, *Whom having not ſeene ye love, in whom though now ye ſee him not, yet beleeving, ye rejoyce with joy unſpeakeable and full of glory.* As if he had ſayd; if ye now rejoyce with joy unſpeakeable and full of glory, believing in Jeſus Chriſt whom you never ſaw, what rivers of joy will flow in upon you when you ſee Jeſus Chriſt. And therefore at the 13th Verſe, the Apoſtle *Peter* gathers up his own ſpirit & the ſpirits of all the Saints to the ſerious expectation of this thing; *Wherefore gird up the loynes of your minde, be ſober, and hope to the end, for the grace to be brought to you at the revelation of Jeſus Chriſt.* There is a twofold interpretation of that Scripture, according to the twofold ſignifica-

nification of the word *grace*. Some reade it thus, *Rejoyce for that grace that is brought to you by the revelation of Jeſus Chriſt.* It is matter of higheſt and pureſt joy to remember that grace (whether we take it for the favour of God to ſinners, that they may be juſtified, or for that heavenly principle which the Spirit workes in the hearts of ſinners, that they may be ſanctified) at the revelation of Jeſus Chriſt to the ſoule in converſion. When this grace is brought to (and through the effectuall working of the Spirit) received by ſinners, there's joy in heaven, and therefore the thought of it ſhould cauſe joy on earth. Yet

Our tranſlation refers rather to the time future; *Gird up the loynes of your minde, &c. for the grace to be brought at the revelation of Jeſus Chriſt.* Jeſus Chriſt hath been revealed alreadie, but he ſhall be revealed yet more plainly. But is that the time of grace? We received grace at the firſt revealing of Chriſt, ſhall we receive more grace then?

I anſwer, Grace may be put for glory, or for that unſpeakeable favour and wonderfull love which ſhall be given out to the Saints when their bodies ſhall be rayſed, and Chriſt appeares to them in Glory. So the word *grace* is uſed (1 *Pet.* 3. 7.) where the Apoſtle exhorts husbands and wives to walke *according to knowledge, as heires of the ſame grace of life.* We are poſſeſſors and not heires onely of grace in this life, but in this life we are onely heires of the grace of life, that is, of eternall life, or glory. Such is the grace that is given at the revelation of Jeſus Chriſt, that is, when Jeſus Chriſt ſhall be ſet forth to the view of our bodily eyes, at the riſing againe of our bodyes. Then fullneſſe of joy is promiſed, and God hath provided for it every way. He hath provided joy for the eye of the minde, by that viſion of himſelfe: he hath provided joy for the eye of the bodie by the viſion of Jeſus Chriſt. And ſome have piouſly conceaved it one part of the deſigne why Jeſus Chriſt tooke fleſh, that we might have compleat joy in him, both by ſeeing the divine nature in him intellectually, and by ſeeing him glorious in the humane nature, for ſo at once both minde and bodie ſhall have fullneſſe of conſolation by him.

Fourthly, Foraſmuch as *Job* to comfort himſelfe in his preſent ſorrowes, hath recourſe to this hope, *I ſhall ſee God in*

my

my fleſh; As if he had ſaid; I ſee nothing but viſions of horrour and amazement now, I ſee nothing but friendleſſe friends, and miſerable comforters now; I ſee nothing but povertie and want compaſſing me now, but I ſhall ſee God, there's my hope, and there's my happineſſe.

Hence Obſerve;

Our compleat happineſſe conſiſts in the viſion of God.

Chriſt placeth the future happineſſe of the Saints in the viſion of his Mediatoriall glory; *Father I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory that thou haſt given me* (Joh. 17. 24.) Glorified Saints ſhall for ever feed their eyes with unutterable delights in beholding the Glory of Jeſus Chriſt.

The ſight of the eye gives much contentment; *It is a pleaſant thing to behold the Sunne* (Eccleſ. 11.) How pleaſant will it be then with the eye of the ſoule to behold God, and with the eye of the body to behold Jeſus Chriſt? *Mine eye affects my heart*, ſayth *Jeremiah* in the Lamentations; That's true of joy as well as of ſorrow. Sights refreſh; how doe people flock to ſee great ſhews? Now, the cleare light that comes into the underſtanding, brings infinitly more refreſhing and gladneſſe to the ſoule, then that which comes in onely by the bodie. It is the joy and happineſſe to Saints to ſee God now, as was ſhewed before in his word and workes, in his ordinances and adminiſtrations. Good *Hezekiah* lamented his feared loſſe of that priviledge (*Iſa.* 38. 11.) *I ſayd I ſhall not ſee the Lord, even the Lord in the land of the living*; That is, I thought I ſhould never have gone to Church more (as we uſe to ſpeake) or to the Temple, there to behold the beauty of the Lord, and partake of his Ordinances. But what *Elihu* promiſes in a like caſe (*Job* 33. 26.) was performed to *Hezekiah*; *He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy.* When ſhall he have this joyfull ſight? even in this life; as 'tis explained at the 28th Verſe; *He will deliver his ſoule from going into the pit, and his life ſhall ſee the light*; That is, he ſhall be rayſed from his ſicke bed to ſee the light of the Sunne, and then alſo he ſhall ſee the light of Gods countenance. This will be a joyfull ſight to him here, much more will the ſight of Gods face fill him with joy hereafter.

And

And the reaſon why this viſion is our joy and happineſſe, ariſeth foure wayes.

Firſt, Becauſe our ſeeing of God makes us like him, like him two wayes, or in a double conformitie. Firſt, in holineſſe; and therefore, ſecondly, in bleſſedneſſe. Theſe two cannot be ſeparated. They that are (according to their capacitie) holy as God is holy, ſhall alſo (according to their capacitie) be happy as God is happie; Now that our ſeeing of God impreſſeth upon us a ſimilitude of his holineſſe, is affirmed by the Apoſtle *John* (1 *Epiſt.* 3. 2.) *We ſhall be like him*, (Why?) *for we ſhall ſee him.* For if the viſion we have of God here, (in proportion to it) draw a likeneſſe upon our ſoules (looke how much any ſoule ſees of God by faith, by ſo much is that ſoule made like to God in holineſſe) *We all as in a Glaſſe behold the glory of the Lord, and are changed into the ſame Image* (2 *Cor.* 3. 18.) Now if here in grace, while we in promiſes, and providences, and ordinances, behold God, we are made like to him, much more ſhall we be ſo, when we ſee him face to face. The true reaſon why we are not more like God in this life, is becauſe we ſee and truely know ſo little of him.

Secondly, Bleſſedneſſe is nothing but ſatisfaction, and content. The Devill is moſt miſerable, becauſe he is nothing but diſſatisfaction, and diſcontent. And hence the Devill labours to put all into a diſcontented moode, that they may be miſerable, as he is. Now as our likeneſſe to God riſeth from viſion, ſo our ſatisfaction, content, and reſt, riſe from both. (*Pſal.* 17. 15.) *As for me, I will behold thy face in righteouſneſſe.* The Pſalmiſt ſpake in the former Verſe of the utmoſt happines of worldly men, who have their *portion in this life*; and in this Verſe he ſpeakes by way of oppoſition to that, of his own happineſſe, together with the happineſſe of all the people of God; *As for me I will behold thy face, &c.* As if he had ſayd, Let others place their happineſſe in what they will, as for me or for my part here is my happineſſe, To *behold the face of God in righteouſneſſe*, (*without holineſſe no man can ſee the Lord.*) But what's the benefit of beholding the face of God? The next words expreſſe it; *I ſhall be ſatisfied when I awake with thy likeneſſe.* If we underſtand the Pſalmiſt (as ſome doe) of beholding God here in his favours and mercies, that confirmes the poynt more; for if the

ſoule receive ſatisfaction in beholding God here as he is pleaſed in part to reveale himſelfe, then we ſhall much more be ſatisfied when he reveales himſelfe fully to us. God is ſatisfied in and with himſelfe, and therefore he can quickly ſatisfie us. The very gleanings of God being infinitely more then all the vintage and harveſt of the creature.

Thirdly, Our ſeeing God, is the enjoying of God. How then can we be but happy in ſeeing him? We ſee many good things now that advantage us little, becauſe they are none of ours; vve doe not enjoy them by ſeeing them, it is but a tranſient ſight: but this ſight is enjoyment, and the appropriation of God to our ſelves. Faith appropriats God here, viſion ſhall much more hereafter.

Laſtly, This ſight will make us happie, becauſe when once we enjoy God by ſight, we ſhall be filled with aſſurance of enjoying him for ever. There is nothing but aſſurance in heaven, and that not onely that our eſtate is ſure and ſhall continue, but that we ſhall have a continuall ſight or manifeſtation of it. Glory ſhall never be hidden from our eyes, *it ſhall be revealed in us*, (Rom. 8. 18.) This evidence of Glory compleats our happines in glory. And ſeeing this viſion of God, and the revelation of Glory in us, are the compleature of our happines, no marvaile if *Job* comforts himſelfe in this expectation; *After wormes have deſtroyed this bodie, I ſhall ſee God in my fleſh.* This ſight will recompence all our ſorrows and ſufferings, yea when once we have attained this ſight, we ſhall not onely never ſee, but forget our ſorrows, and remember our ſufferings no more.

Verſ. 27. *Whom I ſhall ſee for my ſelfe, and mine eye ſhall behold, and not another, though my reines be conſumed within me.*

Job concluded the former verſe with an aſſurance, that, *In his fleſh he ſhould ſee God.* This verſe begins upon the ſame poynt, *whom I ſhall ſee for my ſelfe*; but though it be the ſame in the matter, yet it comes cloathed with new conſiderations and additions. He doth not ſay barely, *whom I ſhall ſee*; but, *whom I ſhall ſee for my ſelfe*: there is the firſt addition. Secondly, *mine eyes ſhall behold, and not another*: there is a ſecond addition; and this,

this, (ſaith *Job*) I beleeve *though my reins be conſumed within me*, that's a third.

Whom I ſhall ſee for my ſelfe.

It is one thing to ſee, and another thing to ſee for our ſelves. In ſome caſes to doe or ſee for our ſelves is ſinfull. As, *No man ſhould live to himſelfe*; ſo in that ſence, *No man ſhould ſee to himſelfe, or for himſelfe*. *Job* promiſeth himſelfe a time, wherein he ſhould ſee, and doe for himſelfe without ſin. And there is a doing for our ſelves, or a living to our ſelves in this life (much more may it be ſo in the life to come) which is not ſinfull, nor at all contrary to thoſe Goſpel rules of denying our ſelves, and living unto God. The originall which we render *for my ſelfe*, is in the Dative caſe (as Grammarians ſpeake) which imports favour, I ſhall ſee to, or for my ſelfe, that is, for my own good, advantage, and comfort; The Prophet ſpeakes in this conſtruction (*Iſa.* 9. 6.) *To us a ſon is given, to us a Childe is borne*. He is given to us, or for us; that is, for our benefit, and ſalvation: there was never ſuch a birth to us as Chriſt was, and it were better for us never to have been borne, then not to have an Intereſt in the birth of Chriſt. The promiſe of Chriſt is the foundation of our comfort; *I ſhall ſee him to my ſelfe*, (ſaith *Job*) as having my ſhare, my part in him.

Eſt Dativus benevolentiæ, favoris, commodi & utilitatis.

Or, *I ſhall ſee him for my ſelfe*, that is, as a friend to me, as he that will take my part, and give ſentence on my ſide. Some expound the latter clauſe of the verſe ſuitably to this; *whom I ſhall ſee for my ſelfe: and mine eyes ſhall behold him, and not another*; that is, not *an adverſarie*: For the word in the Hebrew ſignifies not onely *alium*, but *alienum*, not onely *another*, but *an adverſarie*. A learned Interpreter puts the word in the Accuſative, not in the Nominative caſe; thus, *whom I ſhall ſee for my ſelfe, and not as my adverſarie (but friend)* So it refers to God himſelfe, I ſhall not ſee God as a ſtranger to me, much leſſe as an enemie, but ſhall finde his heart opened to me, and him ready to receive me into his everlaſting embraces.

Videbo deum mihi, non adverſum me ſed pro me ſententiam pronunciaturum. Pined. *Videre, hoc loco, mihi ſapit forum.* Bold. *Exiſtimo vocem zar eſſe accuſativi caſus non nominativi, nec debere referri ad alium vel alios, quam ad deum ipſum.* Bold.

It hath been ſhewed from the former words, that the happineſſe of Saints after the reſurrection conſiſts in viſion; Here *Job* riſeth up to a fuller aſſurance of that priviledge, which glorified Saints ſhall have in heaven; *Whom I ſhall ſee for my ſelfe*.

Hence note.

In heaven Saints ſhall have their intereſt in God cleare, undoubtedly cleare to them for ever.

It is the buſines of faith now to believe in God for our ſelves; to take Chriſt for our ſelves. But though this be the worke of faith, yet faith cannot alwayes reach it, or read its owne evidences by it. There may be true faith, and yet no ſight of Chriſt for our ſelves; we may ſee him, and yet feare we have no intereſt in him. Come to Saints under temptation, or in times of diſſertion, and tell them of mercie, and free grace brought in by Chriſt the Redeemer; they anſwer, yes, they believe that it is ſo, Chriſt is *the Saviour, grace is free, mercie endureth for ever*; but what's all this to them? They ſee this by faith in the generall promiſe made to ſinners, but they ſee not this for themſelves, nor can they make out their ſhare in it; yea poſſibly they ſee God angry; they ſee him indeed, but not for themſelves, but as an adverſary to them, or as departed from them, his face is hid, and they doubt whether he will ever unvaile it againe towards them. This is the ſtate of many Saints here, and there are very few who ſee God alwayes for themſelves in this life, or whoſe hearts are cleared from all ſcruples and feares about their intereſt in Chriſt. This is reſerved for Glory when love ſhall be perfected: *Perfect love will caſt out feare* (1 Joh. 4. 18.) and when feare ſhall be totally and finally caſt out, we ſhall never have ſo much as one ſuſpitious doubtfu'l thought, croſſing our ſpirits, or ſhaking our aſſurances. Heavenly enjoyments ſhall not know the leaſt interruptions. Saints in this life are in a happy condition above all people in the world: but they meete with many rubs in the making out, and evidencing of their happines: but in heaven the favour of God ſhall ever be in ſight, we ſhall ſee him continually for our ſelves. *Job* ſaid in this booke; *Thou holdeſt me for thine enemie.* He found God againſt him, and dealing with him as if he hated him: but his faith recovered to the higheſt pitch, *I ſhall ſee God*, and he will never act as an adverſary any more. God will not ſo much as perſonate an enemie in heaven, though here he ſmites and wounds his beloved ones, even with the wounds of an enemy; but there's nothing but ſmiles and embraces in glory; *Whom I ſhall ſee for my ſelfe.*

Againe,

Againe, This addition to the viſion may refer (by way of oppoſition) to that ſight which wicked men ſhall have of Chriſt in the reſurrection: *I ſhall ſee him for my ſelfe.* There are others that ſhall ſee Chriſt as well as I, but I ſhall ſee him ſo as they ſhall not ſee him, they ſhall not ſee him for themſelves, (*Matth.* 24. 30.) There will be an univerſall viſion of Chriſt in that great day; *Then ſhall appeare the ſigne of the Son of Man in heaven, and then all the Tribes of the earth ſhall mourne, and they ſhall ſee the Son of Man comming in the clouds of heaven with power and great glory.* All the Tribes of the earth; he ſpeakes of all Nations in alluſion to the Nation of the *Jewes*, who were diſtinguiſhed into twelve Tribes, *All the Tribes*, that is, all the families and kindreds of the earth *ſhall ſee him:* but ſhall all the Tribes of the earth rejoyce in ſeeing him? No; all the Tribes of the earth ſhall mourne. Not that every particular perſon of every Tribe ſhall mourne, but many of every Tribe ſhall mourne. And this Scripture may give us light in the explication of thoſe univerſall termes about redemption; for as it is ſaid, Chriſt dyed for all; ſo here he ſaith, *all the Tribes of the earth ſhall mourne* at the appearance of Chriſt: yet then many ſhall rejoyce. *Lift up your heads* (ſaith Chriſt to the Saints) *for the time of your redemption is at hand.* But all the Tribes, that is, a number of the Tribes, or the greateſt number of the Tribes ſhall mourne. All ſhall ſee him, but with a difference: the Saints ſhall ſee Chriſt coming, and it will be a welcome day to them. The wicked ſhall ſee him, but it will be a black and a ſad day to them. (*Revel.* 1. 7.) *Behold he cometh with clouds, and every eye ſhall ſee him*, good, and bad. Which he addeth by way of ſpecification; *Every eye ſhall ſee him, and they alſo which pierced him.* If every eye ſhall ſee him, then *they that pierced him* muſt needs ſee him, and if ſo why are they particularly named? It is uſuall in other Scriptures, when an univerſall is firſt laid downe, yet to nominate a particular kinde or perſon, though that be included in the former generall. As in the title of the 18th *Pſalme*, *A Song of David in the day that the Lord delivered him from the hand of all his enemies:* there is the univerſall, and yet it follows, *and from the hand of Saul. Saul* was among his enemies, and ſo was included in the generall ſtile of all his enemies, but he puts in *Saul* by name for ſpeciall reaſon, becauſe he was his moſt

moſt mortall enemie. *Samuel* commands *Iſrael to put away all their falſe Gods, and Aſhtaroth* (1 Sam. 7. 3.) If they put away all, they muſt needs put away *Aſhtaroth*; but he names *Aſhtaroth*, becauſe that was a principall Idol. So here; *Every eye ſhall ſee him, and they alſo which pierced him.* Under the generall *they that pierced him* are included; yet he ſpecifies his piercers, who were of two ſorts, and ſo according to the Text and poynt in hand, muſt have a twofold ſight of him. Among thoſe who pierced Chriſt, there were ſome that repented, and returned, (as we read) at that Sermon of *Peter*, Acts 2d. *Peter* told them they were the betrayers and murtherers of Chriſt; this pricked them to the heart, and many repented, embracing and beleeving on that Chriſt, whom they had betrayed and murthered. Theſe ſhall ſee Chriſt with joy, though they pierced and put him to ſorrow: The death of Chriſt hath procured mercy for thoſe, whoſe cruelty procured his death. They who judged Chriſt worthy to dye, judging themſelves ſo, were through faith, delivered from death.

There were another ſort that pierced him, who never repented, and they ſhall ſee him too, but they ſhall ſee him to their ſorrow. They would withdraw from this ſight, they would not behold him whom they pierced, if they could helpe it, they would faine be excuſed, but they ſhall not. *Every eye ſhall ſee him, even they that pierced him.* What a dreadfull thing will it be when they who willfully and maliciouſly pierced the Lord Jeſus Chriſt to death, and dyed impenitently in that ſin, ſhall be brought into his preſence? This ſight of a pierced Chriſt will pierce their ſouls with ſorrow; yet they ſhall ſee him not with ſorrow only, but with vexation of heart, and anguiſh of ſpirit. They who have not ſeene a pierced Chriſt in the ſorrows of repentance, can never ſee him whom they have pierced, but in the ſorrows of deſpayre. To behold Chriſt with the eye of ſence will be moſt grievous to all thoſe, who have not beheld him with an eye of faith. See him! No, they had rather be covered with the mountains, & that the hills ſhould fall upon them. But they ſhall ſee him and be afraid, terrour ſhall take hold of them. 'Tis a promiſe to ſome, that they ſhall ſee him whom they have pierced and mourne, (*Zach.* 12. 10.) 'Tis a threat to others, that they ſhall ſee him whom they have pierced and mourne; every

every eye ſhall ſee him, even they that have pierced him. To ſee the Saints in happines, ſhall be a part of the puniſhment of the damned (*Luk.*13.28.) *There ſhall be weeping and gnaſhing of teeth, when you ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the Kingdome of God, and your ſelves ſhut out.* You ſhall be vexed with anger and envie as well as with paine and loſſe. Now as there ſhall be a different view and ſight at that day in reference to the Saints, Saints ſhall looke upon one another rejoycing; but wicked men ſhall looke on the Saints mourning. It will be a bleſſed meeting when wee ſhall ſee *Abraham*, *Iſaac*, and *Jacob*, and our ſelves let into the Kingdome with them. But the wicked ſhall ſee *Abraham*, *Iſaac*, and *Jacob* let into the Kingdome, and mourne that themſelves are thruſt out. Thus alſo there ſhall be a different ſight of Jeſus Chriſt; believers ſhall ſee him for themſelves, and rejoyce; The wicked ſhall ſee him againſt themſelves, they ſhall ſee him as their enemy, and mourne. *I ſhall ſee him* (ſaith *Job*,) *for my ſelfe.* That's the firſt addition.

And mine eyes ſhall behold, and not another.

We have in this Text, *ſee*, and *ſee*, and *behold*. The word in the originall is different from what we had before, *I ſhall behold him.* It ſignifies more then the bare ſeeing, or the gathering in the ſpecies of any object into the eye. It ſignifies a very vehement beholding; a critticall diſcerning, view, and ſight of a thing. *Whom I ſhall behold.* That is, with deepe intention, both of eye, and minde, to finde out and rejoyce in all the excellency, beauty, glory, and worth that is in him. A man may come into a roome adorned with goodly pictures, he ſees them in paſſage, he hath a tranſient view of them, and he takes ſome pleaſure in this view. Another beholds them, to ſee the workmanſhip, how the lines are drawen, and features ſhadowed to the life, he views with skill, and art, this pleaſeth much and gives the accurate beholder high contentment. So here, *Mine eye ſhall behold him*; That is, I ſhall even ſet my ſelfe to take a view of him, to gather up (as it were) into my ſelfe the idea's of his divine perfections, and ſo to receive all thoſe delights and contents which riſe from ſuch an excellent object. *Moſes* (*Exod.* 3. 3.) had a viſion of the burning buſh; *The Angel of the*

ראה *verbum conſpiciendi hoc loco, aliud eſt a ſuperiori & ſignificat propriè intendere in rem aliquam oculis & animo, cum peculiari quodam ſenſu & experientia rei conſpectæ.*

the Lord appeared in a flame of fire in the middeſt of the buſh. I will now turne aſide (ſaid *Moſes*) *and ſee this great ſight.* He ſaw it before; for it is ſaid, *the Angel of God appeared to him.* But that did not ſatisfie; *I* (ſaith he) *will turne aſide and ſee it*; He uſeth the word of the Text; that is, I will turne aſide to view it yet more exactly, to conſider it more fully. I will ſee it with diligence and intendment, as well as I have ſeene it with wonder and aſtoniſhment. I will get neare to obſerve this miraculous flame, that the buſh ſhould burne and not conſume. So, the word is uſed (*Eccleſ.* 1. 16.) *I communed with mine owne heart, ſaying, loe I am come to a great eſtate, and have gotten more wiſedome then all that were before me in Jeruſalem. Yea, my heart had great experience of wiſedome, and knowledge.* The Hebrew is, my heart had *ſeene much of wiſedome, and knowledge*, that is, I had not onely taken a light view, and conſideration of thoſe things that concerne wiſedome, and knowledge, but my heart was ſtudying, and beating upon them, I experimented them from time to time, till I was greatly ſeene in wiſedome, and knowledge. So here, mine eye ſhall not onely take a glance, or a ſight in paſſage, but I ſhall feed and ſatiate mine eye with a fixed obſervation. But Saints in glory ſhall come nearer and nearer to God, they ſhall as *Moſes* ſayth, *turne aſide*, to ſee this great thing the glory of God, who is *an everlaſting burning.* Saints in glory ſhall ever contemplate the raviſhing excellencies of God, and have a very intimate ſight, and apprehenſion of him; they ſhall ſee, and behold him: they ſhall have as cleare a knowledge of, and as free a communion with God as the ſtate of a creature can beare. This the Apoſtle diſtinguiſheth from our preſent ſight and knowledge of God, which is *through a glaſſe and darkly*, whereas he calleth this *a ſight, face to face, and a knowing even as alſo we are knowne. Mine eyes ſhall behold,*

Poſt primum illum & jucundiſſimũ ſui redemptoris conſpectum, ait deinde ſe attentius, ſolicitius, diligentiùs proſpecturum, intenturumque oculis & animo in tantam gloriam. Pined.

And not another.

The word which we render, *another*, ſignifieth firſt one differing in heart, condition, and affection, as was touched before; It ſignifies alſo any one differing onely in name and number: Another perſon, another man, how much ſoever he be a friend, or affected to us. This ſence of the word our tranſlators ſeeme to intend; And then the meaning plainly is this; *Mine eye ſhall behold*

behold and not another, that is, the ſight which I ſhall have of God in my glorified ſtate, ſhall not be at the ſecond hand, but ſuch as I ſhall have my ſelfe: The joy which I ſhall then receive ſhall not be from any report or narrative that others ſhall give me of the glory of God, but it ſhall be from mine owne perſonall viſion, or ſight of God. I ſhall ſee with mine owne eyes, not anothers, or not by another.

Non alienus, vel alius, non videbit pro me alius, nam apertiũ & clarum videbo ipſe.

Now wee know God by the reports made to us of him; as thoſe of *Samaria* knew Chriſt by the report which the Woman made: So, upon the matter the knowledge which we have of God here, is upon the report made to us of God in ordinances, and in providences: but as thoſe *Samaritans* came to the Woman and ſaid; *Now wee believe, not becauſe of thy ſayings: for wee have heard him our ſelves*, &c. So we ſhall ſay at laſt to all whether things or perſons which have been as meanes reporting and conveying to us the knowledge of God, now we know, not becauſe you have ſayd it or ſhewed it, for we our ſelves have ſeene him. Wee ſhall behold God our ſelves, and not by another. Such ſhall be the difference between all the knowledge we have of God here, and that which we ſhall have in glory. The knowledge we have here, is but like that which the *Samaritans* had of Chriſt by the Womans report, but that which we ſhall have in heaven ſhall be like that which they had of Chriſt when himſelfe came perſonally among them, and ſpake immediatly. Or we may illuſtrate it by that of the Queene of the South: The knowledge which we have of God here, and of his glory and excellency, is like that of the Queen of the South in her owne Countrey; there ſhee heard a report of *Solomons* perſon, of his government, of his riches, and dignitie, and ſuch a report as did not onely affect and aſtoniſh her, but provoke her to undertake that great journey, that ſhee might ſee for her ſelfe, and her eyes behold and not another; and when ſhee came to the Court at *Jeruſalem*, and there beheld *Solomon* in his perſon, and attendance, when ſhee obſerved the ſervice of his Table, and heard his wiſedome, there was no more ſpirit in her, (1 *Kings* 10, 5.) that is, ſhe was as one aſtoniſhed, whoſe ſpirits are conquered and over-matched, or as one in a ſwoone, whoſe ſpirits are ſunke and diſſipated. Where the naturall Spirit doth not act, it is ſaid not to be. When we come to the

Court of heaven, as the Queen of the South to *Solomons* Court, and there behold how much God is beyond and above all that we have hitherto heard of him here at home in our own Countrey, we shall be rapt up into admiration, and there shall be indeed no more of this low and narrow spirit in us for ever.

Alienus a fide dissimilitudinem quandam morum & vitæ indicare potest, significat etiam id quod amico & familiari opponitur, & quod propter infuetudinem est horrori & nausea.

Further, The word is taken, not onely for another person, or for one differing personally, but for one differing in condition, and in qualitie, or bearing any dissimilitude in manners; and so it was applyed to him who was an alien from the faith, a stranger to the Covenant, and Common-wealth of *Israel*. As if he had sayd; I shall behold him, and not another, that is, not *an alien from the Common-wealth of Israel, not a stranger from the Covenant*; not a man of another frame of spirit then I now am of, such shall not behold him. Which suggests this note;

All that behold God in Glory, shall be of one condition, of one faith and frame of Spirit.

No stranger shall behold him, all shall be brethren, they all shall be as one man, or as if there were not *another* among them all: Heaven hath no mixture. All things and persons shall be as in one state, so of one peice. No tares in that feild, nor goates in that flocke. Saints enjoy unmixt communion here sometimes, and live together as if there were not *another* among them; This Spirit of holines and of unitie was eminently powred out upon the first Gospel-Church, (*Act.* 2. 1.) *They were all together with one accord in one place*, as if they had all but one soule; and they *continued as in the Apostles doctrine, so in fellowship*, v. 42. Thus it is in the truth and height of spirituall communion below; Saints have not a stranger among them. And it is promised as the great priviledge of *Sion, the Canaanite shall be no more in the land*, that is, there shall be no alien among them, (*Nahum* 1. 15.) *Behold upon the mountains the feete of him that bringeth good tydings, that publisheth peace: O Judah keepe thy solemne feasts, performe thy vowes: for the wicked shall no more passe through thee, he is utterly cut off.* The wicked, or *Belial*, (in the originall) he that will not beare the yoak of God, shall no more passe *through thee*, much lesse stay and lodge in thee: no man shall be yoaked with you, but he that beares the yoak of Christ: O rejoyce, and keepe thy feasts. That will be the day of *Sions* glori-

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ous liberty, when all (within her liberties) beare the yoak of Chriſt, and none ſhall be unequally yoaked. This is the glory of Saints below, and this ſhall be perfect in the ſtate above. There ſhall be no ſtranger, no *Canaanite* in heaven, none that are uncircumiſed, or uncleane: this is the harmonie of heaven, none but Saints ſhall be admitted there, and all the Saints ſhall be of one minde, and minde the ſame things there. *Mine eye (ſayth holy Job) ſhall behold him and not another.*

Thirdly, Mr *Calvin* carries the ſence of theſe words to an Identie of the object to be ſeene, not to an Identy or conſimilitude of the ſubject ſeing. *I ſhall behold him and not another*; that is, I ſhall behold him, and *none other*; I ſhall behold God alone: as he is the adequate, ſo he ſhall be the ſole object of mine eye. He ſhall fill me with himſelfe, I ſhall ſee God, and not look after, or take notice of any thing beſides him. Mine eye ſhall not wander upon other objects. From that reading wee are taught.

That, as in heaven we ſhall ſee God; ſo we ſhall eye nothing but God.

We ſhall then indeed love God with all our heart, with all our ſoule, with all our might, yea then we ſhall ſee him with all our eye, or contemplate him with all our underſtanding. Our whole man ſhall be fixed for ever on God, and God alone. Now the Saints have their eye upon God, they behold God by beleeving, but there are a thouſand objects that draw us away from God, and mingle with our ſight of him. We behold God, and other things too: we behold God, but we behold men, and many times, *we have mens perſons in admiration.* And whereas we ſhould have God onely in admiration, we have the wiſedome and knowledge, the holines and graces of ſome men, the power and greatneſſe of other men in admiration. But then nothing beſides the wiſedome and knowledge, the holines and grace, the power and greatnes of God ſhall be admired and exalted. *I ſhall behold him, and not another. Then God ſhall be all in all,* (1 *Cor.* 15. 28.) All ſhall behold the face of God, and that ſhall be an eternall ſatisfying feaſt. Glorified Saints ſhall not goe for one morſell to any creature, they ſhall have all in the viſion of God. It is the duty of faith to doe ſo here, faith is taught to live upon God alone, to behold God, and none other,

Chriſt, and none other; to behold Chriſt for juſtification, and none other, that *we may be found in him, not having any righteouſneſſe of our owne.* This is the leſſon that faith is taught here, to looke to Chriſt, and to none other; and ſo to God, and to none other (*Pſal.* 73.25.) *David* (or *Aſaph*) profeſſeth that ſuch was his faith: he ſpeaks as high of his faith here, as he could of his viſion in heaven; *Whom have I in heaven but thee? and whom have I in earth that I deſire beſides thee?* *Davids* faith beheld God, and none other, in heaven, and comparatively to God, he valued none upon this earth. I have none in heaven, neither Saint nor Angel, I have neither *Abraham*, *Iſaac*, nor *Jacob*, to rejoyce in; and upon earth I have none, neither wife nor childe, neither friend nor ſervant, that I look to, or rejoyce in, in any the leaſt degree with God; *Whom have I upon earth that I deſire beſides thee?* *David* was a man deſervedly deſired by many, and he had doubtleſſe duely bounded deſires to many on earth, yet his deſire of God had ſuch a holy exceſſivenes in it, that he might ſay, *I deſire none but him.* This is the buſineſſe of faith to draw the ſoule purely to God. Saints are invited (*Pſal.* 48. 12, 13, 14.) to walke about *Sion*, as if we were to make it our happineſſe to behold her ſtrength and beauty; *Walke about Zion, goe round about her, tell her Towers, mark her Bulwarks, conſider her pallaces, that you may tell it to the Generations following.* We are to buſie our ſelves, to imploy both ſence and underſtanding upon *Zion*, upon her Towers, and Bulwarks, upon her Pallaces and walls, not as if the Saints ſhould be taken up meerly in the admiration of the beautie, and glory of *Zions* ordinances and priviledges. The laſt verſe tells us, we muſt not ſtay in *Zions* Bulwarks and Pallaces, while it concludes thus: *For this God is our God for ever and ever, he ſhalbe our guide even unto death.* He ſaith not, It is this *Zion*, theſe ſtrong walls and bulwarks, theſe goodly pallaces, which I call you to look on as your joy & happines: No, this God, the God of *Zion* you are chiefely to look on, and he is your chiefeſt happineſſe: unleſſe you ſee God in *Zions* Bulwarks, and walls, and pallaces, it is not worth your ſight. *This God is our God.* He quite ſlips the mention of walls, Bulwarks, and pallaces, and reſts in the mention of God. Thus we ſhould live upon God, not onely in the great myſterie of Redemption and juſtification: in reference to which Chriſt by the Prophet beſpeakes the whole attention

tention of our ſoules (*Iſa.* 45. 22.) *Looke to me, and be ye ſaved*, that is, to me alone; but alſo in all our enjoyments. This I ſay, will be perfect in viſion above, we ſhall have, we ſhall enquire after nothing there but God, to be filled with, to all eternitie.

As God hath none upon the earth that he deſires to look on, but onely his Saints; he cares not for all the reſt of the world, he ſcarce gives them a looke: *To this man will I looke* (ſayth the Lord) *even to him that is poore and of a contrite ſpirit, and trembleth at my word* (Iſa. 66. 2.) As the Prophet ſayd when there were two great Kings before him, whereof one was very wicked; *Were it not that I regard the preſence of Jehoſhaphat the King of Judah, I would not looke towards thee nor ſee thee* (2 King. 3. 14.) ſo the Lord beholds all the children of men from heaven, yet he is ſayd to look only to the Saints; He beholds the great, the rich, but he looks only to the poore in ſpirit, and to them he looks, how poore ſoever they are in the fleſh. *To him will I looke that is poore, &c.* As if he had ſayd; Mine eye paſſeth over others lightly, but where ever I finde a man of a contrite heart, I fixe mine eye upon him, and rejoyce in ſuch a ſight. There is not one humble ſoule, but the eye of God is on him, and will continue upon him for ever. Now as God is taken up with viewing, and beholding Saints, ſo the Saints are and ſhall for ever be taken up in beholding God. God ſees through all the perfections that are in us in a moment; God needs not look long on us, as if he were unſatisfied what we are, there is no excellency in us, but is open to him: but we can never draw out the perfections of God, how long ſoever we ſtay beholding him, ſome new glory will break forth to us, or rather the whole Glory of God (ſo farre as the moſt perfect creature is able to take it in) will be everlaſtingly new to us.

All theſe conceptions about and interpretations of the Text, are pious and profitable, but that which I rather take to be the proper meaning of theſe words (*Mine eye ſhall behold, and not another*) is this; *Job* (as was touched in giving the analyſis of theſe two Verſes) ſpeaks here of the Identitie of his fleſh in the reſurrection: *I ſhall ſee him, I ſhall ſee him for my ſelfe, mine eyes ſhall behold him, and not another.* That is, *I, the man who* now ſtand here before you, this ſame *Job* who now ſpeaketh;

Idem qui ſum, & non alienus. Junt.

Hiſce oculis ego ipſe, hac ipſa carne, &c. Reſuſcitatus & glorioſus non erit alius a ſeipſo, mortali & nondum glorioſo.

Egomet non in aliud quidpiam commutatus. Bez.

I the very ſame numerical perſon ſhal ſee God in this very fleſh, and with theſe eyes; they ſhall be indeed new dreſſed and dyed, trimmed, and made fit to come into the preſence of the great and glorious God: yet it ſhall be even this fleſh, and theſe eyes, in which I ſhall come into the preſence of God, and behold my Redeemer. I ſhall be altered from what I was, but I ſhall not be another then I was, I ſhall be changed into a better condition, but I ſhall not be changed into another perſon. My qualities ſhall have a perfective alteration, but I ſhall retaine the ſame matter, and be the ſame man. A man raiſed glorious and immortall, is what he was except his mortalitie, and hath no more then he had except his glory. The Philoſopher acknowledgeth there may be a ſpecificall, but not a numericall reſtauration of that which is corrupted. But *Jobs* faith was clearer then *Ariſtotle's* reaſon, He beleeved a perſonall reſurrection, *Mine eye ſhall behold, and not another*, I ſhall not be changed into another perſon, what ever changes I undergoe, I ſhall be *Job* ſtill, the ſame *Job*.

Quorumcunq; ſubſtantia eſt corruptibilis, reiteratur eadem ſpecie non eadem numero. Ariſt. lib. 2 do de Gener:

Hence obſerve;

Every man at the reſurrection ſhall receive the ſame bodie that now he hath, and be the ſame man which now he is.

Reſurget cutis mea, quæ perpetitur hæc. Sept.

The Septuagint are full in this; And therefore they tranſlate by way of explication, *my skin that hath ſuffred theſe things ſhall riſe againe*. We ſhall be in the reſurrection what we are now except our infirmities, and imperfections, our lameneſſe, and blindneſſe, our ſores, and ſickneſſes; All theſe ſhall be done away, but we ſhall remaine, we ſhall looſe nothing but that which is not worth the keeping: we ſhall looſe nothing but that which to looſe will be a gaine to us. Every man in the reſurrection ſhall be though not in every conſideration *The WHAT he was*, yet he ſhall be *The WHO he was*, both name and perſon. Chriſt will not looſe thoſe particular parts & members of the body in the duſt of the grave, which himſelfe hath redeemed from the fire of Hell. There are two Pronounes, the one *poſſeſſive*, the other *demonſtrative*, in theſe words, which ſpeake much to this poynt. *Mine eyes*, and *This*, *Job* did as it were lay his hand upon his breaſt, and ſay, *this fleſh, this bodie*; as Chriſt (*Joh.* 2. 19.) *Deſtroy this Temple, and in three dayes I will*

will raise it againe. This very Temple though destroyed, shall be built up againe. The Apostle useth such Identicall expressions, (1 *Cor.* 15. 53.) *This corruptible, must put on incorruption, and this mortall must put on immortalitie. This corruptible*, and *this mortall.* He doth not onely say corruptible shall put on incorruption, and mortall shall put on immortalitie, but *this*, and *this*, to shew the sameness of it. It was a custome in the primitive times (as some have observed,) when they repeated that article of the faith, *I believe the resurrection of the flesh*, to point to their owne bodie and say, *even of this flesh*, I believe the resurrection of this flesh, of this bodie.

Etiam hujus carnis.

One of the Ancients hath a large discourse upon this subject, wherein he discovers some who though they granted the soule immortall, yet denied the resurrection of the same bodie: such were the *Marcionites*, *Basilidians*, and *Valentinians*. These, sayth he, went halves with the *Sadduces* in their opinion. The *Sadduces* denyed Spirits. Hence (*Acts* 23. 6.) *Paul* perceiving that the assembly was mixed of *Sadduces* and *Pharisees* (and wisely considering that if he did but minde them of their differences between themselves, they would not so strongly agree and combine against him) he made his advantage of it by professing openly that he was a *Pharisee*. And the sacred Historian tells us what the peculiar tenets of the *Sadduces* were (v. 8.) *The Sadduces say there is no resurrection, neither Angel nor Spirit*, (they denyed both) *but the Pharisees confesse both.* They held, that there were immortall spirits or soules united to the bodies of men, that those bodies should arise and be reunited to the soule. They also confessed that there were Angels, who are Spirits subsisting properly without bodies. Now, as the *Sadduces* denyed the resurrection of the bodie, so others denyed the resurrection of the same body: These he calleth sharers or halvers in the *Sadduces* opinion: Though not so grossely as they, yet too too grossely departing from the faith. And indeed they who deny the resurrection of the same body, doe (by implication) altogether deny the resurrection of the body. For if the same numericall bodie should not rise, it could not be called a resurrection: resurrection is the rising of that which fell, and the taking up of that which was before laid downe. So that it would be the creation of a new bodie, not the resurrection of the old, if

Tertullianus eos qui reditū animæ non ejusdem corporis in resurrectione admittebant (Marcionitas, Basilidianos et Valentinianos) eleganter vocat partiarios sententiæ Sadducæorum, ut qui dimidiam tantum agnoscerent resurrectionem. Tertul. de resur: car: 2.

Si in alio corpore resurrexero, jam ego non ero, qui resurgo; non enim resurrectio dici poterit, ubi non resurgit, quod cecidit. Greg.

if it were not the ſame body. And it conduceth much to the comfort of Saints, & may be the terrour of wicked men, to keep cloſe to the faith of this Article. The Apoſtle ſeemes to touch it (2 *Cor* 5 10.) *We ſhall all appeare before the judgement ſeat of Chriſt, that every one may receive the things he hath done in his bodie, according to what he hath done, whether it be good or bad.* That hand which hath been doing for Chriſt, that very tongue which hath been ſpeaking for Chriſt, that whole body, which hath been moved, and acted for Jeſus Chriſt, as an inſtrument of his glory, that ſhall receive the reward: As alſo that hand, that eye, that tongue, that foote which hath moved, and ſtirred againſt Chriſt, that alſo ſhall be puniſhed, and receive according to the evill committed in the body. Judgement would not be exact, unleſſe as there hath been a co-partnerſhip between ſoule and body in their workes, ſo alſo they ſhould be co-partners both in reward and puniſhment.

Judicium integrum non erit, niſi ſicut fuit inter animum & carnem operarum ſocietas, ita etiam ſit mercedis aut ſupplicij. Tertull: perſequitur hoc Argumentum l 2. de reſurr: carn: c.14, 15, 16, 17

If it be objected, how can the ſame numericall bodie riſe againe, eſpecially in ſuch caſes, when thouſands of carkaſſes are mingled, and their duſt promiſcuouſly heaped together, or ſcattered abroad? when the bodies of men are devoured by wild beaſts, and digeſted into the ſubſtance of fowles and fiſhes, eſpecially when the bodies of men are eaten and concocted into the bodies of other men? how can theſe numericall bodies riſe? I anſwer, First, if we will not reſt in matters of faith till we have a cleare rationall account of them, our faith may quickly be at a ſtand. I anſwer, ſecondly, that as it is eaſie to make objections againſt faith; ſo faith hath one anſwer as eaſie as theſe objections. The Apoſtle gives it, and into that all ſuch doubts muſt be reſolved (*Phil.* 3. 20.) For having ſhewed the preſent condition or diſpoſition of the ſpirit of Saints in the former verſe; *Our converſation is in heaven, from whence alſo wee looke for the Saviour, the Lord Jeſus Chriſt.* He preſently ſhewes what the future condition of the Saints bodies ſhall be. *Who ſhall change our vile bodies, that they may be faſhioned like unto his glorious body* (How is this, who puts this vile bodie into ſuch a glorious faſhion? Trouble not your ſelves for that, there is power enough to doe it, It is done,) *according to the working whereby he is able to ſubdue all things to himſelfe.* This is an anſwer to the hardeſt objections, Chriſt can ſubdue all things, therefore thoſe which are hardeſt.

There

There is no difficulty to omnipotency.

You aske how the ſame bodie can be reſtored? I aske how the firſt body was created? Tell me how God created heaven and earth out of nothing? So that as the Apoſtle ſpeakes (*Heb.* 11. 3.) *Things which are ſeene, were not made of things which doe appeare:* How were theſe things done? If you argue by reaſon, you will be poſ'd and graveld in theſe as well as in that other; yea, you will be at a wall, and not able to anſwer above that which is ordinary, and every day done, and ſhall continue to be done in all the Generations of men (*Solomon* puts the queſtion *Eccleſ.* 11. 5.) *Tell me how the bones grow in the womb of her that is with childe:* can you tell how the childe is framed? thou canſt not give an account of thy owne production, nor finde out the worke of God in forming the body? how then canſt thou tell me? or how can I tell thee the worke of God in rayſing the body? or how the bones of the dead grow againe in the wombe of the earth? or how that ſcatterad mingled duſt is ſevered and recollected to each proper body? I muſt ſay as *David*, (*Pſal.* 139. 6.) *Such knowledge is too wonderfull for me, it is high, I cannot attaine unto it*; or as he at the 14th verſe of the ſame *Pſalme* concerning his making; *We are featefully and wondrouſly made, marvellous are thy workes, O God.* And muſt conclude about this poynt of the reſurrection as the Apoſtle begins about the creation (*Heb.* 11. 3.) *As through faith we underſtand that the worlds were framed*, ſo that the body of man ſhall be rayſed *by the word of God.* Therefore as to the manner how ſuch things are done, we muſt have recourſe only to the Allmightie power of God, to the Allpowerfull God, *who is able to ſubdue all things to himſelfe. Mine eye ſhall behold and not another.*

Though my reins be conſumed within me.

I toucht upon the interpretation of this clauſe before, as it ſuites with that paſſage, *verſ.* 26. *Though after my ſkin, wormes deſtroy this bodie, and though my reins be conſumed within mee.* Though I be totally conſumed, skin without, and reins within, yet notwithſtanding I believe that I ſhall riſe and ſee God. Thus it was joyned with the firſt words of the 26th verſe, to ſhew the triumph of faith over all difficulties that lie in the way of the reſurrection. In this ſence I have done with it al-

readie; and I take that to be the meaning of our Tranſlators; *Though my reins be conſumed within me.*

Yet a little further to open theſe words, and to give you two or three things from them. The Vulgar tranſlation is extreame wide from our reading, though the abetters of it labour to make it out from the Originall; *This hope is layd up in my boſome.* *Job* having given a confeſſion of his faith in the Redeemer of the reſurrection, He (according to this tranſlation) concludes; *This hope, or the hope of theſe things is layd up in my boſome.* The word rendred *within me* in the Hebrew, ſignifies the *boſome* or *cheſt* (as we call it) of the body: and ſo, by a metaphor, that wherein we lay up our ſecrets, our deſires, and our hopes; theſe are all layd up in our boſomes. Jeſus Chriſt is ſayd to come out of the *boſome of his Father*, where his ſecrets, his hid treaſures are ſtored up.

Repoſita eſt hæc ſpes in ſinu meo. Vulg.

כלה *ſignificat conſummari vel deficere, ut aliis modis ſic peculiariter deſiderio alicujus rei. Unde etiam aſſumpſit pro deſiderare & diligere. Hinc dicuntur renes* כליות *quaſi concupiſcentes aut conſummantes, quia in illis videntur conſummari deſideria. Hinc vulgatus vertit, ſpes, quæ cum deſiderio rei ſperatæ conjuncta eſt.*

We ſay, *Though my reins be conſumed within me*; they ſay, *This hope is layd up in my boſome.* But how come they by the word *hope*, and the word, *layd up?* The anſwer is thus given: The ſame root which ſignifies the *reins*, ſignifies alſo to *conſume*, or to *finiſh*. And becauſe our deſires conſume us, (a man by ſtrong deſires is as it were waſted and ſpent). Or becauſe a man endeavours by all meanes, to perfect, and conſummate his deſires, by attaining and enjoying the thing deſired; therefore the word doth alſo ſignifie to *conſume*, or to *conſummate* as well as to *deſire*. And becauſe the reins are the ſeat of deſire, as Naturaliſts ſpeake, they are therefore in the Hebrew expreſt by deſire it ſelfe. The ſame word is rendred both *reins* and *deſire*, becauſe the reins provoke deſire, or to the fulfilling of deſire (*Pſal.* 26. 2.) *Try my heart and my reins*, that is, Lord try my deſires what the things are which I would have. So (*Pſal.* 7. 9.) *The Lord tryeth the heart, and the reins*, that is, he finds out or diſcovers the moſt ſecret deſires of men; He knows what every one would have, as well as what every one doth; He knows what the motions of our reins are, as well as what the motion of our hands are. And hence becauſe what we hope for, we deſire and waite for, therefore the Text is thus read; *This hope is layd up in my boſome.* It's true, Saints treaſure up in their breaſts the hope of the reſurrection, the hope of the glorie of the life to come: This they keepe among their chieſeſt treaſures; This is the riches, the

the gold and ſilver which they lay up in their boſomes; whatſoever they loſe in the world, when they are ſtripped of all, yet they have a cheſt full of this treaſure. *This hope is layd up in my boſome.* Saints have their boſomes full of this hope, when ſtript of all. But becauſe this reading, though the ſence be pious, ſtrains too hard upon the Text, therefore I will not inſiſt upon it.

Further, Whereas we ſay, *Though my reins be conſumed within me.* The word, *Though*, is not in the Hebrew; There 'tis onely *my reins are conſumed.* Now becauſe ordinarily in Scripture *reins* are taken for *deſires*, therefore this ſence is very clearly made out from it, that *Job* having ſpoken of the ſight he ſhould have of God, and the aſſurance of his owne reſurrection, concludes with this expreſſion; *My reins, or my deſires are ſpent*, that is, I have nothing more to deſire, nothing more to wiſh and ſeeke after then this, A bleſſed reſurrection, and the enjoyment of God for ever. Hence we may note;

כלו כליותי

Deſideria, vota intima animæ cogitationes & affectiones conſummata, ad finem & perfectionem deducta ſunt. Nihil habeo quod deſiderem.

All the deſires of Saints are conſummate, yea (I may ſay) conſumed in the hope of a happie reſurrection, and of the viſion, and enjoyment of God.

Theſe are the conſummation, and the very utmoſt of their deſires: The ſeventy ſecond *Pſalme* concludes thus; *The prayers of David the ſonne of Jeſſe are ended:* Which ſome render, the deſires of *David* are conſumed and finiſhed; *David* had no more to deſire. Why doth he put ſuch a concluſion to that *Pſalme*, *The prayers or deſires of David are ended.* That *Pſalme* is a Propheſie of Chriſt: *David* was ſetting faith on worke upon the Kingdome of Chriſt, and when he had done this, he ſhuts up all, *I have no more to deſire*, here I make an end; here is the utmoſt of my joyes and comforts; not an end of conſumption, but an end of perfection, I can goe no further; being come to Jeſus Chriſt, I have no more to aske.

Cum hic pſalmus ſit de petendo & expectando Meſſia non ſolum eo pſalmo ſuum pſalterium clauſit David, ſed etiam videtur fuiſſe ſumma ſua ſpei deſiderium & precum.

So alſo *David* (2 *Sam.* 23.) having elegantly deſcribed the bleſſings which follow a righteous Government, ſhuts up thus (*v.* 5.) *Though my houſe be not ſo with God*; that is, though I have not ſuch a glorious poſteritie, and ſuch an illuſtrious ſucceſſion upon my throne; or, as the former verſe ſpeakes it; *Though my houſe be not as the light of the morning when the Sun riſeth, even a*

morning without clouds: as the tender graſſe ſpringing out of the earth by cleare ſhining after raine: though my houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things, and ſure, this is all my ſalvation, and all my deſire; here is the end of my reins; What though my houſe doe not flouriſh, nor ſhine in that outward brightnes that now it doth? Are theſe my chiefe hopes? doe theſe carry my ſtrongeſt deſires? No, my hope is layd up in the Covenant of life and peace, the good whereof is all my deſire: doubtleſſe *David* deſired that his children ſhould proſper, and that the throne of *Iſrael* might continue in his line, but comparatively with the ſpirituall beneſits of the Covenant of God in Chriſt, and the enjoyment of him, thoſe were no deſires, and therefore referring to them he ſaith, this is all my deſire, or I have no more to deſire, *my reines are conſumed within me.*

Againe, Some render thus; *My reines are conſumed by reaſon of my deſire:* As if he had ſaid, I have ſpoken of death, I have ſpoken of glory, of the viſion of God, and now my reins are conſumed, my very deſiring part is conſumed with deſire after theſe things: I deſire theſe things, ſo that I am conſumed with the deſire of them, and my deſiring facultie is ſpent with deſiring. Not onely were all his deſires terminated in this, but his deſiring power was ſwallowed up in the purſuite of this deſire; he had ſuch ſtrong affections to God, that he was even readieto fall into a ſwoone, and faint away.

Hence note;

Saints upon the diſcovery of the glorie of God, and the happineſſe of the next life, are filled with longing deſires after God, and thoſe enjoyments.

Lord, I have waited for thy ſalvation, ſayth *Jacob* (*Gen.* 49. 19.) *Jacob* ſpeaks this upon his death-bed, as that which he had been looking for all his life; as if that were the account of all his actions in the world, and the ſtorie of his whole life; *Lord, I have been waiting for thy ſalvation.* (Pſal. 119. 81.) *My ſoule fainteth for thy ſalvation*; that is, it fainteth with deſire after thy ſalvation; and (*verſ.* 127.) *I have longed for thy ſalvation.* All deſires are ſummed up in longing. There is a ſtrong deſire in Saints here to ſee God, and ſuch as makes them faint, even to ſee and enjoy

enjoy him in his Ordinances. (*Pſal.* 27. 4.) *One thing have I deſired of the Lord, and that I will ſeek after* (that is, never give over ſeeking after till I reach and attaine it) *to behold the beautie of the Lord, and enquire in his Temple.* Againe, (*Pſal.* 42. 1, 2.) *As the Hart panteth after the water-brookes, ſo my heart panteth after God; when ſhall I come and appeare before God?* That is, when ſhall I behold and enjoy him in theſe lower heavens, his ſpirituall diſpenſations and ordinances. Now if there be ſo great and ſo longing a deſire to ſee the Lord through theſe *mediums*, or in theſe glaſſes, how much more to ſee him immediatly and face to face? And if that be *The one thing*, the onely thing which *David* deſired, if all his deſires were ſummed up in that here, how much more in heaven, how will that deſire ſwallow all our deſires in glory. And indeed we could not abide in Glory with any other deſire but that. The Saints are deſcribed in their preſent ſtate by this Periphraſis; *Such as love the appearing of Chriſt*; as if they loved nothing elſe. What then will Chriſt be to them when he ſhall appeare? They who love Chriſt, whom they have not ſeene, how ſhall they love Chriſt when they ſee him!

We may ſpeake of the precious things of the Goſpel, and of the glorious enjoyments of Chriſt to carnall hearts, and they never deſire them; they are ſo farre from having their reins conſumed in the hot love of them, that their ſpleene is onely ſtirred againſt them.

From the whole context, conſider upon what ſubject *Job* falls when himſelfe was fallen into that ſad condition; he was fallen into the depth, and gulfe of worldly miſery, and outward affliction, the hand of God was heavie upon him; what was his reſolve, whether doth he betake himſelfe? He meditates the reſurrection, he meditates the eſtate of Saints after this life, and this beares up his ſpirit in the middeſt of all the afflictions with which he was burdened in this life.

Hence obſerve;

Faith in the reſurrection to life encourageth us in or againſt all the troubles and afflictions of this life.

As Saints finde preſent ſupport and ſtrength in affliction, by what Chriſt every day adminiſters and gives forth unto them, ſo

ſo by what they hope and are aſſured he will give and be unto them in that great day. The hope of future good is a preſent comfort. (2 *Cor.* 4. 17.) *For this cauſe we faint not*; what cauſe was that? becauſe we have this hope, this faith (*verſ.* 14.) *That he which rayſed up the Lord Jeſus, ſhall rayſe us up alſo by Jeſus, and ſhall preſent us with you.* Expectations from Chriſt are as the cordialls which keepe us from fainting under our burthens, and revive us in the ſorrowes of death it ſelfe. The faith of Chriſt in the reſurrection of his owne body to life is ſpoken of prophetically, as that which bare up his ſpirit in the houre of death (*Pſal.* 16. 9, 10.) *Thou wilt not leave my ſoule in hell, nor ſuffer thy Holy One to ſee corruption.* Now as that was Chriſts ſupport in his ſorrows, and ſufferings, that he ſhould not be left in the grave, that he ſhould not ſee corruption: ſo it is the ſupport of Saints, that though they ſee, yet they ſhall not for ever lie under the power of corruption. (*Pſal.* 17. 15. *Pſal.* 49. 15.) *Thou wilt redeeme me from the power of the grave.* The Apoſtle makes his Doctrine the Canon of Conſolation (1 *Theſ.* 4. 18.) *Comfort one another with theſe words*: what words were theſe? All thoſe words beginning at the 13th verſe to the end of the Chapter. *I would not have you to be ignorant brethren, concerning them which are aſleepe* (he means dead) *that ye ſorrow not even as others that have no hope, for if we believe that Jeſus dyed and roſe againe, even ſo them alſo which ſleepe in Jeſus, will God bring with him, &c.* The Author to the *Hebrewes* is abundant in teſtifying how the *Jewiſh* Martyrs comforted themſelves with this thing in the middeſt of thoſe various deaths with which they were encompaſſed. (*Heb.* 11. 35.) *They did not accept of deliverance, that they might receive a better reſurrection.* Why it is called a better reſurrection was ſhewed in opening the 14th verſe of the 14th Chapter of this Booke. The hope of the reſurrection was a ground of ſuch ſtrong conſolation to the Saints of former times, that it was called expreſly, *The Conſolation.* We may collect this from the diſcourſe which Chriſt was pleaſed to maintaine with *Martha* concerning the death of her brother *Lazarus*, whom Jeſus loved. For whereas Chriſt tels her (*Joh.* 11. *v.* 23.) *Thy brother ſhall riſe againe. Martha* ſayth, *I know he ſhall riſe in the reſurrection at the laſt day*; What the Greeke calleth *The Reſurrection*, the Syriack Paraphraſe calls *The conſolation*,

en, reading it thus; *I know that he ſhall riſe againe in the conſolation*. What ſtrong conſolation did the believers of thoſe ages draw from their aſſurance of a Reſurrection, ſeing Reſurrection & conſolation were termes equivalent? When this was but named, the other was underſtood; we have now the firſt fruits of conſolation, but our harveſt will not be, till our dead bodies which the Apoſtle compares to ſeed ſowne ſpring out of the earth againe.

I might further ſhew, that the reſurrection is not onely the conſolation of Saints, but the conſolation of the whole creation: the Apoſtle ſpeaks of it under that notion (*Rom.* 8. 19. 22.) *For th. earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God*. And againe, *The whole creation* (not onely living, but ſenceleſſe creatures, theſe muſt be taken in to make up the whole creation) *groaneth, and travelleth in paine untill now*. But what would the creature have? *it waiteth for the manifeſtation of the ſons of God, and to be delivered from the bondage of corruption into the glorious liberty of the children of God. We are now the ſons of God* (ſaith the Apoſtle *John* 1 Ep. 3. 2.) *and it doth not yet appeare what we ſhall be. But we know, that when he ſhall appeare, we ſhall be like him*: at the appearance of Chriſt, the Son of God by nature, his Adopted ſons ſhall appeare what they are, there will be a glorious manifeſtation of them when Chriſt ſhall appeare in glory. This glory (which will be compleat at the reſurrection) the whole creation now groaning waiteth for, being ſubjected under hope to participate (each creature according to its capacitie) in the glory of it. Now if all creatures are ſuſtained by this hope, much more man, who is chiefely concerned in it. *Job* is a great example of it, who upon his ſorrowfull and ſicke bed rayſed his ſoule into conſolation, by thoughts of the reſurrection. His friends preſſed him with hopes and promiſes of a temporall reſurrection, if he did repent: but he diſclaimed the hope of ſuch a reſurrection, or was not much affected with it, he little minded a reſurrection to temporall glory: but he had an aſſurance of that which ſerved his turne a thouſand times better, making him even then, if not joyfull, yet patient under all his tribulations. *I ſhall ſee God for my ſelfe, and not another, though my reines be conſumed within me*.

Job

Job having thus declared his faith, makes an application of all particularly to his friends in the two laſt verſes; *But ye ſhould ſay, why perſecute we him*, &c.

JOB 19. Verſ. 28, 29.

But ye ſhould ſay, why perſecute we him, ſeeing the root of the matter is found in me?

Be ye afraid of the ſword: for wrath bringeth the puniſhment of the ſword, that ye may know there is a judgement.

THus *Job* concludes, and his concluſion conſiſts of two parts.

Whereof the firſt is a direction.

The ſecond a commination.

He gives direction (*verſ.* 28.) where he tells his friends their dutie, or what reſolutions became them concerning him: *Ye ſhould ſay, why perſecute we him*; He ſubjoynes a reaſon, or the ground of that direction, *Seeing the roote of the matter is found in me?*

The commination or threat is layd downe (*verſ.* 29.) *Be ye afraid of the ſword.* While he bids them be afraid of the ſword, he fore-warnes them that the ſword is comming, and that the judgement of God was readie to overtake, and fall upon them, if they ſtill perſiſted in their hard thoughts, and uncharitable cenſures of him.

Here alſo he ſubjoynes a reaſon or ground of this commination; for *wrath bringeth the puniſhment of the ſword.* I warne you of the ſword, and I ſee reaſon why; wrath ſeemes to awaken, and who knows what worke it may make among you ere long; This I know from many Authorities and experiences, That, *Wrath bringeth the puniſhment of the ſword, that ye may know that there is a Judgement.*

Firſt, Conſider the direction.

Verſ. 28. *But ye ſhould ſay, why perſecute we him?*

Ye ſhould ſay] The Hebrew is rendred three wayes.

Firſt

Firſt thus: *for, you will ſay,* as implying a future ground, or occaſion, yea an urgent neceſſity which they ſhould ſee, and be convinced of at laſt to ſay, *why perſecute we him?*

Secondly, thus; *Wherefore doe ye ſay?* intimating their preſent action or aſſertion.

Thirdly, We render it, *Ye ſhould ſay,* at once ſhewing their duty, and convincing their neglect of it. As if he had ſayd; *O my friends, ye ought to ſay, or it is beſt for you to ſay thus; look to your ſelves, this is your dutie to ſay, why perſecute we him.* So the Prophet (*Mal.* 1. 6.) *A ſon honoureth his father*; the meaning is, a ſon ought to honour his father; There are many ſons who diſhonour their fathers, but it becomes every ſon to honour and obey, or by obeying to honour his father. Thus here, *For you ſay,* that is, you ſhould ſay, or you ought to ſay,

כי תאמרו *Potentiale eſt dicere debueratis, vel veſtrum erat dicere.* Merc.

Why [*perſecute*] *we him?*

We had this word (*verſ.* 22.) *Why doe ye perſecute me as God, and are not ſatisfied with my fleſh?* Here he puts it to them againe, *Ye ſhould ſay, why perſecute we him?*

The word which we tranſlate *to perſecute*, is a metaphor taken from wilde beaſts, or ravenous birds, whoſe hunger or crueltie makes them ſwift and fierce to overtake, and ſo to ſatiate themſelves with their prey. The Greek tranſlators of the old Teſtament uſually render it by that word which is uſed in the Greek of the New Teſtament, to expreſſe the vexation of the Saints or Goſpel-profeſſors by the world, for the faith of Chriſt and the teſtimonie of a good conſcience. And becauſe this word beares in it the ſence of a moſt earneſt and vehement purſuite, therefore when the Spirit of God would put Saints upon the ſtrongeſt, and moſt vehement purſuite of any grace, or dutie, he uſeth this word, and exhorts them even to perſecute it (1 *Cor.* 14. 1.) *Follow after charitie. Perſecute charitie*; that is, be as eager after charitie as a cruell man is eager to perſecute him that is innocent, and godly. (*Heb.* 12. 14.) *Follow peace with all men, and holineſſe*: it is this word; As it is the ſtrongeſt evidence of the ſinfulneſſe of any man to perſecute thoſe perſons who have received grace; ſo it is an evidence of pureſt holines to perſecute or earneſtly to purſue the higheſt attainments of grace. There is nothing of freer gift then grace, and

רדף *inſecutus, proſecutus perſecutus; Syriac.*

the kingdome of heaven, yet the kingdome of God delights to ſuffer violence, and then 'tis beſt when the violent take it by force. The grace of God to man is free, yet man ſhould be feirce in following the grace of God. The love of good hath made as hot perſecutions as ever wrath hath made againſt it. But to the Text.

Why perſecute we him?

This word may be conſidered two wayes. There is a perſecution in a ſtrict ſence; and a perſecution in a large ſence. I conceive that we are not here to take perſecution in a ſtrict ſence, as if *Job* did imagine his friends were (as we may ſay) bloudie *Bonners*, or *Nero's*, or *Diocleſians*, that they did oppoſe and vexe him directly (or *eo nomine*) for truth and righteouſneſſe ſake, or that in oppoſing him, they oppoſed or ſuppreſſed their owne light: But here perſecution is taken in a large ſence, for unfriendly dealing, or for ſuch unkinde carriages as are very wide from and unſutable to thoſe who profeſſe love. There is a threefold perſecution. Firſt, A mentall perſecution, when the ſpirit of a man riſeth up, and oppoſeth another. Secondly, There is a verball perſecution, when men give hard words, and uncharitable cenſures. Thirdly, There is a reall perſecution (there is reall perſecution in both the former, as reall is oppoſed to imaginary) or a perſecution by the hand; ſuch as is the dragging of innocent perſons before the tribunall of the Magiſtrates; As Chriſt foretells his Diſciples; *Ye ſhall be brought before Governours and Kings for my Names ſake* (*Matth.* 10. 18.) Here we are to take perſecution in the ſecond ſignification. *Jobs* friends did not hate him, they thought indeed that he had done very wickedly, and that he was very wicked, they concluded that he was leavened with hypocriſie, but I cannot conceive that they were leavened with malice againſt him, nor was theirs perſecution in the third ſence; they did not hale him before the Magiſtrate, nor bring him to judgement and tryall. But it was perſecution of the midle ranke, hard language, and unfriendly cenſures. *Job* was under the perſecution of the tongue, he complained of that (*Chap.* 12. 4.) *I am as one mocked of his neighbour.* And againe (*Chap.* 17. 2.) *Are there not mockers with mee?* Mocking is called perſecution,

(*Gal.* 4.

(*Gall.* 4. 29.) *He that was borne after the fleſh, perſecuted him that was borne after the ſpirit. Iſhmael* perſecuted *Iſaac* with ſcornefull language, he mocked him, (*Gen.* 21. 9.) Such was *Jobs* perſecution, and he bids his friends give him any reaſon if they could, why they perſecuted him thus. *But ye ſhould ſay, why perſecute we him?* There are three or foure readings of the words as joyned together.

Quia dicetis, quis perſecutus eſt eum? i. e. quis perſecutus eſt eum niſi Deus qui omnia merita novit. Cajet.

Firſt, Some thus, *Becauſe you will ſay, who perſecutes him?* As if he had ſayd, *You put it off from your ſelves, you thinke you doe not perſecute me at all, ye ſay it is the hand of God on me, not yours, we doe not touch you, God hath, and Satan hath by his permiſſion. You will ſay, who perſecutes him?* is it we that have done it? is not the hand of God on you, doth not that lead us to ſpeake thus concerning you, and to judge thus of you? Why doe you ſay that we perſecute you? it is God who knows very well what you deſerve, and now renders to you according to your deſervings, it is he (not we) that perſecuteth you.

Nam confido dicetis, quid perſequimur illum? Coc.

Secondly, Thus: *For I truſt you will ſay, why perſecute we him.* As if he had ſaid, I have therefore made this profeſſion; becauſe I hope that when you have once heard it, you will deale more gently, favourably, and friendly with me, then hitherto you have done; you will ſay, why perſecute we this man? you will begin to queſtion your ſelves for what you have done, and take up better counſels and reſolves for the future. This is a proper ſence of the words, and comes neare that intended in our tranſlation.

Quare ergo nunc dicitis, perſequamur eum, Vulg:

Thirdly, The vulgar Latine renders; *Wherefore doe ye now ſay, let us perſecute him?* This tranſlation makes it a reproofe of their purpoſe to oppoſe him, or a deſcription of his friends, ſtill conſpiring to perſecute him. As if *Job* had heard them combining together, and encouraging one another againſt him; as ſome are expreſſed, againſt whom *David* prayeth (*Pſal.* 64.) *Hide me from the ſecret counſell of the wicked* (*v.* 2.) *Who whet their tongue like a ſword,* &c. (*v.* 3.) *They encourage themſelves in an evill matter: they commune of laying ſnares privily.* (*v.* 5.) *They ſearch out iniquities, they accompliſh a diligent ſearch, both the inward thought of every one of them, and the heart is deepe* (*v.* 6.) *Solomon* warnes his ſon not to hearken when ſuch ſollicite (*Prov.* 1. 10.) *If ſinners entice thee, conſent thou not, if they*

ſay, come, let us lay waite for bloud. Job according to this tranſlation is here conceived reproving and chiding his friends for ſuch a combination; *Wherefore doe ye ſay, let us perſecute him?*

Æquum jam eſſet ut in cordibus veſtris compungeremini, dicentes, quare perſequimur virum probum, & rectè de deo, deq; divinis ſentientem? Rab: Lev:

Fourthly, Our tranſlation gives the words the ſence of an Exhortation, either to conſider why they had alreadie oppoſed him, or to repent of that oppoſition; *Ye ſhould ſay*, that is, it is your dutie, I exhort or adviſe you to ſay, *Why doe we perſecute him?* It is but time that you ſhould now recollect your ſelves, and be in a better minde, that your hearts ſhould ſmite you for what you have done, and that you ſhould put this queſtion home to your owne ſoules, why have we thus farre troubled him? or why ſhould we trouble him any further?

Some joyne this verſe with the former, thus; *My griefe and ſorrow are ſo great, my paine is ſo painfull, that my very reins are conſumed within me; ſo that unleſſe you had put off all humanitie, unleſſe your compaſſions were totally conſumed in you, you would have ſaid before this time, Why doe we perſecute a dry leafe? Why doe we perſecute a carkaſſe, a dead man, a man whoſe reins are conſumed within him.* From the third of thoſe readings, which reproveth their perſevering, or reſolvednes to perſevere in the way they were in, Obſerve;

To adviſe and reſolve upon any ſinfull way, is a high aggravation of ſinne.

It is bad enough to ſin for want of advice, but to ſin adviſedly is farre worſe. To faile or ſin is common to men, yea even to the beſt of men, but to reſolve to ſin, or to be reſolute in ſinning, is proper to the Devill, and the character of the worſt of men. I have elſewhere in this Booke had occaſion to rayſe obſervations of neere affinitie with this, and therefore I onely touch it here.

From our reading, *But you ſhould ſay, why perſecute we him?* Job ſeems to tax his friends with raſhnes and inconſideratenes; *You ſhould ſay*; but you have not, you have not yet examined your own hearts, nor my condition as you ought.

Hence obſerve;

That as ſome ſpeake they know not what, ſo others doe they know not why; their actions outrun their reaſon, and they are more buſie then wiſe.

Chriſt was perſecuted to the higheſt, he was perſecuted to death;

death; But had his enemies ſaid, *Why doe we perſecute him?* had they looked to their ground? Chriſt (*Luk.*23.34.) makes their inadvertency the ground of his prayer for them; *Father, forgive them, for they know not what they doe.* They have not ſaid, *why perſecute we him? They were reſolved, but not adviſed, Crucifie him, crucifie him,* downe with him, downe with him: It muſt be ſo; but no true cauſe was ſhewed why it ſhould be ſo. Many may ſay of their ſinfull wayes according to the letter of the Apoſtle (*Rom.*7.15.) *What we doe we know not. Paul* ſpeaks of himſelfe as overpowerd by corruption; *What I doe I know not,* we tranſlate, *that which I doe I allow not. Paul* ſpeaketh not of his ſins of ignorance, or that he had done what was indeed ſinfull, not knowing or not being convinced that it was a ſin; and therefore we doe not tranſlate, *I know not*, as if *Paul* had been in the darke about his own doings; but, *that I doe I allow not,* though I cannot but know that I have done ſinfully, yet I doe not favour or take part with any ſinne that I have done. When a godly man ſins, he alwayes doth the evill which he allows not: but when ignorant men ſin, they doe the evill which they know not, and wicked men doe the evill which they have no minde to know, they cannot endure to conſider (as to ſinfulnes) either what they are doing, or what they have done. The foole offers a ſacrifice, and *Solomon* would not have true worſhippers like him; *Keep thy foote when thou goeſt into the houſe of God, and be more readie to heare then to offer the ſacrifice of fooles, for they conſider not that they doe evill,* (Eccleſ.5.1.) Some by the ſupplement of an adverſative particle, render the Text thus; *They know not but to doe evill.* They do evill while they doe good, even while they worſhip God, and they cannot doe otherwiſe. Our rendring is clearer, when they do evil they conſider it not, they care not to be acquainted with the evill which they have done, or they act at a venture, whether good or whether evill, fall back or fall edge, never troubles them. Ignorant perſons are ſuch fooles that they know not when they do evill, wicked men are ſuch fooles that they never conſider or regard it when they have don evill. Secondly, Obſerve;

Before we doe any thing we ſhould take account of our ſelves why we doe it.

There are two things we ſhould take account of our ſelves about

about before we ſet upon any action. Firſt, For what end we doe it. Secondly, by what rule we doe it. Theſe two queſtions we ſhould put before all our actings: What is my deſigne? What is my warrant? for according to the deſigne, the heart and hand too are ordered in every undertaking. Singleneſſe of eye, makes all our wayes ſingle. Yet we muſt looke as well to our warrant, as to our deſigne; to our rule as well as to our end. The Apoſtle bids us *walke circumſpectly* (*Epheſ.* 5. 15.) No man can walke circumſpectly, unleſſe he take notice of his ground, and ſee where he treads. To walke circumſpectly, is to walke looking round about us. And unleſſe we doe ſo, we ſhall ſoone looſe our way, and miſſe our end. We have a proverbiall ſpeech; *Look before you leap*, that is, conſider before you act; *a fooles bolt is ſoone ſhot*; he ſhoots before he ſees his mark, and before he takes his ayme; he neither obſerves the art of ſhooting, nor the mark at which he ſhoots. And becauſe his bolt is ſo ſoone ſhot, therefore his mark is never hit. To queſtion our ſelves about what we doe, is a great means to preſerve our ſelves from doing amiſſe; And they moſt uſually doe well, who feare they may doe ill. The Prophet gives this as the reaſon why many went on ſo groſſely and fearleſly in Idolatrous wayes, (*Iſa.* 44. 19, 20.) *None conſidereth in his heart, neither is there knowledge nor underſtanding to ſay, I have burnt part of it in the fire, &c.* therefore it is, that *he feedeth of aſhes, a deceived heart hath turned him aſide, that he cannot deliver his ſoule, nor ſay is there not a lie in my right hand?* He is not able to put this thing to himſelfe, or to queſtion his heart whether he be right or wrong, he had never fed upon aſhes had he but conſidered, that he had burnt part of his idol in the fire. That Man may doe any thing ſooner then that which is right & lawful, who never enquireth whether that be right or wrong, lawfull or unlawfull which he doth: he cannot deliver his ſoule from the groſſeſt Idolatry, from worſhipping wood & ſtone, the works of his own hands, while he cannot queſtion, *Is there not a lie in my right hand?* am I not out of the way? am I not deceived? If this man would but have asked himſelfe the queſtion, it is probable he might have ſeene or diſcovered the lie in his right hand: but he had not a heart to ſay this, and ſo his heart was deceived. An unconſidering perſon may ſoone be deceived; And the reaſon why he is

not

not alwayes deceived (if he be not) is onely this, becauſe he is not alwayes tempted by deceivers. And hence it is that they, who love errours in opinion, or ſinfull wayes in practice, doe not love to make doubts, or to raiſe queſtions concerning either their practices or opinions. As the way to faſten our ſelves upon dutie, is to take up a reſolution to doe it, yea to perſevere in doing it; and where there is no reſolving about what we doe, there is nothing but unſetledneſſe in doing it; as the Prophet toucheth (*Jer.* 5. 24.) *This people hath a revolting backſliding heart*; They are altogether unfixed, you know not where to have them, or what they will be at. What is the reaſon? *Neither ſay they in their hearts, let us now feare the Lord our God, that gives us raine, the former, and the latter raine in ſeaſon.* This was the reaſon why they revolted, they did not ſo much as ſay in their hearts, or pitch upon this thing, *Let us feare the Lord.* Now as men are unſetled in good, becauſe they doe not reſolve to doe this or that which is good, ſo they fall into evill, becauſe they doe not queſtion, *Why doe I doe this? or is this which I doe good or evill?* They doe not ſo much as ſay, *Is there not a lie in my right hand?* They aske no queſtion for conſcience ſake, (as in ſome caſes the Apoſtle adviſeth we ſhould not) and therefore they act ſo much againſt conſcience.

Thirdly, The words may have reference as well to what had been done, as to what they intended ſtill to doe, *Ye ſhould ſay, why perſecute we him?* That is, why have we perſecuted him? He may ſpeake of an acted or antecedent, as well as of a ſubſequent or intended perſecution.

Hence note;

To queſtion our ſelves for what we have done, is an excellent meanes to bring us to repentance, and to breake our hearts for the evill we have done.

What have I done? is the queſtion of repentance. The Prophet *Jeremie* (*Chap.* 8. 6.) brings in the Lord taxing that people for their impenitencie, and layes all upon this, *I hearkened, and heard, but they ſpake not aright, no man repented of his wickedneſſe, ſaying, What have I done? Every one turned to his courſe, as the horſe ruſheth into the battell:* They ſinned reſolutely, becauſe they never queſtioned themſelves about their ſin. We can never returne,

turne, till we ſtop: nor recover out of an evill way, till we checke in it. This queſtion is as it were the ſtop, the check, or arreſt of the ſoule, *What have I done?* We cannot ſay to the Lord as *Paul* (*Act. 9. 6.*) *Lord, what wilt thou have me to doe?* till we have firſt ſaid to our ſelves, *What have we done?* This ſhews us the very genius of repentance, or of a repenting perſon, he is a man queſtioning what, or calling himſelfe to a reckoning for *what he hath done.* Repentance is the review of our lives, and makes the ſoule anſwer to every particular, *What haſt thou done?*

Further, If we looke to this queſtioning in reference to the particular act of perſecution, you ſhould ſay, *Why perſecute we him?* Hence note;

Fourthly:

We ſhould be ſure of a good ground before we oppoſe or perſecute others.

We ſhould queſtion our ſelves in any ordinarie thing we doe, even in what we doe for a friend we ſhould queſtion, doe I well in helping him, much more when we oppoſe any man, ſhould we ſay, *Why perſecute we him?* What! perſecute a man hand over head, oppoſe him without ground? It is hard to reprove a brother duely, much more to oppoſe him duely. We ſhould examine our love, much more our anger. *Be angry, and ſin not,* is the Apoſtles rule, (*Eph.4.26.*) which implyes that it is no eaſie matter to be angry and not to ſin. If we had a hundred eyes, and as many tongues, 'tis but need we ſhould imploy them all to looke about us, and enquire whether we are right or wrong, when we oppoſe or perſecute a Brother. Where it is ſo eaſie for us to do wrong, we ſhould conſider and conſider, whether what we doe be right.

Fiftly, Note;

To perſecute or oppoſe another without juſt cauſe, is very ſinfull.

'Tis ſinfull not to ſhew kindneſſe, and expreſſe love to thoſe who deſerve it, how ſinfull then is it to expreſſe unkindneſſe and wrath towards thoſe who deſerve it not? It is a great ſin to hold an errour, or not to doe good, then how great a ſin is it to oppoſe another for doing good, or for holding the truth.

To

To perſecute him that walketh in holines, or holds the truth, is to perſecute Chriſt himſelfe, who is *The Holy One and The true.* Perſecution oppoſeth him whom all ſhould adore, even Jeſus Chriſt. *Saul, Saul, why perſecuteſt thou me?* Chriſt was perſecuted in perſon while he was on earth, and he is perſecuted in his members and ſervants now he is in heaven. As to ſuffer perſecution for righteouſneſſe ſake, is one of the higheſt acts of grace: ſo to perſecute the righteous, is one of the higheſt acts of wickednes, ſeeing this oppoſeth not onely the Saints, but him, who is infinitely better and more excellent, then all the Saints.

The Apoſtle (*Rom.* 1. 32.) deſcribing the extreame ſinfulnes of the Gentiles, gives it thus; *They knowing the judgement of God, that they that commit ſuch things are worthy of death, not onely, doe the ſame, but have pleaſure in them that doe it.* He makes it the blackeſt part of their ſinfulnes that they had pleaſure in thoſe that did evill. On the other ſide, we may ſay it is the blackeſt part of ſin to oppoſe thoſe that doe good: not onely not to have pleaſure in them that doe good, but to be vexed at and vexe them that doe it, is the fulleſt diſcovery of an evill heart. Moſt wicked men take pleaſure in thoſe that doe wickedly, but they are moſt wicked who reſiſt thoſe that doe good. As to love truth and goodnes is better then to know them, ſo to hate truth or goodnes is farre worſe, then to be ignorant of or to neglect them.

Sixtly, *Jobs* friends thought they were upon their dutie; or that they were employed in a great ſervice for God, while they dealt thus rigidly with this diſtreſſed man.

Hence note;

Some perſecute others, and yet thinke they doe God and man good ſervice.

There are two ſorts of perſecutors. Firſt, Such as oppoſe Conſcience, or perſecute others for their Conſcience ſake. Secondly, Such as perſecute others for their owne Conſcience ſake, they doe (in their owne opinion) conſcientiouſly: they thinke that a dutie which upon tryall will be found their ſin. They doe not perſecute, as the bloudie Heathens did, to ſatiſfie their cruell luſts, or as ſome bloudie Chriſtians (in name)

have done and doe, oppoſing the truth againſt their light; But they doe it according to their light. There are very few but as they perſecute the Conſciences of others, ſo they perſecute upon the dictate of their owne Conſcience; and thinke they have done a worke acceptable to God, while they thus reject and reprobate their Brethren; yea, they glorie in it, and put it among their moſt meritorious acts, as having deſigned the glorie of God, and being carried on with zeale (ſuch as it is) for his glory. Theſe are deſcribed by the Prophet (*Iſa.* 66. 5.) *Your brethren that caſt you out for my Name ſake*, (as there are many perſecuting enemies, ſo there are ſome brethren-perſecuters) *Your brethren that caſt you out for my Name ſake ſaid; Let the Lord be glorified.* This was their ayme, they did it to glorifie God: Thus they licked themſelves whole, when they wounded their brethren; they did no offence, but ſervice. So (*Jer.* 50. 7.) *All they that found them have devoured them, and their adverſaries ſay, we offend not, becauſe they have ſin'd againſt the Lord, the habitation of Juſtice, even the Lord the hope of their fathers.* Chriſt is expreſſe in this poynt (*Joh.* 16. 2.) *The time cometh, that whoſoever killeth you will thinke that he doth God ſervice.* This was once *Pauls* caſe (*Act.* 26. 9.) *I verily thought that I ought to doe many things againſt the Name of Jeſus*, I was bound in conſcience, I could not ſuffer theſe men, and theſe wayes in peace, unleſſe I would breake my owne peace. He ſpeakes as if his owne Conſcience would have troubled him, unleſſe he had troubled others for that which was, indeed, their conſcience. *Jobs* friends were farre enough from owning the name or title of perſecuters, and yet they did the thing, and ſpake the words which were very ſwords. Many love to perſecute, but all hate to be called perſecuters. As many hate vertue and goodnes, who yet are proud to be called good and vertuous: So many love evill acts, which they diſdaine to be denominated by. *Job* adviſeth his friends, who eſteemed themſelves nothing leſſe then perſecuters, to beſpeake their owne ſoules, and ſay, *Why perſecute we him?*

Seeing the root of the matter is found in me.

Job was aſſured (it ſeemes) that the roote of the matter was found in him, but it is not eaſie to finde what this roote of the matter

matter was in *Job*. In generall, by *roote* we are to underſtand the bottome, baſis, or foundation, that which gave him eſtabliſhment, as the roote doth to the tree. The Hebrew is, *The root of the word*. It is ordinarie in Scripture to put word for thing, or matter. The roote of the *word* is the roote of the thing in controverſie between *Job* and his friends, (*Eccleſ.* 12. 13.) *Heare the concluſion of the whole matter*, or, *the end of the word, Feare God, and keep his Commandements. There is nothing impoſſible to God*, the Text is, *There is no word impoſſible to God*, that is, he can doe whatſoever pleaſeth him. This root of the matter, or root of the word, is (as ſome ſay) the bottome of the buſineſs, the ſtate of the cauſe, or the caſe ſtated. The Civill Lawyers call, the *cauſe, the thing*. And the Oratour uſeth an expreſſion very neare this of *Job*, where, he titles the maine matter in queſtion, *The root of the queſtion*, upon which all dependeth. What root he intendeth, we ſhall conſider further.

שרש דכר *Radix verbi, verbum pro re ſenſu quo apud Juriſconſultos cauſa dicitur res.* Bold. *Radix verbi nihil aliud eſt quam fundamentum cauſæ ſeu rei; Cicero vocat ſtirpem queſtionis. Differo etiam (inquit) partem quæ eſt quaſi ſtirps quæſtionis.* Cic. lib. 4. de Finibus. *Radicem verbi inveniamus contra eum.* Vulg.

The Vulgar renders the whole verſe thus; *Wherefore doe yee now ſay, let us perſecute him*, and, *we ſhall finde the root of the matter againſt him*. The root of the matter according to that tranſlation is taken two wayes.

Firſt, For ſome word which *Job* might unwarily let fall, upon which they would ground a further accuſation, or charge upon him, or juſtifie the charge and accuſation already brought againſt him. As if they had ſayd, let us follow him cloſe, and he will quickly ſpeake ſomewhat to the diſadvantage of his owne cauſe. It is indeed the uſuall policy of perſecuters to ſeek matter againſt another, when none appeares. And to provoke a man to ſpeake, till he ſpeake awry, or give them an occaſion to enſnare him in his ſpeech. Uſually in the multitude of words there is no want of errour, and he that ſpeaks a multitude of words (as 'tis poſſible) without errour, may ſoone have ſome of them erroneouſly interpreted. Perſecuters are greedy to hunt for and finde out faults, they will rake in every channel, and never give over interrogating and ſifting, till ſomewhat drop, or fall, that at leaſt may beare ſome colour of offence. *They make a man an offender for a word*, ſaith the Prophet (*Iſa.* 29. 21.) A good man may quickly offend in a word, but it is the ſigne and the work of an evill man, to make a man an offender for a word; eſpecially for a right, though a ſharpe

word; of ſuch the Prophet ſpeakes, as appeares in the next clauſe; *They lay a ſnare for him that reproveth in the gate:* they get a word from him, and make that matter of offence. That is alſo the meaning of the Prophet when he ſayth, *All my familiars watched for my halting.* They would be glad to ſee him halt, that they might accuſe him for his halting. It is a dutie to reprove him that halteth, that is, him that ſinneth, and it is a greater duty to watch over another to keepe him from halting. But it is a wickednes to watch for a mans halting, in hope that he will halt, and that we may have an occaſion or ground to reprove him; ſuch reproofes proceed not from a ſpirit of love, but of revenge, as the Prophet diſcovers them; *Peradventure he will be enticed* (into ſome ſin or ſnare) *and we ſhall prevaile againſt him, and we ſhall take our revenge on him.* They were glad to ſee him halt, that they might ſay ſomewhat againſt him for halting. This was the diſpoſition of the perſecuting Phariſees (*Mat.* 22. 16.) *They ſent ſome to entangle Chriſt in his talke.* They had no matter readie, but they ſought it. Another Goſpel ſaith (*Mark.* 12. 13.) *They ſent certaine Phariſees to catch him in his words*; Chriſt ſpake the word, that he might catch men to ſave them; Theſe men laboured to catch Chriſt in his words, that they might accuſe and deſtroy him. This ſome would faſten upon *Jobs* friends, but I forbeare them.

Qui melo ſtudio bene prolata audiunt, quid aliud quam contra aliquem radicem verbi quærunt ex qua loquendi originem ſumant & ramos prave loquacitatis in accuſatione dilatent. Greg.

Secondly, The roote of the matter according to that reading is, *Some ſecret ſin*; let us follow him hard, let us but continue with him in diſpute, and we ſhall make him diſcover his boſome, and heart at laſt; we ſhall finde that hidden underground evill, which is the root of the matter; even of all his diſtempered ſpeeches and paſſions againſt us, and of all the judgements and rods of God that have been upon him. Some one ſecret ſin is indeed often the roote of many open ones, and though we may conclude, that any ſin may be the root of miſery & affliction, yet uſually it is ſome ſpecial ſin, that gives ſuck and ſap to the ſpeciall troubles that either afflict the godly, or render the lives of wicked men miſerable. For though God might make every ſinfull fayling, beare gall and wormwood, yet he doth not, but ſpares his people after many faylings. And though death (which containes all penall evills) be the wages of every ſin, yet in this world God rarely payes it to wicked

wicked men, till their ſins become very full of ſinfull evill; This *Jobs* friends are likewiſe here conceived to call the *roote of the matter*, a diſcovery of which they ſuppoſed he would ſoone make (according to this expoſition) were he but a little put to it and preſſed. Let us perſecute him, and we ſhall finde the roote of the matter againſt him.

But though this reading may yeeld ſome profitable meditation, yet I ſhall not inſiſt upon it, becauſe the words plainly appeare as ſpoken by *Job*, and not by his friends.

Ye ſhould ſay, why perſecute we him, ſeeing the roote of the matter is found in me.

Secondly, Some have given this ſence of the words, *Ye ſhould ſay, why perſecute we him, ſeeing* (ye ought to ſay each one of you judging himſelfe) *The roote of the matter is in mee*, that is, the fault is in mee, or I am the cauſe of this contention, I by my prejudices and unfriendly jealouſies have been an occaſion to ſtirre the paſſion of this afflicted perſon, and to draw out this troubleſome debate between us. Thus the latter words are made that forme of acknowledgement, which *Jobs* friends ſhould make, in charging the blame and fault, the roote and riſe of all upon themſelves. But

Thirdly, Rather ſay, Theſe words have the forme and force of a reaſon, upon which *Job* would perſwade his friends to forbeare perſecuting him, or why they ſhould reflect upon and conſider themſelves as having perſecuted him; *The roote of the matter is found in mee.*

Radix vaſſyrianus & fiducia alloquendi deum eſt fides in ſervatore in quo habemus acceſſum. Coc: *Cum pia fide in deum radicatus ſim, qua pertexi adhuc in mea integritate & nunc verba veritatis coram eo profero, ut ſi ſet radicata in ipſo fructus, non autē folia aut fallaces verborum flores quales vos effunditis, &c.* Jun:

The *roote of the word or matter*, according to this interpretation is, firſt, grace and faith in his heart: As Beleevers are ſayd to be *rooted in grace, in love*, &c. (*Eph.* 3 17.) ſo grace of any kinde is as a roote in believers. Faith in the heart is the roote of the word in every mans mouth who beleeveth, and it is the roote of the worke in every mans hand that beleeveth. And ſo *Jobs* ſcope in this ſpeech may be thus repreſented; As if he had ſaid; *O my friends, ye wonder that I have ſpoken and done thus, I tell you the roote of the word and worke is in mee, Faith makes me ſpeake and doe (faith is the roote of our holy liberty and boldneſſe in ſpeaking and doing both towards God and man) (Pſal.* 116.10.) *I beleeved* (ſaith *David*) *therefore have I ſpoken: We alſo beleeve* (ſaith the Apoſtle, 2 *Cor.*

2 Cor. 4. 13.) *and therefore speake. When once with the heart man beleeveth unto righteousnesse, then* (presently) *with the mouth confession is made unto salvation* (Rom. 10. 10.) So that Job having made such an excellent confession with his mouth in the former words, here he would have his friends know, that he did not speake by rote, but by the roote of the matter which was in him; He beleeved with his heart, and therefore they should take heed, how they did oppose or persecute him, he being a true beleever. As if he had further said; *This profession of my faith, should move you to bethinke your selves better then to persecute mee; for though you may finde me a sinner, yet you may finde that in me also, which doth interest me in the Redeemers love, who takes away sinne. I am rooted in the Redeemer by faith, and through his strength I have walked in mine integritie, I have not spoken these things, in a vaine flourish or ostentation of my selfe, but as an evidence of the grace of God in me, from whence as from a roote, I bring forth not leaves and blossomes onely, but I have my fruit in holines, waiting for the end, Everlasting life.*

Job nihil aliud vult dicere quam veritatem a parte sua stare, illam autem eleganti periphrasi vocat radicem verbi. Mendacium enim cum nihil sit, illud vere verbum dici debet, quod in veritate fundatur. Bold.

Secondly, By the root of the matter, we may understand his sinceritie, or the uprightnes of his heart. The testimony which God gave of him was, *A man perfect and upright*; and his owne heart gave him that testimony also; As he professed faith in the Redeemer, so he loved him in sincerity. He had as the Apostle *Peter* phraseth it (1 Ep. 3. 21.) *The answer of a good conscience* in himselfe, as well as a good answer in his mouth to them. He whose conscience makes a good answer to himselfe, can answer any man. As if Job had said; *When my conscience asks me the question, What I am, & what I hope for, I can give it a good answer, and therefore I can easily answer you, and you should not easily trouble me.* And indeed when once *a man can answer himselfe honestly, he may answer all the world boldly.* Sinceritie is the roote of the matter in every godly man. And he who is upright in what he sayth and doth, needs not trouble himselfe what others say of him, or doe against him. Men may (as we speake proverbially) cast their caps at him that is upright, they cannot much hurt him; *Ye should say, why doe we persecute him,* (what can ye gaine by it, or what can I loose by it) *seeing the roote of the matter is in me.*

ὑπόστασις.

Our annotators glosse it thus; *Gods promises are rooted in my heart, and true pietie is found there* (both parts fall in with, or fill up

up the expoſitions alreadie given) *therefore I ſhould not be condemned by you.* Now for as much as *Job* urgeth one of, or all theſe Conſiderations, namely, that he had the grace of faith, that he had made a right confeſſion of his faith, that he was ſincere, and right hearted towards God, In all, Seeing (I ſay) he urgeth theſe conſiderations as a reaſon to ſtop, or give checke to his friends oppoſing, and perſecuting of him. Wee may obſerve; Firſt, from the expreſſion; and then from the connexion. From the expreſſion, that

Grace and truth are the roote of a godly man.

They are as a roote under a twofold notion.

First, For eſtabliſhment: the root is to the tree as the foundation to the building, the ſtrength and ſtay of it, ſo are grace and truth, faith and ſinceritie to a godly man: by theſe (for in theſe the ſtrength of Chriſt is) he ſtands (*Heb.* 13. 9.) *Be not carried away with diverſe and ſtrange doctrines: for it is a good thing that the heart be eſtabliſhed with grace, not with meats.* The Apoſtle meanes the doctrine of grace, in oppoſition to the doctrine of meats. The ceremoniall Law about meats doth not eſtabliſh the heart, but the doctrine of grace doth; now as the doctrine of grace, ſo grace much more eſtabliſheth the heart, and will not ſuffer us to be carried away as the waves of the Sea, or as the clouds of the ayre by contrary winds, to contrary poynts and practices, now forwards and then backward; *They who are come to the unitie of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fullnes of Chriſt, thenceforth are no more children, toſſed to and fro and carried about with every winde of doctrine, by the ſleight (or cogging) of men and cunning craftines, whereby they lye in waite to deceive. But ſpeaking the truth in love, they grow up into him in all things who is the head, even Chriſt,* (*Eph.* 4. 13, 14, 15.)

Secondly, Grace in the heart is a root, becauſe it ſends out juice or ſap, and is the next cauſe of our fruitfulneſſe in life; Grace in the heart, buddeth and bloſſometh at the hand, and tongue, in good actions, and ſavory ſpeeches. The whole man is filled with good fruit, where grace is a roote in the heart. There is a roote of this roote, Jeſus Chriſt is the roote of our graces: but as Chriſt is the roote of our graces, ſo the grace of Chriſt

Chriſt in us is the root of all our holy actions. Chriſt is (*Origo originans*) the originall and the originating roote of our Graces. Grace is (*Origo originata*) the originative roote, or that roote which Jeſus Chriſt planteth in us, that by the continuall ſupplyes and moyſtnings of the Spirit, we may bring forth fruit in him and to him. As Originall corruption is the naturall roote of the matter in us, as to the production of ſin, and our unhappy fruitfulnes in evill, ſo Grace infuſed or wrought in us, is the Supernaturall roote of the matter in us, as to our germination in holines, and our happy fructification in goodneſſe.

Secondly, From the connection, or argument couched in theſe words; Ye ſhould ſay, why doe we perſecute him, ſeeing the roote of the matter, Grace and truth are in me.

Obſerve.

He that hath Grace and holds truth, root-truthes, ſhould not be perſecuted.

The Apoſtle (*Heb.* 12. 14.) exhorts to *follow* (or as the proprietie of the word is to perſecute) *holines*, that we our ſelves may reach and attaine the higheſt degree of it; But we muſt take heed of following thoſe with perſecution (though it be but in hard words) who have (through mercy) attained, the leaſt or loweſt degree of it. For

Dum arbor radicem habet, ſperari poteſt eam repullulaturam & plus fructuum progenitura, ita homines inter vitia & nævos ſuos ſanitatem præcipui capitis fidei retinentes, nemo temere debet rejicere.

First, They ſhould not be perſecuted by men, who are imbraced by Chriſt, nor be caſt out by us, who are received by him. Them that hold the fundamentalls of faith and holines, Chriſt ownes, therefore we ſhould owne them too. *Job* poſſibly had failings, and errours; but he had the roote of the matter: what though you my friends and I doe not agree in all things, yea what though we differ in many things, & cannot reconcile theſe differences, yet I have told you the roote of the matter. Why doe you perſecute me? ſuch a profeſſion of faith as *Job* made containes the ſumme of the Goſpel, or of the myſterie of Chriſt, therefore they who hold it are not to be ſlighted, much leſſe vexed, though they hold not all the truth, or are deceived into ſome things which are erroneous.

Secondly, They that hold out the ſame fundamentall truths, have the ſame ſpirit of truth at leaſt to enlighten them.

Thirdly,

Thirdly, They who make ſuch an outward profeſſion of faith from a root of faith within, ſhall certainly be ſaved; heaven ſhall receive them, and ſhall not we receive them? heaven will open its gates to entertaine them, and ſhall we thruſt them out of the world? *Why perſecute ye me, ſeeing the root of the matter is in me.*

And if they be not to be perſecuted, who hold the fundamentalls, or chiefe doctrines neceſſary to ſalvation, what ſhall we thinke then of their perſecution, who oppoſe thoſe that doe not onely hold fundamentall, but moſt ſuperſtructive truthes too, which belong to faith and a good life. Many ſuch have fallen under perſecution, upon their diſſenting about ſome outward formes of order or worſhip.

Further, *Job* ſeemes to be here his own witneſſe, he doth not ſtay to receive teſtimony from his brethren, that *the roote of the matter was in him*, but himſelfe ſayth, *the roote of the matter is found in me*; which may teach us firſt,

They who have the roote of the matter in them, may know they have it.

Grace comes from light, and is light. Grace carrieth light to diſcover it ſelfe by, unleſſe God hide it from us, and put our light into darknes, our candle under a bed or under a buſhel. He that hath grace doth not alwayes know it, this roote may lye ſo deepe under-ground, that he in whom it is cannot ſee it, or ſay it is in me. Yet this roote how deepe ſoever is diſcernable in it ſelfe, and is often clearely diſcerned by thoſe in whom it is.

Secondly.

It is lawfull, and a dutie in ſome caſes for a man to give teſtimonie to himſelfe.

Job's friends thought there was nothing in him but a roote of wickednes, and hypocriſie, but he ſayth *the root of the matter is in me. Let another praiſe thee, and not thine owne mouth* (ſayth *Solomon*) Thats moſt comely & ſo it ſhould be, yet ſometimes a man muſt, and may ſpeak for himſelfe, to maintaine his owne innocencie, & advance the glory of God, which may be darkned by the ſilence of man.

Thus farre I have opened the firſt part of *Jobs* concluſion; namely, the direction and counſell which he gives his friends to take them off from their bitter oppoſition, and to ſweeten, or meeken their ſpirits towards him; *Ye ſhould ſay, why perſecute we him, ſeeing the roote of the matter is found in me.* He proceeds to a Commination, threatning them into this dutie if he could not perſwade them to it; *Be ye affraid of the ſword, &c.*

JOB 19. Verſ. 29.

Be ye afraid of the ſword: for wrath bringeth the puniſhment of the ſword; that ye may know that there is a judgement.

IN the former verſe *Job* counſelled, and directed his friends; here he warnes, and threatneth them.

Verſ. 29. *Be ye* [*afraid*] *of the ſword.*

גור *timere aut expaveſcere in alicujus præſentia aut conſpectu terribili. Fugite ergo a facie gladij.* Vulg.

The word notes ſtrong feare, ſuch a feare as makes us flee, or run for it: So ſome tranſlate the word here, whereas we ſay, *Be afraid of*, they ſay, *flee from the face of the ſword:* feare puts many to their feete.

Flee from the ſword; or be afraid of the ſword.

The ſword is an inſtrument of death. The ſword may be looked upon in a twofold hand.

Firſt, In the hand of the Souldier; and ſo it is the ſword of warre.

Secondly, In the hand of the Magiſtrate; and ſo it is the ſword of peace; both ought to be the ſword of juſtice, yet the latter is more properly called ſo. *He* (that is, the Magiſtrate) *beareth not the ſword in vaine.* He beareth it to doe juſtice, and to maintaine peace. The ſword is one of the chiefe Emblemes of Magiſtracie, and power. We may take the ſword here as in eyther of theſe hands, *Be ye afraid of the ſword*; the ſword of the Souldier, and the ſword of the Judge or Magiſtrate.

Againe,

Againe, By ſword in Scripture, all manner of evills, puniſhments and revenges are underſtood, becauſe the ſword brings ſo many evills, and is ſo great a puniſhment, therefore any kinde of evill, puniſhment, or revenge, comes under this title, *the ſword.* The children of *Iſrael* cry out upon *Moſes*, that when he came to deliver them, he did but more enthrall them; and therefore tell him (*Exod.* 5. 21.) *Thou haſt put a ſword into the hand of Pharaoh to ſlay us*; that is, thou haſt been ſo farre from mollifying the heart of *Pharaoh* towards us, that thou haſt provoked *Pharaoh* to lay new troubles and heavier burdens upon us, not onely to our further ſorrow and affliction, but to our ruine and utter undoing. So the Lord ſpeaketh (*Deut.* 32. 41.) *If I whet my glittering ſword, and my hand take hold of vengeance*, that is, if I prepare my judgements of what ſort ſoever, *then I will render vengeance, &c.* The whetting of the ſword notes the fitting, and preparation of thoſe judgements, by which the hand of God taketh hold of vengeance.

Gladij nomine vindicta ſignificatur per Metonymiam inſtrumentatis cauſa pro effecto.

And hence in Scripture, wicked men and oppreſſors, who bring the greateſt troubles, whether upon perſons or Nations, are called the *ſword of God*, (*Pſal.* 17. 13.) *David* prayes, *Deliver my ſoule from the wicked, which is thy ſword.* He calls them the ſword of God, becauſe they are often uſed by God as inſtruments to puniſh whom he pleaſeth, or rather thoſe (whoſoever they be) that have diſpleaſed him.

Improbus vocatur Gladius dei quia deus eo utitur tanquam gladio ad puniendum quos vult. Druſ.

Further, *Job* doth not onely ſay, *Be afraid of the ſword*; but *be afraid of the face of the ſword*: yea the Originall is Plurall; *Be afraid of the faces of the ſword.* The ſword hath and makes many faces, and they are all ill and ſad ones. In Scripture ordinarily the face of a thing, notes that very thing whoſe face it is, or the preſence of it: ſo *the face of the ſword is the ſword* preſent. *Be afraid of the face of the ſword*; that is, of the ſword when it appeares. The ſword ſometimes wraps up its face in the ſheath, its face is hid: but when the ſword is drawne, then we behold the face of the ſword. So that to be afraid of the face of the ſword, is to be afraid of the ſwords Appearance, of the ſword looking out of its ſcabbard, of the ſword drawen, and brandiſhed. Some are very buſie and curious about the *phyſiognomie of the ſword*, to tell us what the face is. The ſword hath

Cum dicitur a facie gladij, præſentem & jam conſtitutam & paratam ultionem ſignificat. Pined.

its face. The two flats of it are as the cheeks of the face; and the glitterings of the ſword, are as the eyes of the face which raye from it: and the edge of the ſword is the mouth of the face; and the poynt of the ſword as the tongue of the mouth. Thus they allegorize, I will not ſtay upon ſuch nicities. The face of the ſword, is the inſtant preſence of the ſword; and ſo the phraſe is uſed in reference to other things, (*Pſal.* 38. 5.) *My wounds ſtink and are corrupt, becauſe of my fooliſhneſſe.* The Hebrew is, *Becauſe of the face of my fooliſhneſſe*, or, *before the face of my fooliſhneſſe*, that is, at the preſence of my ſin, or when I ſee the face of my ſins. Some have abundance of ſins, yet their wounds ſtink not, nor are corrupt, that is, they are never troubled for their ſins; Why? becauſe they doe not ſee the face of their ſins; but at the face of my ſins, or the faces of my ſins, my wounds ſtink, and are corrupt, that is, my ſoule is troubled, and my conſcience is in a ſad condition. The Prophet uſeth this ſtraine, in that famous promiſe of deliverance from the *Babyloniſh* yoak (*Iſa.* 10. 27.) *It ſhall come to paſſe in that day, that his burthen ſhall be taken from off thy ſhoulder, and the yoak ſhall be deſtroyed, becauſe of the anoynting*; So we render it: The Hebrew is, *his yoak ſhall be deſtroyed before the face of the anoynting. Grammarians* tell us, that *before the face* in the Hebrew ſupplyes the place of the preposition, *becauſe*. Which is the reaſon why we render, *becauſe of*, or *for the anoynting*, but ſtrictly, *the yoak ſhall be broken at the face of the anoynting*, or (as the word is) *at the face of the oyle*; that is, *at the face of him who is anoynted with oyle*. Litterally *Hezekiah*, but ſpiritually and typically *Jeſus Chriſt, The Meſſias, the anointed of God.* At the face of Chriſt, at his appearing the *Babyloniſh* yoak is broken off from the neck of his people; When Chriſt appeares his enemies diſappeare, and his people are freed from the yoak of Bondage. But to the poynt, as we reade of *the face of ſin, and the face of oyle* (in thoſe Scriptures) ſo here *of the face of the ſword*. It may well be ſayd, *be afraid of the face of the ſword*; becauſe the ſword of all things hath the moſt dreadfull face. Some men have terrour ſtampt in their faces, they ſcare others with their looks. The ſword hath a terrible aſpect. The face of the ſword is as the face of *Goliah* was to the Army of the *Iſraelites* (1 Sam. 17. 24.) *All the men of Iſrael* (like women or children) *when they ſaw the man fled from him*

A facie inſipientiæ meæ Heb: i. e. *quam ſemper habeo ante oculos meos.*

A facie ſumitur apud Hebræos loco præpoſitionis propter.

Peculiare eſt gladio & univerſo armorum generi ut faciem habere videantur, cum vel ſola facie, & primo aſpectu terrorem injiciant.

him (we put in the margine, *They fled from his face*) *and were ſore afraid. Goliah* was a monſter among men, A whole Army gave ground at his approach; The face of the man was dreadfull, much more was the face of his ſword. 'Tis ſayd (*Iſa.* 21. 15.) That as ſoone as the ſword appeared, and ſhewed its face, they feared, and fled; *They fled from the ſwords, from the drawne ſword, from the bent bow, and from the grievouſneſſe of warre.* Now, for as much as the ſword in kinde is ſo great an evill to man, and ſo terrible, therefore when that is threatned, we may expect any kinde of evill; This one threatning comprehends all threatnings. Where the ſword comes, feare will not ſtay behinde, (*Jer.* 6. 25.) *Goe not forth into the feild, nor walke by the way, for the ſword of the enemy, and feare is on every ſide.* When the ſword is abroad, all keepe at home. So *Ezek.* 21. 12. *Cry and howle Son of man, for it ſhall be upon my people, it ſhall be upon all the Princes of Iſrael: terrors by reaſon of the ſword ſhall be upon my people, ſmite therefore upon thy thigh.* That is, uſe the moſt ſignificant geſtures and expreſſions of griefe and ſorrow.

Hence Obſerve;

First, *The ſword is a very dreadfull evill.*

That which is put for all evills muſt needs be a very great one; we may ſpel and reade any judgement in the ſword; As it ſhews that peace is a great good, an exceeding great good, becauſe peace is put for all good. When it is ſayd, *Peace be to you*, All good is wiſhed to you, every mercy is included in peace. So when 'tis ſayd, *The ſword be to you*, you may write any evill under that menace. While the ſword is threatned, all miſeries are threatned in one. The ſword is a great evill, conſidered barely in it ſelfe, and it is a greater, conſidered in the conſequents and effects of it. It hath it ſelfe a very dreadfull face, but it leaves a more dreadfull face of things behinde it. That Land which before it is as the garden of God, behinde it is as a deſolate Wilderner.

Secondly, In that *Job* thus threatens his friends, and warnes them, *Be ye afraid of the ſword*; take heed, leaſt ſome ſuddain judgement fall upon you; obſerve;

We may uſe arguments from feare of judgements, both to diſſwade from ſin, and to perſwade to dutie.

Job was a preacher to his friends, and here he is upon a ve-

hement

hement dehortation to take them off from that perſecuting ſpirit ſpoken of in the former verſe; here we have his argument, or motive; The feare of the ſword: you run upon the ſwords poynt, while you run this courſe. The Apoſtle *Jude* (v. 23. of his Epiſtle) gives direction, *Of ſome have compaſſion, making a difference, others ſave with feare*, that is, *make them afraid*, terrifie, and threaten them, that they may be ſaved. Some ſpirits muſt be dealt with gently, others roughly: therefore (ſayth he) *make a difference*, but rather then let any periſh, *ſave them with feare*, skare them to heaven. Some muſt be led to heaven by the way of hell; and be caſt into the fire, that they may be delivered from it. *Save them with feare, pulling them out of the fire.* 'Tis a deſireable feare which is a meanes to pull a ſoule out of the fire. We are ſaved by faith, as that receiveth and taketh hold of Chriſt; we are ſaved by feare as that takes hold of us and driveth us to Chriſt. By faith we ſee and apply our helpe in Chriſt, and by feare we are brought to ſee our need of his helpe. Chriſt (*Luk.* 12. 4, 5.) uſeth the argument of the feare of hell to cure his friends of the feare of man, and to diſſwade them from deſerting him, and the truth of the Goſpel. *I ſay to you my friends, be not afraid of them that can kill the bodie, and after that there is no more that they can doe. But I will forwarne you whom ye ſhall feare, feare him, which after he hath killed, hath power to caſt into hell, yea, I ſay to you, feare him.* See how he doubles upon that poynt of feare; *feare him, yea I ſay to you feare him.* We may parallel it with that expreſſion of *Paul* to the *Philippians*; *Rejoyce in the Lord, againe I ſay rejoyce.* I eat not my word, but I averre it, and ſtand to it; as I bid you rejoyce, ſo I againe bid you rejoyce. So ſayth Chriſt to his friends, *feare.* Some might object, Is this ſutable counſell to a friend, to bid him be afraid, ſhould they be kept in heaven-way for feare of hell? Enemies have cauſe of feare, but ſhould friends? Yea, ſayth Chriſt, *I ſay againe to you my friends, feare him*; 'Tis good to bid a friend feare, when that feare tendeth to his good. *Paul* (*Rom.* 8. 13.) writing to Saints, and applying the doctrine of free grace to the beleeving *Romans*, yet tells them, *If ye live after the fleſh ye ſhall die*, even die eternally; he threatens them with hell, who were canditates of heaven, & poynts them to death, who were paſſed from death to life, that he might keepe them out of the wayes of death.

Some

Some ſay, this is baſe to be kept from evill by feare; they take ſcandall at thoſe who preach feare, calling it legall preaching.

I anſwer; It is indeed moſt noble to obey out of love, *To feare the Lord and his goodneſſe,* (*Hoſea* 3. 5.) But yet it is good to feare the Lord, and his wrath. It is moſt excellent to ſay, we feare the Lord, becauſe there is mercy with him, but it is our dutie to feare the Lord, becauſe there is juſtice and judgement with him. A good heart will improve the judgements of God as well as his mercies, and the wrath of God as well as his love: A good heart is bettered by all the diſpenſations of God, both in his word, and in his works; if God ſpeake death, it is an advantage to his ſpirituall life; and he mends upon threatnings as well as upon promiſes. Every word of God is good, and hath a ſavour of life unto life in it, by the working of the Spirit. It is beſt and moſt Goſpel-like, when we can ſay as the Apoſtle directs (2 *Cor.* 7. 1.) *Having theſe promiſes, we cleanſe our ſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the feare of the Lord:* but it is well, when we can ſay, *having theſe threatnings we cleanſe our ſelves, and perfect holineſſe in the feare of the Lord.* It is a choice frame to ſay, as the Author to the *Hebrewes* calleth us (*Heb.* 12. 28.) *Seeing we have a Kingdome that cannot be moved, let us have grace to ſerve him acceptably with reverence, and godly feare.* Yet it is our dutie to ſay, and a mercy when we can ſay it, Seeing we live in a Kingdome or in a State that is moved and ſhaken with judgements and troubles, therefore *let us have grace to ſerve him acceptably with reverence and godly feare.* Feare eyther of trouble threatned, or of trouble felt, may be improved to purer actings in grace, and a more acceptable ſerving of God.

I ſhall onely adde three things to ſhew what this feare rightly improved will doe upon the heart.

Firſt, It doth not ſtraiten, but enlarge the heart towards God. Thus the Prophet ſpeaks of that holy feare which ſhould follow, or be an effect of that glory of the Church, in the aboundant acceſſe of the Gentiles to the Goſpel (*Iſa.* 60. 5.) *Then thou ſhalt ſee and flow together, and thy heart ſhall feare, and be enlarged.* Feare and enlargement goe together. Feare under a naturall conſideration ſhuts and ſtraitens the heart. A man ſurprized

prized with feare is leſſe then he was in all his abilities, and ſeldome hath the uſe of any but of thoſe, which diſcover his weaknes. But ſpirituall feare or feare ſpiritualized, maketh a man more then he was, and better then he was, he is enlarged to God, and onely ſtraitned towards evill.

Secondly, This feare of threatnings and judgements will not cauſe us to run from God, whoſe the word of threatning or the workes of judgement are, but it brings and keeps us nearer to God. As holy feare is a bridle to reſtraine us from ſin, ſo it is a bond to hold us to dutie. (*Jer.* 32. 40.) *I will put my feare in your hearts, and* (what will this feare doe? will it cauſe you to withdraw from me? No;) *you ſhall never depart from me*; the more you feare me, you ſhall keep the cloſer to me; None live ſo neere God as they that feare him; As the fearing of God and the eſchewing of evill are joyned together in Scripture, ſo are our Fearing God and ſtricteſt obedience to him.

Thirdly, It is ſuch a feare as proceeds from high thoughts of God, not from hard thoughts of God. Some when they heare of judgement, or of the ſword of God, they have hard thoughts of God, he is ſevere (ſay they) wrathfull, terrible, and therefore they tremble and are afraid of him. But the feare intended hath a better ſpring, it flowes from pure reverentiall thoughts of God in his greatnes and unparalel'd excellency. (*Jerem.* 10. 6, 7.) *For as much as there is none like thee, O Lord, thou art great, and thy Name is great in might. Who would not feare thee O King of Nations? for to thee doth it appertaine* (or *it liketh thee*) *for as much as among all the wiſe men of the Nations, and in all their Kingdomes, there is none like unto thee.* Here are high thoughts of God indeed, *There is none like thee, thou art great, and thy Name is great, and among all the Nations there is none like thee:* The wiſeſt are not like thee in wiſedome, the greateſt are not like thee in greatnes, the holieſt are not like thee in holineſſe, therefore, *Who would not feare thee?* To be afraid of the judgements of God from high thoughts of his juſtice, righteouſneſſe, holines, and puritie, moving him to doe ſuch things, is not a ſlaviſh argument, as ſome have ſayd, but that which may worke upon the moſt ingenious and gracious ſpirit; And not onely ſo, but (which may be a third note from theſe words; *Be afraid of the ſword.*

It is

It is our dutie to feare the judgements of God.

We ſhould feare the judgements of God while threatned, and onely heard of; What though we ſee them not? What though we feele them not? What though we are not the perſons intended in them, or to be ſmitten by them? yet the report of them as directed againſt others ſhould make us tremble. When God threatned the old world with the floud, *Noah* was excepted, yet ſuch was the temper of his ſpirit, that though he were the onely favourite of God in all that age, yet his very hearing of that judgement (which he was aſſured not to feele) had this effect upon him (*Heb.* 11. 7.) *By faith Noah being warned of God, of things not ſeene as yet, moved with feare, prepared an Ark to the ſaving of his houſe.* He heard and was afraid of the judgement, therefore he applyed himſelfe to thoſe meanes which God had directed him to for the ſaving of himſelfe and family. We reade (*Revel.* 14. 7.) of a viſion which *John* had: *I ſaw an Angel flie in the middeſt of heaven, having the everlaſting Goſpel to preach to them that dwell on the earth, and to every nation, and kinred, and tongue, and people, ſaying, feare God, and give glory to him.* Why? *for the houre of his judgement is come.* When God ſends the everlaſting Goſpel to be preached, he calls it *the houre of his judgement.* The preaching of the Goſpel is the houre of mercy to ſome, but it is the houre of wrath to others, even to all refuſers and contemners. Upon this denunciation or threatning of judgement, which ſhould overtake the ſleighters, and neglecters of the Goſpel, all are warned to feare God, and give glory to him.

Now, if we are to feare God for his judgements threatned, then we are to feare him more for his judgements inflicted. (*Revel.* 15. 3, 4.) *Who would not feare thee, O Lord, and glorifie thy Name, &c. for thy judgements are made manifeſt.* In the old Law when judgements were executed, 'tis ſayd, *They ſhall heare, and feare, and doe no more preſumptuouſly,* (*Deut.* 17. 13.) They ſhall heare what hath been alreadie executed upon offenders, and feare to offend. *Moſes* there ſheweth what all ought to doe, not what all did, upon the appearances of judgement, and the executions of divine wrath upon high Tranſgreſſors.

Fourthly, Obſerve how *Job* was dealt with by his friends

when he thus beſpake them, and warned them of the ſword. Their words were as a ſword in his bowels, they were very ſowre and bitter againſt him; yet foreſeeing their danger, and what evils their ill uſage of him might bring upon themſelves, he forgets both their former unkindneſſes, and his own preſent paines, and mindes them of thoſe evills which were like to overtake them, if they perſiſted in the ſame minde.

Hence note;

A good man will warne others of danger, and labour to prevent their ſorrow, though they have cauſed his.

Vir ſanctus cum a pravis talia ſuſtinet, non contra eos ſed magis pro ipſis dolet ac mala eis, quæ fugiant oſtendit. Greg.

While they are doing him hurt, he will be keeping them from hurt; while they trouble him, he diſcovers much tendernes towards them. He doth not rejoyce, and ſay their day is coming, let it come, let it overtake them; No (ſayth he, as *Job.*) *I ſee a blacke day coming, even the face of the ſword, therefore be ye afraid of it, and labour to get out of the reach of it.* The Prophet ſpeaks much this ſence to that hardned generation, who cauſleſly contrived and called for his death, (*Jer.* 26. 15.) *I am in your hands, doe as it ſeemes good and meet,* (I doe not ſo much ſtand on it, what you doe with me, it ſhall be well with me, but I warne you to looke to your ſelves, and to take heed of your owne ſoules,) *but know for certaine, if you put me to death, you will ſurely bring innocent bloud upon your ſelves, and upon this Citie, and the inhabitants thereof: for of a truth, the Lord hath ſent me to you to ſpeake all theſe words in your eares.* He doth not plead to be freed from their hands, but onely lets them know their danger if they laid violent hands on him. He was not afraid of their ſword, but he would have them afraid of the ſword of God; *Be ye afraid of the ſword.*

For wrath bringeth the puniſhment of the ſword.

Quia ira iniquitatis gladij. Heb. *Truncata & conciſa oratio.* Merc.

The Hebrew is, *For wrath the iniquitie of the ſword.* It is a ſhort and (as to words) an imperfect ſentence in the Originall. Hence the ſence is ſupplied, by Interpreters, with ſome varietie of conjecture; *Wrath bringeth the puniſhment of the ſword.* We ſupplie the word *bringeth*; and render that word which properly ſignifieth *iniquitie, puniſhment* (as it is alſo uſed in other places) by a Metonomie of the effect for the cauſe; puniſhment being cauſed

cauſed by, or being the effect of iniquitie: *Wrath bringeth the puniſhment of the ſword.* There are diverſe other readings, I will briefly touch them, but inſiſt onely upon this.

Fiſt, Thus; *For or becauſe the ſword is the revenger of iniquities.* When the revenger of iniquitie comes, it is high time to looke to our ſelves, that we doe no iniquitie, or repent ſpeedily of that which we have done. The ſword (take it litterally) is uſually the great inſtrument in the hand of God to revenge his quarrell upon men of iniquitie.

Quoniam ultor iniquitatum gladius eſt. Vulg.

A ſecond thus; *Be afraid of the ſword, for wrath* (namely, the wrath of God) *is the deſolation of iniquitie.* As if he had ſayd; *Goe not on in this iniquitie; for the wrath of God will be the deſtruction of iniquitie, and of you too, if you perſiſt in this iniquitie.* The reaſon why it is rendred *deſolation*, or *deſtruction*, is, from a different reading of the Hebrew, in which language a word of the ſame ſound written with a different letter, ſignifies both the *ſword*, and *deſolation*; And as they are neere in ſound, ſo neerer in ſence; Where the ſword comes, deſolation ſeldome ſtayeth behinde. How many Cities and Nations have been made deſolate by the ſword?

Quia ira (ſupple dei) iniquitatum deſolatio eſt.

חרב *gladium* כרב *deſolationem ſignificat.*

Thirdly, *Wrath to the iniquities of the ſword*; that is, *Wrath hangeth over the iniquities of the ſword.* But what doth this tranſlation meane *by the iniquitie of the ſword?* By the *iniquities of the ſword* (ſome ſay) thoſe iniquities are meant which are worthy to be puniſhed by the ſword. *Wrath hangs over the iniquitie of the ſword*, that is, *Over great iniquities:* or as another; *For bloudie iniquities ſtirre up the heate of anger: the iniquitie of the ſword is bloudie iniquitie*, becauſe great and bloudie iniquities call for revenge by bloud, and where revenge acts its part, anger is boyled up. Againe, *the iniquities of the ſword*, may be taken more ſtrictly for thoſe iniquities, of which he ſpake in the former verſe, the iniquities of perſecution, and undue vexation of our innocent brethren; theſe are *ſword-iniquities*, and theſe provoke the wrath of God to take vengeance on perſecuters by the ſword. Hence another tranſlates; *For the ſins of the ſword are wraths.* And ſo 'tis a direct predication, like that (*Iſa.* 65. 5.) where the Prophet brings in the Lord ſpeaking of thoſe hypocrites, that ſay, *Stand by thy ſelfe, come not neare us, Theſe are a ſmoake in my noſe, a fire that burneth all the day.* That is, theſe are

Ira iniquitatibus gladij Reg: i.e. *ira imminet iniquitatibus gladij.* Cajet. *Vel ira & divina ultio manet et ulciſcitur iniquitates gladij* i. e. *iniquitates gladio dignas. Nam æſtum ira* (*excitant*) *iniquitates cruentæ.* Jun: *Nam delicta gladij* i.e. *innocentium et fidelium perſecutio eſt ardor.* i. e. *excitat ardorem dei, qui ipſum impellat, ut gladio vindicet in perſequētes.* Co: *Nam æſtus ſunt delicta gladij.*

i. e. *ex iſtiſmodi fumum & incendium in naribus meis, faciunt me ardere ira.*

ſuch as ſtirre up a ſmoake in my noſe, they make me angry, and theſe kindle a fire that burnes in my breaſt all the day long, that is, theſe make me extreame angry with them. So here, *the iniquities of the ſword,* (that is, the vexations of brethren,) *are wrath,* that is, they kindle up the wrath of God, and make that wrath flame out to the conſumption and deſtruction of thoſe who have ſo provoked him. Thoſe are the iniquities of the ſword. From this laſt reading, and theſe two ſences given upon it, take two briefe notes.

Firſt, Thus;

Harſh judgement, or rigid cenſuring of others, is a provoking ſin.

Quia iraſci facitis me, eſt ex iniquitatibus, quæ dignæ ſunt ut gladio ulciſcantur. Pagn: *Hæc veſtra tam acerba adverſũ me commotio, non minus eſt ſcelus quam ſi gladio me tranſfoderetis.* Bez.

It is the iniquitie of the ſword, it is a ſin which hath bloud in it. Hence ſome put the Text into this Paraphraſe; *In as much as you provoke me thus to anger, it is ſuch a ſin as very well deſerves to be revenged by the ſword, or by the ſevereſt judgement.* Another thus; *Your harſh and bitter words againſt me, are no leſſe wickedneſſe then if you ſtabbed me, or thruſt me through with a ſword, and it deſerveth the puniſhment of the ſword.* *Davids* complaint reaches that interpretation (*Pſal.* 42. 10.) *As with a ſword in my bones, mine enemies reproach me.*

Secondly, Note;

Harſh judgement upon others, calls for ſevere judgements upon our ſelves.

This alſo takes up the ſence of our reading.

Wrath bringeth the puniſhment of the ſword.

חרה אף *irã, excandeſcentiã* קצף *effervescentiam, ſubitã, quandoq; ſpumam bullamve ſignificat.* חמה *calorem iræ denotat.*

The word tranſlated *wrath,* ſignifies *burning.* All *wrath* is hot. Some *wrath* is ſo hot, that there is no abiding it. *Job* having before threatned the ſword, here he tells us whence the ſword cometh, what ſendeth the puniſhment of the ſword, *wrath doth it.* What wrath? There is a twofold wrath, with eyther of which, this Text may comply.

Firſt, The wrath of God, who is provoked, and ſtirred up by the iniquitie of man; As if he had ſaid; You having provoked God to wrath, by your unkinde dealing with me, that wrath will bring the puniſhment of the ſword, that is, all manner of evills upon you.

Secondly,

Secondly, The wrath of man againſt man, that alſo ſtirreth up and bringth the puniſhment of the ſword. *Whence are wars, &c?* is the Apoſtles queſtion (*James* 4. 1.) He anſwers, *Are they not from your luſts that ſtrive in your members?* and is not wrath among thoſe luſts? So that in reference to both it is a truth; *Wrath bringeth the puniſhment of the ſword:* the wrath of God againſt man brings it, and the wrath of man againſt man brings it.

Hence obſerve, firſt,

If the wrath of God be kindled, terrible judgements may be expected.

What puniſhments? what conſuming judgements doth wrath bring forth? The wrath of God may be ſpecificated into any judgement, it produceth every evill. As the love of God carries in it any good, any mercy or bleſſing to his people, ſo doth his wrath every evill. (*Pſal.* 2. 12.) *If his wrath be kindled, yea but a little, bleſſed are they that put their truſt in him.* When he ſayth, *Bleſſed are they that put their truſt in him*, he meanes, woe to thoſe that doe not put their truſt in him. If his wrath be kindled but a little, if it be but as a ſpark, it will quickly grow up to a flame, and conſume all. (*Numb.* 16. 46.) *Moſes* bids *Aaron* haſt to make the attonement, *for* (ſayth he) *wrath is gone out from the Lord, the plague is begun.* As ſoone as wrath goes abroad, it brings forth a plague. What that particular plague was (intended by *Moſes*) is not cleare. Some take it literally for the ſword, *The plague is begun*, that is, the ſtroake of the ſword is among us. However, any plague, or ſtroake may ſoone riſe, when wrath is once riſen.

Secondly, As wrath is put here for the wrath of man againſt man. Note;

The wrath of man brings a ſword.

The wrath of man againſt man brings the ſword two wayes.

Firſt, It brings the ſword, as it ſtirs up man to revenge; when men are angry, and give bitter words, they ſhortly after give blows; moſt of the warres that have been in the world have riſen from wrath. What the Apoſtle *James* (*Chap.* 1. 15.) affirmes of ſin, the ſame we may affirme of wrath, though it be

not

not ſinfull. *When wrath is finiſhed* (or is come to its hight and heate) *it bringeth forth death.* Dying *Jacob* giveth this as the effect of his two ſons anger and wrath (*Gen.* 49. 6, 7.) *In their anger they ſlew a man, and in their ſelfe-will they digged downe a wall, curſed be their anger for it was feirce, and their wrath for it was cruell.* It is good to appeaſe wrath, to heale breaches, to quiet ſpirits: for if wrath begin its worke, who knowes where it may end?

Secondly, The wrath of man bringeth the puniſhment of the ſword; as it ſtirs up God to puniſh man: the wrath of man againſt man is a ſin which God will puniſh with further wrath. God often powreth out wrath, and he ſuffers men to powre out more of their wrath upon wrathfull men. The Apoſtle ſpeakes as much to the Church of *Galatia* (*Gal.* 5. 15.) *If ye bite, and devoure one another,* What was this biting, and devouring? Did they like dogs gnaw one another? or like *Canibals* eat one anothers fleſh? No; See (*verſ.* 14.) what he means, *Thou ſhalt love thy neighbour as thy ſelfe: but if ye bite, and devoure one another.* Every act oppoſite to that love which God commands us to exerciſe towards our neighbour, is a biting, and devouring of our neighbour. They that are civill, and well bred, yet in this ſence may be found men-eaters, and devourers of their brethren. We bite and devoure one another, when we are unkinde, wrathfull, and vexatious one towards another. What then? *Take heed ye be not conſumed one of another.* Take heed leaſt by walking ſo unlike Chriſtians, and ſo unanſwerably to the law of Goſpel-love, you provoke God to kindle ſuch a fire among you, and in you, as may prove an utter conſumption. When Chriſtians are not carefull and ready to walke in love, as Chriſt hath loved us. God ſometimes gives them up to a ſpirit of contention, and their breaches are like the Sea, which cannot be healed. *Paul* ſpake this to a Church, a very faulty Church, & this was one of their faults, want of love. What he ſpake to them, we may ſpeak to any, whether brethren or others. *Take heed that you doe not bite, and devoure one another, leaſt you may be conſumed one of another.* Your unjuſt, and unrighteous walkings, your cruell and harſh dealings, which are yet but to the vexing and heating one of another ſpirits, or to the devouring, and eating one of anothers credite, may provoke ſuch judgements, as

ſhall

ſhall deſtroy your perſons, families, and eſtates, till nothing be left; Thus the wrath of man brings the puniſhment of the ſword; As wrath workes man to revenge himſelfe, ſo it provokes God to execute revenges; When men are fierce towards each other, God is angry with them all, & will not ſuffer them to live in peace who loved diſſention. This judgement of God upon men is both the fore-runner and demonſtration of a further, and that the *Final Judgement*. *Job* concludes and cloſeth his diſcourſe with a ſerious premonition of it.

That ye may know there is a judgement.

That ye may know] That is, that you may be made to underſtand what ye have taken ſo little notice of, or doe not at all remember.

Secondly, Take it for the event, then *That you may know*, is, that you may feele what you will not be perſwaded of. *I tell you theſe things* that you may know them, that is, that you may be convinced and perſwaded that there is a judgement, or if you will not be perſwaded of it, you ſhall feele it by your ſad experience. Thus *David* prayeth againſt his enemies (*Pſal.* 9. 20.) *Put them in feare, O Lord, that they may know themſelves to be but men.* That is, that they may be convinced, and perſwaded of it. He ſpeaks not of ſuch as had either ſo high an opinion of themſelves that they were Gods, or ſo low an opinion of themſelves that they were beaſts or Devills: onely they acted as if they had been more then men, & were not ſencible of their owne mortalitie. They who thus know themſelves to be men, will not (in the Apoſtles ſence 1 *Cor.* 3. 3.) walke as men; that is, proudly or contentiouſly. And as there are but few, who thus know themſelves to be men, ſo there are as few, who know that God is the Lord. (*Exod.* 7. 8.) *The Egyptians ſhall know that I am the Lord*; that is, when I bring my judgements on them, then they will be conſtrained to acknowledge me in my Almighty power and greatnes, confeſſing *that I am God alone, and that beſides me there is none other*. When men will not know God in his word, nor in his works of creation and common providence, he will make them know him in his rod, and in his works of Judgement and extraordinary providence. So here, *Wrath bringeth the puniſhment of the ſword. That you may know,*

Hoc dico ut eum ad quem provoco juſtum judicem prius cogitetis quam id reipſa experiamini. Bez.

Ut cognoſcatis quod ex jure eſt Jun: i. e. *ut ſaltem metu & horrore judiciorum ejus ad officium perfungendum erga afflictum revocemini.* Jun:

know, is, that you may be convinced by the Logicke of the ſword, by paines and puniſhment.

That there is a Judgement.

שרוג pro אשר רוג *Quod judicare i. e. judicatio, infinitivus pro nomine verbali.*

The Hebrew word is infinitive, *that to judge*. The meaning is, that there ſhall be a time of judgement, or ſuch a proceeding as we call judgement; Judgement is of two ſorts. Firſt, there is a judgement of abſolution. Secondly, a judgement of condemnation. We may take in both here, God will make you know there is a judgement.

Firſt, A judgement of abſolution, on my part; God will determine for me according to the innocency of my cauſe in that day: he will ſet me right before all the world.

Secondly, A judgement of condemnation on your part, you will be found faulty, and receive ſentence according to your fault. But when ſhould this judgement be given? There are two Times of divine judgement.

Firſt, In this world.

Secondly, In the world to come.

We may underſtand it of both, *That ye may know that there is a judgement*; That is,

Firſt, That God doth moderate, order, and guide things according to his infinite wiſdome in this world: The world is not left to chance, or hap-hazzard, there is a providence of God, and he will bring a ſword upon you, that you may know that there is a judgement, or an unerring wiſdome that orders all things. *To every purpoſe* (ſaith *Solomon*, Eccl. 8. 6.) *there is time and judgement.* That is, a proper ſeaſon and a ſpeciall manner of acting upon the due obſervation whereof, the good ſucceſſe of every action doth depend; Now as there is a skill or judgement of man requiſite to every purpoſe to effect it; ſo there is a wiſdome and a judgement of God to every purpoſe, to order and diſpoſe of it, to reward or puniſh it.

Againe, ſecondly, *That ye may know there is a Judgement*, is, as if he had ſayd, That ye may know a day is coming wherein God will judge the world in righteouſneſſe, though now you judge unrighteouſly, though now you pleaſe your ſelves in the wrong judgement you give of me, yet know there ſhall be a right judgement given of me and you too.

Hence

Hence obſerve; Firſt,

Man is not eaſily perſwaded that God will judge him, that Judgements are coming, or that Chriſt will come to Judgement.

Though *Job's* friends were (in the maine) holy, and good men, yet he ſpeaks of them as very inſencible of their liablenes to this judgement. The wicked (*Iſa.* 28. 15.) *make a Covenant with death, and with hell they are at an agreement*; There is no perſwading of them that judgement ſhall overtake them: though all the world be over-flowed with a deluge, yet they hope to ſtand dry; *When the over-flowing ſcourge ſhall paſſe through, it ſhall not come unto us; for we have made lies our refuge, and under falſhood have we hid our ſelves.* But will any man knowingly make lyes his refuge, or ſecure himſelfe by falſhood? I anſwer,

Firſt, Some will. The lyes and falſhood, the ſubtlety and guile which they have uſed or reſolve to uſe, is that which they truſt to, they live by their wits and ſhifts, and ſo they hope to make an eſcape from death and danger.

But ſecondly, I conceive the Prophet repreſents theſe men ſcoffingly ſpeaking the opinion which others, eſpecially the holy Prophets had of all the plots and projects, of all the helpes and meanes, which they had prepared for their ſhelter in that rainy day fore-threatned; As if they had ſaid, We know very well that you call all theſe (our outward ſtrengths, and ſecret policies, yea our Gods whom you blaſpheame for Idols, all theſe you call) lyes and falſhood, well, let them be ſo, yet we will venture our ſelves upon their fidelity, not doubting but that the over-flowing ſcourge will have nothing to doe with us, though others are undone by it. A man that pleaſeth himſelfe in doing evill, cannot eaſily believe that he ſhall ſuffer evill for doing it. And though the heart cannot put off the terror of preſent Judgements, yet it will of future judgement. We are unwilling to know that, which checks us in that which we are willing to doe.

Secondly, Obſerve;

They who doe not act according to common Principles, may be ſaid not to know them.

Job ſpeaks to his friends, who were not ignorant that there

ſhould be a judgement, but they judged him as if they had never looked to have been judged themſelves, their actions did not ſpeake what they knew; therefore he charges them with ignorance (1 *Sam.* 2. 12.) *The ſons of Eli were children of Beliall, they did not know the Lord.* Did not they know him, and yet Prieſts! not know him, and yet bred up under *Eli* the high Prieſt a godly man! could it be ſaid of them they did not know the Lord? Though they had a forme of the knowledge of God in the letter of the Law, yet becauſe their lives were unſutable, and they acted as they who know not God, therefore 'tis ſaid expreſly, *they knew not God.* They threw off the yoake of obedience, they were *ſons of Beliall*, they walked not in the power of their knowledge, and therefore they are ſaid not to know. When *Manaſſes* being carried away to *Babylon* in chaines, began to come to himſelfe (the Lord having thus humbled him by his affliction) the Text ſaith, *Then Manaſſes knew that the Lord he was God* (2 *Chron.* 33. 13.) *Manaſſes* being ſon to *Hezekiah*, a godly King, no doubt was tutoured, and inſtructed to know that *God was the Lord*; yet *Manaſſes* never knew God to purpoſe, till he was taught by the rod. Whatſoever truth we do not hold forth in life, we may be ſaid not to know it, how much knowledge ſoever we have about it.

Thirdly, From hence note alſo;

There ſhall certainly be a Judgement.

This poynt was handled before (v. 25.) conſult that verſe about it.

Fourthly, From the connection, when he ſayth; *Wrath bringeth the puniſhment of the ſword, that ye may know*, &c. From the Connexion, we may learne, That,

The preſent judgements of God are arguments of a future judgement.

When we ſee the face of the ſword, ſome viſible judgement, that teacheth us to beleeve a judgement as yet unſeene. The dayes of judgement in this world are intimations of that great day of judgement at the end of the world: *Thoſe are leſſer dayes of judgement.* And, as when God doth not bring judgements on ſinners in this life, it hardens many in this opinion, ſurely there

there will never be a day of judgement (Atheiſts are extreamly ſtrengthened in that miſ-beliefe, they flatter themſelves that there ſhall be no judgement, becauſe they ſee none, and that ſinners ſhall eſcape puniſhment alwayes, becauſe they are not alwayes puniſhed. Now as ſome are ſtrengthened in their unbeliefe, that there ſhall be no judgement at all, becauſe they doe not ſee a preſent judgement : ſo when God doth viſibly bring forth judgements here, it is a confirmation of faith to others, that God will reckon with all men, and bring every worke and ſecret thing to judgement.

Againe, Why doth *Job* ſay, *That ye may know that there is a judgement.* Was there no judgement then? *Job* found Judges, and judgement too; True he complained often of his friends for judging him, but he looked on theirs as wrong judgement, and ſo as no judgement. Intimating that another kinde of judgement ſhould paſſe upon him, then what had yet paſſed. They ſhould know that there is a judgement.

Hence obſerve;

The judgement of God is an exact and perfect judgement.

In the day of mans Judgement, ſome receive good for evill, and others receive evill for good. But when we ſhall appeare before the judgement ſeate of Chriſt, then *every one ſhall receive according to what he hath done in his bodie whether it be good or evill.* Some men are blind and cannot judge aright, others are brib'd or byaſſed, and ſo will not judge aright. But Chriſt knoweth all things and perſons, and nothing can turne him aſide againſt his knowledge. His Judgement will be ſtrait and equall judgement.

Sixtly, In reference to the perſons upon whom he preſſeth this, *That ye may know.* You my friends have judged me harſhly, and ſeverely: he particularly applies his ſpeech to them, which gives us this note further,

They who judge others harſhly, have cauſe to feare judgement.

Chriſt ſpeaks as if judgement ſhould paſſe upon none but ſuch, (*Matth.* 7. 1.) *Judge not that ye be not judged, for with what judgement ye mete, it ſhall be meted to you againe.* Judge not; doth not prohibite the judgement of man on man; not the judgement of the Magiſtrate, no, nor all private judgement; but

wrong, harſh, haſty, groundleſſe judgement, with ſuch judgement judge not, why? *that ye be not judged:* as if Chriſt had ſaid, ye ſhall certainly be judged if ye doe ſo. But ſhall onely ſuch be judged, ſhall not all be judged? yes, All ſhall be judged, but all ſhall not be judged, as this ſort of Judges ſhall, with a Judgement of condemnation. In that ſpeech, of Chriſt, to be judged is to be condemned. Againe, 'tis true, this argument is applicable to all ſorts of ſins and ſinners; *Sweare not, lie not, ſteale not, that ye be not judged.* But though it be true of all, yet it is more ſpecially applicable to wrong judgement and injurious Judges. *Judge not that ye be not judged.* Such ſhall ſurely be condemned. The Apoſtle (1 *Cor.* 4. 5.) is ſtrict upon that poynt, *Judge nothing before the time till the Lord come, that will bring to light the hidden things of darkneſſe.* As the former, ſo this Scripture doth not take all judgement from man, as if (in all caſes) we ſhould onely appeale to God, or referre every cauſe to the laſt judgement. But when he ſaith, *Judge nothing before the time,* his meaning is, Judge nothing unſeaſonably, judge no perſon in reference to his ſpirituall ſtate peremptorily or *finally.* We may judge the facts of men, but take heed of judging their hearts. We may judge perſons as they are, but we cannot conclude what they may be. We may judge what appeareth, but we muſt not judge by gueſſe or by conjecture concerning thoſe things which are hidden and appeare not. The Lord (at laſt) *will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the hearts;* The Judgement of hidden things, and of hearts are reſerved to him to whom nothing is hidden, and who knoweth the heart. (*James* 4. 11, 12.) *Speak not evill one of another, (brethren) He that ſpeaketh evill of his brother, and judgeth his brother, ſpeaketh evill of the Law, and judgeth the Law, but if thou judge the Law, thou art not a doer of the Law but a Judge. There is one Law-giver, who is able to ſave, and to deſtroy. Who art thou that judgeſt another?* Our Law-giver is our Judge, and he who is the Judge of all, is as able to deſtroy by a ſentence of condemnation, as to ſave by a ſentence of abſolution.

Laſtly, Obſerve;

The remembrance of the righteous judgement to come ſhould keepe us in a holy feare, leſt we judge our brethren unrighteouſly.

The remembrance of that judgement ſhould keep us in a holy

ly feare of falling into any ſin, but eſpecially of falling into this ſin of unrighteous Judgement. The Apoſtle *Paul* (*Rom.* 14.) takes brethren off from judging and vexing one another about either the obſervation or forbearance of meates and dayes, which once had a plaine and direct inſtitution from God, and were then indeed aboliſhed and layd aſide; yet ſome judging their brethren for the uſe and others for the diſuſe of them, being unſatisfied about their abolition. In this quarrell the Apoſtle interpoſeth (*verſ.* 10.) *Why judgeſt thou thy brother? Why doſt thou ſet at naught thy brother?* (Thus he rebukes and chides them) *we ſhall all ſtand before the judgement-ſeat of Chriſt: for it is written; As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſſe to God.* This thought that we muſt all bow to God in the day of Judgement, may abate our keennes and coole our heates. This will cauſe us eyther in a loving complyance to bow one to another, or to take heed of wrathful violence, whether in word or action, to cauſe others to bow to us. Whereas they who have blotted the notion of that laſt Judgement out of their hearts and conſciences, will not ſtand upon thoſe acts which are greateſt blots in their lives and converſations. The *Chaldee* Paraphraſe gloſſing upon the hiſtorie of the murther of *Abel* by *Caine* (*Gen.* 4th) aſſigns this as the occaſion of it: *Caine* & *Abel* went out into the field, where diſcourſing ſome poynts of Religion, *Caine* ſaid there was no day of judgement, no account to be given of what is done here, no reward after this life; ſuch were the tenents of *Caine*. *Abel* held the contrary, and ſayd there was a judgement, and an eſtate after this life, a reward for the righteous, and puniſhment for the wicked. *Caine* having drunke in thoſe falſe principles, not onely judged but roſe up and murthered his brother preſently. Whether *Caine* and *Abel* had ſuch a Dialogue or no is queſtionable, but it is cleare, as to the poynt in hand, that when a man hath once reſolved that there is no judgement, or hath not the notion freſh upon his ſpirit, he is apt to judge his brethren harſhly, and then to act cruelly againſt them. No man knows where eyther his hand or his tongue will ſtop in ſinning, when once he hath throwne away this barre, or layd aſide the holy bridle of this principle, *That there is a Judgement.*

Thus

Thus farre *Job's* anſwer to the ſecond Speech of his ſecond friend *Bildad* hath been opened: wherein he hath laboured to take all his three friends off from the feircenes of their oppoſition againſt him, & the harſhnes of their opinion of him by the confeſſion of his owne faith, in the former context, and by remembring them in this of the account which they were to give to God of all their words and workes in the judgement of the Great Day. His third friend *Zophar* takes up the ſame cauſe, and perſecutes *Job* againe upon the old quarrell, that ſurely he was a wicked man, a man of an evill life, becauſe his life was ſo full of evills.

JOB, Chap. 20. Verſ. 1, 2, 3, 4, 5.

Then anſwered Zophar the Naamathite, and ſaid,
Therefore doe my thoughts cauſe me to anſwer, and for this I make haſte.
I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.
Knoweſt thou not this of old, ſince man was placed upon earth.
That the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment.

ZOPHAR no whit moved with the miſeries, nor with the cryes of *Job*, not at all ſatisfied with the ſerious confeſſion which he made of his own faith, nor terrified with the ſevere threats of the ſword of God againſt them, proceeds in his turn and time to charge *Job* afreſh with ungodlines, and that by an elegant deſcription of the ſudden and dreadfull downfall of ungodly men.

For the clearing of the whole Chapter we may conſider.

1. The ſumme of what he here delivers, or his argument.
2. His ſcope.
3. The parts into which we may divide his anſwer.

The ſumme or argument which he handleth is this, and he is onely in this to teach and informe us, that wicked men enjoy but a very uncertaine eſtate, how high and glorious ſoever they appeare in this world. And that after a ſhort time of pleaſure, they are caſt downe and periſh for ever.

His ſcope or ayme in holding out this doctrine, is to convince

vince *Job*, that he was juſtly cenſured and dealt with by them as a wicked man, becauſe God dealt with him, as with a wicked man. The high proſperitie in which he formerly lived, being vaniſhed as a dreame, his light turned to darkneſſe, and all his joy wrapt up in ſorrow; As if he had ſaid; *The change which thou haſt had in thy outward ſtate ſaith to us that thy heart is not changed. If thy converſation had not continued bad, thy condition had continued good.*

The parts of his Anſwer are three;

1. A ſhort exordium in the ſecond and third Verſes.

2. A long narration from the third Verſe to the end of the twenty-eight.

3. We have a quick and cutting concluſion in the cloſe of the Chapter; *This is the portion of a wicked man from God, and the heritage appointed to him by God.*

Verſ. 1. *Then anſwered Zophar the Naamathite, and ſaid;*

Verſ. 2. *Therefore doe my thoughts cauſe me to anſwer, and for this doe I make haſte.*

THeſe words are a part of his Preface, wherein he moveth for attention; And he doth it from a kinde of neceſſitie that lay upon him to ſpeak, from whence he would inferre, that it was ſurely a duty in *Job* to heare; When *Paul* ſaid, *A neceſſitie is layd upon me to preach the Goſpel*, he implyed, a neceſſitie in others to heare the Goſpel preached. *Therefore now, and for this, &c.*

What doth this referre to? We may give it three wayes.

Firſt, Upon the whole matter, as if he had ſaid; *I having well weighed and conſidered the tenor of thy diſcourſe upon this great point of Gods dealing with man, and ſeeing how erroneous thou art in thy apprehenſions about it, therefore doe my thoughts cauſe me to anſwer.*

Secondly, And more principally, *therefore*, that is, becauſe of what thou ſpakeſt at the cloſe of thy laſt diſcourſe, threatning us with the ſword; *Be ye afraid of the ſword, for wrath bringeth the puniſhment of the ſword, Therefore doe my thoughts cauſe me to anſwer:* As if *Zophar* had ſaid; *You ſpeak terribly to us, you have threatned us with the ſword, and have brandiſhed or waved it before our*

eyes,

eyes, like that flaming ſword, which turning every way was ſet to keep the way of the tree of life in Paradiſe, leſt Adam ſhould medle with it. So, ſaith he, thou terrifieſt us with the ſword, as if it were drawn againſt us in caſe we ſhould attempt further againſt thee, but I am ſo farre from being terrified by thy threats, that for this very reaſon doe my thoughts cauſe me to anſwer, and for this doe I make haſte. Perceiving how wrongfully you apply the judgements of God, it is time for me to rectifie and reduce you; conſidering alſo that the terrour you powre out upon us is fallen upon your ſelfe, and that you are wounded with the ſword you ſpeake of. Have you not felt the ſmart of it? doth not this argue that you are the man, and that you have hit your ſelfe while you aymed at us?

Thirdly, It may be referred to thoſe reproaches (as he interprets them) and ſevere cenſures of their dealing with him. And then the reaſon is plaine in the third verſe, where the account of that, *therefore*, is thus given; *I have heard the check of my reproach, therefore doe my thoughts cauſe me to anſwer, and for this doe I make haſte*; we may put both theſe together, as if he had thus more plainely expreſſed himſelfe; *Thou haſt not onely threatned, but reproached, not onely terrified, but checked and cenſured us, for this my thoughts cauſe me to anſwer, and for this doe I make haſte.*

Therefore doe my thoughts. שׂעפי

Thoughts are the firſt-borne of the ſoule, our inward motions; The word which is here uſed in the Hebrew for a thought is very elegant, properly ſignifying the boughs of a tree, becauſe our thoughts ſhoot out from our minds, as branches doe from a tree, the force of which word was opened at the 4th Chap. v. 13. *Therefore doe my thoughts*

Cauſe me to anſwer.

שׁוּב *converte-re redire, eſt in Hiphil ubi proprie ſignificat redire facere, & quando de verbis agitur reſpondere ſignificat.* Bold. *Studium eloquendi ſtimulat urget ac accelerat me.* Jun.

The expreſſion notes an active putting forward, or a thruſting him on to anſwer, as if he had not been maſter of his owne ſpirit, or could not withſtand the impulſes which were upon him. His thoughts did not onely containe the matter which he had to anſwer, but they provoked, and (as we render) *cauſed him to anſwer*, or (according to the letter) *to returne, my thoughts cauſed me to returne*; *my thoughts* preſſe me: As if he had ſaid; *It was my purpoſe to have given thee over, and to have medled no*

more with thee, but thy carriage hath been ſuch that I am compelled to anſwer. I muſt anſwer whether I will or no; The old Prophets when they received impreſſions from the Spirit of God, were no more in their owne power, or they had not the command of their own words, they muſt ſpeak what the Spirit dictated to them, they could not forbeare. They could not ſay as the wicked are deſcribed (*Pſal.* 12. 4.) *Our lips are our owne*; no; their lips moved as the Spirit of God moved them. Thus the Apoſtle *Peter* deſcribes them, (2 *Ep.* 1. 21.) *The Prophecy came not in old time* (*or at any time*) *by the will of man: but holy men of God ſpake as they were moved by the holy Ghoſt.* Such a force there is in the word of the Text. Some interpret, as if *Zophar* would have *Job* underſtand ſo much, that he was moved with the Spirit of God, or that God inſpired him to ſpeake, and he could not be ſilent. *David* was under ſuch a conſtraint (*Pſal.* 39. 3.) *My heart was hot within me, while I was muſing the fire burned, then ſpake I with my tongue. His thoughts cauſed him to anſwer.* And in that *Zophar* ſaith, *My thoughts cauſe me, &c.* he ſeems to intimate that though he ſpake zealouſly, yet he did not ſpeak raſhly, but had ſeriouſly premeditated or thought of the whole matter beforehand.

Hence obſerve;

Thoughts preſſe us to words.

They force their way out; it is a hard thing to keep in our thoughts; our thoughts are as conceptions, and our anſwerings are as the birth. Where the firſt is, the ſecond muſt follow. Where there is a conception, there alwayes ſucceedeth eyther timely production, or abortion. Thoughts once conceived and formed, ſtrive and ſtruggle to come to the birth, and ſee the light. The Apoſtle *Paul* uſeth ſuch an expreſſion (*Acts* 18. 5.) where the Text ſaith, that when *Silas* and *Timotheus* were come from *Macedonia*, *Paul was preſſed in ſpirit*; *Paul* ſpake before; *he reaſoned in the Synagogue every Sabbath* (*verſ.* 4.) but after they came from *Macedonia*, *Paul was preſſed in ſpirit*, or conſtrained; ſo preſſed in ſpirit that he could not hold, therefore it follows, *I teſtified to the Jewes that Jeſus was Chriſt*, he had a new gale a freſh breathing from heaven upon him, or as ſome render, a Spring-tide came in upon him, his ſpirit ſwelld high and overflowed the bankes. The ſame word is uſed (2 *Cor.* 5. 14.) *The love*

συνέχεται, intus apud ſe æſtuebat.

love of Chriſt conſtraineth me, that is, the love wherewith Chriſt loveth me, ('tis true alſo of the love wherewith we love Chriſt) this love conſtraineth me. *Paul* was not conſtrained by an outward violence, but by an internall vertue, to doe, to ſuffer, to ſpeak, to act whatſoever was his duty in the ſervice of Jeſus Chriſt.

Againe, Whereas he ſaith, *My thoughts cauſe me to anſwer*; Obſerve;

That before we anſwer we ſhould conſider.

We ſhould not ſpeake till we thinke, nor utter a matter till we have beaten it out plaine in our owne ſpirits; *Thoughts muſt forme our words, and words ſhould beare the forme of our thoughts*; He that ſpeakes what he thinkes not, ſpeakes hypocritically; And he that thinkes not of what he ſpeakes, ſpeakes inconſiderately. *Unleſſe the heart worke before the tongue, the tongue will make but ill-favoured worke.* As we ſhould deliberate long, before we determine to doe any thing, ſo we ſhould uſe ſome deliberation before every thing we ſay. When Chriſt ſayth to his Diſciples in that caſe of their being brought before Governours and Kings for his Name ſake (*Matth.* 10. 19, 20.) *Take no thought how or what ye ſhall ſpeake, for it ſhall be given you in that ſame houre, what ye ſhall ſpeake; for it is not ye that ſpeake, but the Spirit of your Father that ſpeaketh in you.* In this Chriſt doth not (as I conceive) forbid all care and fore-thought what to ſay, (no more then he forbids all care and fore-thought about the things of this life) when he ſayth (*Matth.* 6. 25.) *Take no thought for your life*; He onely forbids anxious diſtruſtfull cares and thoughts what to ſay, or that they ſhould not like Orators and Advocates ſtrive to make ſtudied Rhetoricall pleas, and Apologies for themſelves; for as much as in the due improvement of their gifts and mannagement of their talents, the Spirit would aſſiſt and ſupply them, yea and if need were, give them immediate ſupplyes, and be with their mouths (as he promiſed *Moſes*, *Exod.* 4. 12.) to *teach them what they ſhould ſay*. If their own thoughts could not, he would teach & move them to anſwer.

And for this I make haſte.

The Hebrew is, *Therefore haſt is in me*, I finde a motion in me,

חוש *& delicijs affluere & feſtinare ſignificat.*

and that motion forbids all delays: ſome expound this *haſt*, by a kinde of delight, *for this I delight in anſwering, it is pleaſant to me*; we uſually make haſt to doe thoſe things which we delight to doe. That's a good ſenſe; as it was prophecied of Chriſt (*Pſal.* 40. 7, 8.) *Loe I come, I delight to doe thy will*, there was haſt and delight both together in Chriſt; it was written in the volume of Gods Booke that he ſhould doe the will of God, and Chriſt came with haſt and delight to doe it; *Zophar* ſpeaks neere the ſame, *It is my delight to anſwer*; we render, *for this I make haſt, or for this my haſt is in me:* There is a twofold haſt; firſt, a fooliſh; ſecondly, a wiſe haſt; a haſt of indiſcretion, and a haſt of diligence; a haſt that precedes deliberation, and a haſt that follows deliberation; *Zophar* would be underſtood of the beſt haſt, when he ſayth, *I make haſt*, his meaning is, he made the haſt of a diligent man, who having wiſely deliberated what to anſwer, makes haſt to anſwer; He would be underſtood to make the haſt of an induſtrious man, not of a paſſionate man.

Hence note;

That in a good worke, it is good to make haſt.

The Apoſtles rule (*Rom.* 12. 11.) is, *Not ſloathfull in buſineſſe, Some haſt makes waſt, and many make waſt, becauſe they make no haſt*; ſome make more haſt then good ſpeed, others have good ſpeed, while they make haſt. *David* (*Pſal.* 31. 22.) ſpake in too much haſt, he ſpake before he had well thought of it, *I ſaid in my haſt, I am cut off from before thine eyes.* And againe (*Pſal.* 116. 11.) *I ſaid in my haſt all men are liars*, take heed of ſuch haſty ſayings as theſe: he tells us alſo of a commendable haſt which he uſed (*Pſal.* 119. 60.) *I made haſt and delayed not to keepe thy teſtimonies*, this was the haſt of diligence, the other was the haſt of unbeliefe; *he that beleeveth will not make haſt*, eyther to doe or ſpeak what he hath not conſidered, or finds no warrant for, when he hath conſidered. To run on in a wrong way is from our unbeliefe, or from our ignorance, but he that believeth and knoweth will run in a right way; nothing provokes ſo much to a holy haſt as faith doth. Faith moveth us to do the will of God, and not to delay; The motto of one of the ancients was, *Make haſt ſlowly*; another gives it as a rule, in the obſervation whereof he obtained all his ſucceſſes, *Making no delay*. The right

ſtating

ſtating of our haſt and delay gives a good iſſue to all our actions; ſometimes haſt is beſt, ſometimes ſtay is beſt, ſometimes we cannot be too haſty, ſometimes we can hardly be too ſlow. *Paul* was reſolute (*Gal.* 1. 16.) he made no ſtop, he would not ſtay for a conference; *When it pleaſed God to reveale his Sonne in me, that I might preach him among the Heathen, immediatly I conferred not with fleſh and bloud:* He went not to counſel, eyther with his owne heart, or with the wiſeſt heads, when once the minde of God was cleared up to him, and his conſcience was attached with it. We cannot doe that too ſoone which is alwayes to be done. Yet about many things we may ſay (as one was wont) *Let us not make much haſt, that ſo we may have done the ſooner.*

Againe, *Zophar* looking upon *Job* as a man miſtaken and in a wrong way, ſaith, *For this I make haſt.*

Hence Note;

It is our dutie to haſten the recalling and reducing of thoſe that are engaged in any error, or departed from the way of truth and holineſſe.

Zophars ſuppoſition is a rule for us to walke by, though his practice be not; he was miſtaken in the object of his haſt, not in the ground or riſe of it. He that ſeeth his neighbours houſe on fire, ſhould make haſt to quench it; He that ſeeth him fallen into a pit, ſhould make haſt to pull him out; in a deſperate diſeaſe, we make haſt to the Phyſitian; ſuch were *Zophars* apprehenſions concerning *Job:* He ſuppoſed his ſoule diſeaſed and ready to gangrene with erroneous opinions, or ſinfull practices: *And for this he made haſt.* As *Paul* ſpeaks (*Gal.* 2. 5.) about falſe Brethren in the things of the Goſpel, *to whom we gave not place, no not for an houre. Paul* made haſt to reduce them, he did not delay no not an houre; ſo ſhould we. As the Sun ſhould not goe downe upon our wrath, (we muſt make haſt to be reconciled to an offended Brother) ſo the Sun ſhould not goe downe upon our zeale, we muſt make haſt to recover a lapſed brother. He that maketh the former delay, *giveth place to the Devill* (as the Apoſtle ſpeakes) to take an advantage againſt and prevaile upon himſelfe, and he that maketh the latter delay, *giveth place to the Devill* to take advantage againſt and prevaile upon his brother.

Verſ. 3.

Verſ. 3. *I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.*

Some conceive that as theſe words hold forth what *Zophar* had heard from *Job*, ſo with what frame of ſpirit he heard it: as if he had ſaid; *I have heard it and let it goe, I will neither trouble my ſelfe nor thee about it, but take it patiently. I will not check or reproach thee, though I have heard the check of my reproach*; that is, ſuch a check or reproofe as tends to my reproach and diſgrace.

כלם *ad confuſionem & erubeſcentiam pertinet.*

The word ſignifies to make one *bluſh*, you have ſpoken ſuch things (ſaith *Zophar*) as might make me *bluſh* if I were guiltie, poſſibly he aimes particularly at thoſe words of the 19th Chap. *v.* 22d. *Why doe you perſecute me as God, and are not ſatisfied with my fleſh*, where *Job* chargeth his friends with higheſt cruelty, ye have (upon the matter) eaten my fleſh, and will ye deſtroy my ſpirit too? Now ſayth *Zophar*, *I have heard the check of my reproach*. What! doe we perſecute you, who are come to comfort you? have wee eaten your fleſh who mourne over your ſoule? why doe you ſhame and diſhonour us with this reproach?

Yet I conceive that which *Zophar* calleth the check of his reproach was *Job's* ſtiffenes and perſiſtence in his opinion, ſtill diſſenting from his friends, and refuſing to be brought over to their judgements.

Hence note;

Man is apt to account it a reproach to be diſſented from and gainſayed in what he affirmes as truth.

Every diſſent carrieth a reproofe, yea a reproach in it; he muſt have a patient eare that can heare himſelfe reproved. *Zophars* patience was ſo much moved with it, that he preſently adds,

The ſpirit of my underſtanding cauſeth me to anſwer.

Theſe words are neere in ſence with the cloſe of the former verſe; there he ſaid, *My thoughts cauſe me to anſwer*; here, *the ſpirit of my underſtanding cauſeth me to anſwer*; firſt, ſome interpret it of God, who is the ſpirit giving underſtanding; As if he had ſaid, God hath cauſed me to anſwer. But rather, ſecondly,

the

the ſpirit of the underſtanding is the higheſt, chiefeſt, and moſt ſublimate faculty of the underſtanding; As if he had ſaid, *Not onely doth my underſtanding in generall, but the moſt refined part of it, that which is moſt free from the dregs of paſſion, the very ſpirit of my underſtanding moves me to anſwer.* The Apoſtle uſeth ſuch an expreſſe (*Eph.*4.23.) *Be renewed in the ſpirit of your minde*, not onely be renewed in the outward man, in practice and converſation, but be renewed in your minde, yea in the ſpirit of it. Holineſſe is not onely the renewing of the outward man, but of the minde, and not onely of the minde, but of the ſpirit of the minde, that is, of whatſoever riſeth up neereſt to God, as the ſpirit of the underſtanding doth; our mindes need renewing, and ſo doth the very ſpirit of them, both becauſe corruption is got into the higheſt powers of the minde; and becauſe we muſt ſerve God and anſwer one another with thoſe higheſt powers, even with the ſpirit of our underſtanding.

Thirdly, *The ſpirit of the underſtanding* may be expounded by the force and power of the underſtanding. The ſpirit of every thing is the beſt and the ſtrongeſt of it. And thus he ſeemes to ſpeake in oppoſition to the manner of *Job's* ſpeech, which was ſuch as made it (in his conſtruction) a check rather then a counſel, and a reproach rather then a reproofe. A check and a reproach proceed from paſſion, or from ſpleene, whereas counſel what to doe, and reproofe for what hath been done amiſſe, proceed from compaſſion, or from love. Thou haſt ſpoken my reproach, and therefore thou haſt ſpoken from thy owne paſſion; But I will not imitate thee, I intend not to anſwer thee with my paſſion, but with my reaſon and with my ſpirit, the force and beſt of my underſtanding.

Laſtly, When he ſaith, *The ſpirit of my underſtanding cauſeth me, &c.* He (poſſibly) would intimate, that he had underſtanding or knowledge enough to anſwer for himſelfe, to retort *Job's* reproach, and make good his owne aſſertion.

From this laſt clauſe of the Verſe obſerve.

We ſhould not anſwer paſſionate ſpeeches with paſſion.

The more we ſee others diſturbed and heated with paſſion, the more coole and compoſed we ſhould be; we ſhould diſpoſe our ſelves to the higheſt degree of patience when we ſee others impa-

impatient: what others ſpeak or write in anger, we ſhould anſwer in love; and fall to worke with our reaſon, yea with (that, which hath more of the ſpirit of our underſtanding in it) our Graces. When we perceive thoſe we have to deale with over-wrought with their owne diſtempers and corruptions, when we ſee plainly that the ſpirit of pride and contentiouſnes cauſeth them to ſpeake to us, then we ſhould ſtrive to ſpeak with them in a ſpirit of meeknes, and the ſpirit of our underſtanding ſhould cauſe us to anſwer. Man hath this priviledge above beaſts, that he hath an underſtanding; And not onely ſo, but in this he is like to Angells, yea to God himſelfe; but unleſſe he exerciſeth his underſtanding he acts as a beaſt: ſo the *Pſalmiſt* concludes (*Pſal.* 49. 20.) *Man that is in honour and underſtandeth not*, (that is, doth not exerciſe his underſtanding, or act ſutably to it, but is led meerly by ſence, or hurried by paſſion, this man,) *is like the beaſts that periſh*. It is good to be full of affection, but it is beſt to worke in the *full aſſurance of underſtanding*; affections without underſtanding are blinde, and quickly run us upon a thouſand inconveniences. That duty which calls up all our affections, yet calls for a worke of the underſtanding (*Pſal.* 47. 7.) *Sing praiſes with underſtanding*. And if we ought not to perform any publick duty in the church (thoſe in particular of praying and ſinging) ſo, as that others cannot ſet their underſtandings on worke, then much leſſe are we to performe any duty without the worke of our owne underſtanding. (*1 Cor.* 14. 14, 15.) *If I pray in an unknowne tongue*, (that is, in a tongue which others who joyne with me know not though I doe) *my ſpirit prayeth, but my underſtanding is unfruitfull*, that is, to them with whom I pray; my underſtanding in prayer is no benefit to them, unleſſe they alſo underſtand what I pray. *What is it then? I will pray with the ſpirit, and will pray with underſtanding alſo; I will ſing with the ſpirit, I will ſing with the underſtanding alſo*. That is, I will ſing and pray in an unknowne tongue by that extraordinary gift of the Spirit, or as the Spirit dictates unto me, yet *I will ſing and pray with the underſtanding alſo*, that is, I will ſo explaine or interpret my *Pſalme* or *Prayer*, that others may underſtand it. He is a *Barbarian* to others, who eyther ſpeaketh or prayeth what they underſtand not, and he is worſe then a *Barbarian* to himſelfe who ſpeaketh what

what himſelf underſtandeth not. An ignorant perſon wants underſtanding; and a paſſionate perſon cannot uſe his underſtanding, both are unfit to object or anſwer. When we anſwer like men, the ſpirit of our underſtanding cauſeth us to anſwer.

From the Preface thus briefly opened, *Zophar* deſcends to the matter of his anſwer, which he layeth downe, firſt, more generally, at the fourth and fifth verſes.

Verſ. 4. *Knoweſt not thou this of old ſince, man was placed upon earth?*

Theſe words charge *Job* eyther with groſſe ignorance, or a reſolved oppoſition of the truth againſt his owne knowledge. As if he had ſaid; *Job thou wouldeſt perſwade us that thou art a knowing man; haſt thou not this among thy experiences? is not this laid up among thy treaſures of knowledge? knoweſt thou not this?* Thus the words are a check of his ignorance, or inadvertency. *What haſt thou not knowne this?* knoweſt thou not that which every one knoweth; children can ſpeake of this; This hath been the courſe of God of old. As if he had ſaid, *I am not ſpeaking paradoxes to thee and novelties, or things which fall out onely now and then*, but of the fixt, and conſtant tenor of Gods dealings and adminiſtrations even from the firſt, or of old, long agoe, from all ages and generations it hath been thus.

Fixa hæc & conſtituta divinæ providentiæ ratio omnibus nota eſt. Pined.

The word ſignifies ſometimes *eternitie* ſtrictly taken (*Iſa.* 57. 17.) *Thus ſaith the high and holy one that inhabiteth eternitie*, that is, who hath neither beginning nor ending: Chriſt (*Iſa.* 9. 5.) is called *the everlaſting Father*, or, *the Father of Eternitie*; not only in regard of the eternitie of his being, but as he is the Author of eternall life (here begun, hereafter to be perfected) unto all thoſe that beleeve on him, or have intereſt in him: as alſo becauſe of the everlaſtingneſſe of his fatherly care of and tendernes towards them. In other places the word ſignifies onely a long time or diuturnitie (*Pſal.* 132. 14.) *There will I dwell for ever*; that is, for many ages. So here, *haſt thou not knowne of old*, which is explained in the next words, *ſince man was placed upon the earth*; that is, ever ſince or from the creation of the world, for then man was firſt placed upon the earth. We may reade the word *man* not as an *appellative*, but as the *proper name* of the firſt man; *Haſt not thou knowne this of old ſince Adam was placed upon*

עוֹלָם *ex eo quod olim, a ſæculo, a ſemper ab æterno, quod frequenter ſumitur pro magna duratione.*

the earth: the ſame word was the proper name of the firſt man, and is the common name of all men. Thus it hath been ever ſince *Adam* was formed and faſhioned out of the earth by divine art, and made up into that goodly fabricke, and then diſpoſed by a divine order to dreſſe the Garden. The originall word ſignifies to ſettle or place a man in his buſineſſe, or calling, as *Adam* was preſently after his creation (*Gen.* 2. 15.) *And the Lord tooke the man* (or *Adam*) *and put him into the Garden of Eden to dreſſe it and to keepe it Knoweſt thou not this, or that it hath been thus of old ſince man was* (*thus*) *placed upon the earth.*

שים poſitus arte & in duſtria fabricatus, diſpoſitus certo loco non caſu.

Hence obſerve;

First, *That we ſhould acquaint our ſelves with the hiſtory of Gods dealing in all ages.*

Doſt thou not know? He ſpeaks it as a reproach to him, that he was not acquainted with what God had done in former times; there are ſome extraordinary caſes, that fall not out in every age: The providence of God hath ſome excentricall motions; but we may draw a line and ſee the footſteps of many of his diſpenſations in all ages. Many workes of divine providence are uniforme, and run paralel in all times. Or if their face and appearance be not one and the ſame, yet it is not divers or contrary. Now, as it is a ſhame not to know common principles, ſo not to know common experiences. That which any man may know, every man ought to know, if it be that which is uſefull, and a duty for us to know.

Secondly, From the particular here intended,
Obſerve;

That in all ages God hath declared himſelfe againſt wicked men.

God never ſhewd himſelfe a friend to ſinners, or a lover of iniquitie: he declared himſelfe againſt *Adam* when he ſinn'd, though he receiveth him into favour againe. He declared himſelfe againſt wicked *Cain*, he excommunicated him, and caſt him out; he declared himſelfe againſt the old world by water. When they were growne ſo vile that all the imaginations of the thoughts of their hearts were evill, he ſent a deluge, not to waſh, but drowne them. He declared himſelfe againſt the wickedneſſe of *Sodom* and *Gomorrah* by fire, not to purifie but conſume

ſume them. God never ſhewed good will to wicked men, (he is alwayes conſtant to himſelfe) as he never ſhewed ill will to any of the godly, there is not one teſtimony of eyther upon record in any age of the world.

Thirdly, From thoſe words, *ſince man was placed upon the earth*; he doth not ſay, *ſince man was upon the earth, but placed.*

Note;

There is a divine ordination that ſets every man in his place upon the earth. Or, *man is placed and diſpoſed of by a divine ordination.*

God hath appointed to every man where he ſhall be, and how he ſhall be employed. Time and place are ſet downe by God: *And as he hath determined the times before appointed, and the bounds of their habitation,* (Acts 17. 26.) ſo the buſines of every man in that place of his habitation. When the Lord made man, he tooke and *put him into the garden of Eden*, There was the bound of his habitation. And being brought thither he ſhewed him his worke, *to dreſſe it, and to keepe it*, (Gen. 2. 15.) he left him not at large to the whole world for a place, but ſingled him his place, nor did he leave him at large for an employment, but ſhewed him his worke. *Adam* did not thruſt himſelfe into the Garden, but the Lord tooke him by the hand, led him to, and placed him in it, directing him what to doe. Here was the divine ordination to a calling. It is our happines when we are able to ſay, whereſoever we are, God hath placed us there, we have not thruſt our ſelves in. This is a great ſupport in any ſervice or buſineſſe, when we can ſee that God hath called and his hand conducted us to it; that we have not taken but received it, that we are not come but ſent unto it.

Zophar proceeds to expreſſe or name that common truth, to which all ages have borne or may bring in their witnes.

Verſ. 5. *That the triumping of the wicked is ſhort, and the joy of the hypocrite for a moment.*

Job having gained thus much upon his friends, at leaſt upon *Zophar*, that wicked men may enjoy outward proſperitie in this world, is yet oppoſed upon the ſame account, becauſe, though they doe proſper, yet it is but for a little time, ſo little that

they can hardly be knowne to have been at all in proſperitie. For (ſaith *Zophar*) to this Aſſertion, all ages give their ſuffe-rage; *The triumphing of the wicked is ſhort, &c.* Wee have in the two parts of the Verſe three payre of parallell termes: Firſt, *Triumphing and joy*; Secondly, *The wicked man and the hypocrite*; Thirdly, *Short and a moment.* Theſe in ſubſtance are the ſame.

The triumphing of the wicked is ſhort.

רנוה *ovatio triumphus, læta proclamatio ob felicitatem & rerum ſucceſſum; hinc pavones dicti Rananna a clamore vel quia quaſi gaudent de pulchritudine alarum ſuarum.*

The word which we tranſlate *triumphing*, ſignifies not onely joy, but joy proclaimed, that all may know it; Such is that of triumphers after victorie obtained in battel. It is applyed both to honeſt and to ſinfull joy; yea the word is ſometimes alſo applyed to ſorrow, when ſorrow is loud and maketh an out-cry, or lamentation: From this roote the Hebrewes derive that word whereby they expreſſe a *Peacock*, and they give the reaſon, both from the ſhrill cry of the Peacocke, as alſo from the cauſe of that cry; the Peacocke ſhouts (ſay Naturaliſts) when he looks upon his painted wings, and goodly feathers, then he triumpheth, and ſo doe wicked men: when they reflect upon their painted and ſpreading plumes, when they looke upon their worldly ſplendour and greatnes, then they triumph, and ſing. Some reade, *The praiſe*, others, *The ſong of the hypocrite.* All rendrings layd together doe but reach the fullnes of the Text, in ſetting out the hypocrites vanity, who aſcending (as it were) his Chariot of pride and ſelfe-confidence, rides in triumph and bleſſeth himſelfe, as the onely happy man. But

Lætus impiorum brevis eſt. Vulg. *Cantum improborum a propinquo.* Jun.

The triumphing of the wicked is ſhort.

מקרוב *de propinquo.*

Or according to the Hebrew, *It is of neere*; This neerenes may be taken two wayes; Firſt, In reference to its beginning, it is not long ſince the triumph of ſuch began; Secondly, In reference to its ending, the triumph of ſuch ſhall not long continue, 'tis but a while ſince it roſe, and within a while it will fall. We reade *of new Gods (Deut. 32. 17.)* (it is this word in the Hebrew, *Gods of neere new Gods*) *which your fathers knew not*, ye have a certaine race of Gods that were never heard of but of late, Gods of a late date or Edition, and it will not be long but they will be out of date againe; Such is the triumphing of the wicked, it is not long ſince he began to triumph; a childe may

may number the yeares which his proſperitie hath lived, and the oldeſt man may out-live it. I finde ſome Interpreters expreſſing the word by a locall diſtance, rather then a diſtance of time. *The triumph of the wicked is neere*, that is, it is not come from farre; Its pedigree and originall is not from Heaven, the farre Country, but from the earth, to which he is a neighbour, and therefore (as all earthly things) it is fading, tranſitory, and quickly paſſeth away.

Hence obſerve;

First, *Wicked men may flouriſh in great proſperite.*

Triumph is the height of proſperitie, if ever *Heathen Rome* were ſeene in her glory, it was when her *Cæſars* having gotten ſome great Victory rode in triumph; To ſuch a ſtate may a wicked man aſcend. *I have ſeene the wicked in great proſperitie*, (ſaith *David*, *Pſal.* 37.) *flouriſhing like a greene Bay tree*; yea they may flouriſh like the Cedars of *Libanon*, or like the Oaks of *Baſhan*. Let not their proſperitie ſcandalize the Saints, or make them to ſtumble. Some know not what interpretation to put upon it, or how to beare it. *Wherefore lookeſt thou upon them that deale treacherouſly? and holdeſt thy tongue, when the wicked devoureth the man, that is more righteous then he*, (Hab. 1. 13.) This point I have met with before, therefore I ſhall not ſtay upon it. But (which may eaſily take off this ſcandall)

Obſerve, ſecondly;

That a wicked mans proſperitie is of no continuance.

It is but like a ſtatue of ſnow before the Sun, ſoone defaced and melted downe. It is but like ſome goodly Characters drawne upon the ſand, which the next puffe of winde blots out. He may have the pleaſure of ſin, but it is but for a ſeaſon, his pleaſures are ſcarce ſweete at all, his pleaſures are at beſt but a bitter ſweete, and that ſweetneſſe which is in them doth not hold long; *The triumphing of the wicked is ſhort*, both becauſe lately begun, and becauſe it ſhall ſoone end; yea ſhort if we conſider the utmoſt poſſibilitie of its continuance. How many caſualties, decayes, changes, and declinings are ready to invade and ſeaze upon it every moment.

Further, The ſhortneſſe of their triumph may be conſidered three wayes. First,

Firſt, In reference to the conſtitution or nature of the things about which they triumph, or in which they rejoyce; Thus 'tis ſhort.

Secondly, Short in reference to the generall curſe which God hath laid upon the creature, the creature at the beſt is but a ceſterne, not a fountaine; There is no water in it but what is put into it; And ſince the fall of man the creature is a broken, a crackt ceſterne, and cannot hold the comforts that are put into it, they quickly leake out and paſſe away, like water ſpilt upon the Ground, which cannot be gathered up againe.

Thirdly, That which makes the triumphing of a wicked man yet ſhorter, is, a particular curſe upon him for his perſonall ſinnes and crooked wayes, wherein he walketh. All his enjoyments are in themſelves vaniſhing, and he by his owne folly makes them more vaine to him, then they are in themſelves.

From all it followes;

That a wicked man is a very miſerable man.

His triumphing is ſhort, but his declining is for ever, his proſperitie is but for a while, but his miſery is everlaſting; all his good things will ſoone be at an end, but his evills ſhall never end; his light is quickly put out, but when once it is darke with him, he ſhall ſee the light no more. The affliction which a beleever meets with in this life is conſiſtent with his happineſſe, or he is not unhappy though afflicted, becauſe his afflictions are ſhort, and his comforts everlaſting, (1 *Cor.* 4. 17.) *Our light afflictions which are but for a moment, &c.* This makes the life of a Saint happy while he is in affliction, his afflictions are light when heavieſt, and ſhort when longeſt, compared with that *farre more exceeding and eternall weight of Glory:* This alſo makes the life of a wicked man miſerable while he is in proſperitie, becauſe his proſperitie is but light, and for a moment; and we may carry the latter part to the contrary ſenſe, that light ſhort proſperitie worketh for him an eternall weight of miſery. For as earthly things are temporary in their nature and uſe to all, ſo being ill uſed, & injoyed without God in Chriſt and a good conſcience, they prove eternall in their puniſhment. For the puniſhments and miſeries that follow them are eternall, and ſo they

they may be ſayd to worke an eternall weight of puniſhment; whereas the afflictions of the Saints are ſhort in their burdenſomeneſſe, yet eternall in their fruitfullnes, for *they worke* (not by way of price, but of preparation) *an eternall weight of Glory.*

And the joy of the hypocrite but for a moment.

Leaſt the Title of a wicked man ſhould be too broad, and *Job* ſhould not take himſelfe as concerned in this concluſion, becauſe all knew him to be a worſhipper of God, and one that made profeſſion of Religion, therefore *Zophar* in this latter clauſe adds the word *hypocrite*; which is moſt proper to thoſe who are higheſt in profeſſion.

The joy of the hypocrite but for a moment.

Triumphing in the former clauſe ſignifies a more open deportment. There's no diſſembling nor concealing of a Triumph. Joy may be more ſecret and retired, ſo ſome conceive *Zophar* ſpeaking properly in reference to the uſuall diſtinct temper of the wicked and the hypocrite. A wicked prophane man triumphs and rants it, he makes all ring with his jollitie. The hypocrite and falſe profeſſor takes ſome ſtiller delights and more moderate contentments; now (ſayth *Zophar*) this joy though it be more reſerved and cloſe, is yet but for a moment, 'tis but like a punctum or poynt, which in *Mathematicks* is ſo ſmall a thing that it hath no dimenſions, unleſſe imaginable; a poynt is leſſe then the leaſt line, or onely the beginning of a line, it is but putting downe the pen, and 'tis done, there needs no drawing, as in making lines. The worldly felicitie of an hypocrite toucheth him onely as a Globe doth a Table (in puncto) in a poynt; he hath but a touch of it, and then 'tis gone. A poynt is to place as a moment is to time, the leaſt and laſt diviſion of it; A poynt is indiviſible in place as a moment in time. Thus the joy of the hypocrite is brought downe to the loweſt that words or thoughts can make of it. A hypocrite (againſt his will) toucheth worldly joy in regard of the time of his enjoying it, as a godly man willingly and deſignedly toucheth it, in regard of that frame or ſpirit with which he enjoyeth it, onely in a poynt. He hath as little to doe with worldly things as he can, he doth not lay the whole dimenſion

Improbis in mundo tribuitur Jubilum, quia non diſſimulant quo gaudent. Hypocritis latitia animo magis abſcõdita quam verbis ſignificata. Coc.

שרי רגע *ad inſtar puncti ad momentum.*

Licet vitam integram homini duret humana felicitas, momentum durat.

mension of his soule upon them. He rejoyceth in the world as if he rejoyced not. Now this which is at once the duty and happines of the Saints, shall be the punishment of hypocrites. These whether they will or no shall have but a poynt or moment of worldly felicitie; whereas the other reckon upon and chearefully make account of it, as of no more. Though true joy in worldly things be theirs, yet they lightly esteem that joy. As for spirituall joy, that belongs to them alone. The Apostle (*Phil.* 4. 4.) exhorts all such & only such, when he saith, *Rejoyce in the Lord, I say again rejoyce.* The hypocrite hath no right to any joy (sorrow is his portion) yet he can as hardly be kept from rejoycing in the world, as the godly are hardly got to rejoyce in the Lord. Now, though the hypocrites joy is most in outward things (he rejoyceth *in corne, wine, and oyle*) yet the joy of the hypocrite may goe further, he may have joy in spiritualls; For the hypocrite doth not rejoyce meerely as a wicked man in the things of the world, he sometimes rejoyceth in the things of heaven. (*Matth.* 13. 20.) *The stony ground received the word with joy:* The hypocrite may get a smatch or some *tasts of the powers of the world to come,* as the Apostle speakes, (*Heb.* 6. 5.) for seeing hypocrites are not only enlightned about the things of this world, but also about the things of the world to come, they may have some joy in them; yet this strictly taken is but a sensitive joy, or at the most a rationall, not a truely spirituall joy: A man may have a joy in and about spirituall things, yet have no spirituall joy, as a man may rejoyce in and about many worldly things, and yet his not a worldly joy; or as a man may have much knowledge about spirituall things, yet no spirituall knowledge of them. Thus an hypocrite hath flashes of joy about spirituall things, but no spirituall joy: When a hypocrite heares a well ordered quick discourse and discovery of the joyes and happines of heaven, of the grace and goodnes of God, this from rationall grounds may affect his heart, and so cause joy: but this joy of the hypocrite about spiritualls, though it be better then his worldly joy in regard of the object, yet it is no better in regard of its duration; for of this we may also conclude, 'tis but for a moment. As the hypocrite himselfe, so his joy is not built upon the rocke, but upon the sands; it is not a Master-joy, a joy that can carry him out when sorrow

ſorrow commeth: A hypocrite cannot be as ſorrowing, yet alwayes rejoycing; he cannot (as *Paul* ſayth *Rom.* 5. 3.) *Rejoyce in tribulation*, becauſe he is not indeed united unto Chriſt, the true *Iſaac*, or laughter of his people, the fountaine of their joy. The hypocrites ſorrow will laſt for ever, but all his joyes are onely a moment.

Laſtly, Conſider the oppoſite ſtate which *Zophar* would have *Job* take notice of.

The triumphing of the wicked is ſhort, and the joy of the hypocrite is but for a moment.

Hence it follows that there are ſome whoſe triumphing and whoſe joyes are permanent and ſtable; The triumphing of the godly is for ever, and the joy of the ſincere ſhall continue to everlaſting. The joy of the Saints here is everlaſting in the nature of it, though not in the actings of it, 'tis everlaſting as everlaſting is oppoſed to a period, though not as to a pauſe. Their joy dyeth not in this world, though ſometimes it be ſicke, and languiſh. Some Saints have had their joy abiding in ſtrength, when themſelves were weake, and their joy not onely alive but lively as long as they lived, they have been carried to the grave in the imbraces of Chriſt, and in the ſmiles of divine love. And as the moment of this life hath been a kinde of eternitie of joy to them; ſo eternitie ſhall be to them but as a moment of joy, and yet every moment ſhall have (as it were) an eternitie in it. Saints ſhall rejoyce for ever, yet their joy ſhall be alwayes as freſh and greene as if new begun; as there ſhall be no removing of this joy, ſo no abatement of their ſweetnes in the enjoyment of it.

JOB, Chap. 20. Verſ. 6, 7, 8, 9.

6. *Though his excellency mount up to the heavens, and his head reach up to the clouds.*
7. *Yet he ſhall periſh for ever, like his owne dung, they which have ſeene him ſhall ſay, Where is he?*
8. *He ſhall flee away as a dreame, and ſhall not be found: yea he ſhall be chaſed away as a viſion of the night.*
9. *The eye alſo which ſaw him ſhall ſee him no more; neyther ſhall his place any more behold him.*

Zophar having given his opinion about the vaniſhing proſperitie of a wicked man, proceeds to amplifie and confirme it.

He amplifies it.

Firſt, By an Hyperbolicall Suppoſition, *verſ. 6. Though his excellency mount up to the Heavens*, &c. The Antitheſis whereof is layd downe, *verſ. 7th; Yet he ſhall periſh for ever, like his owne dung*, &c.

Secondly, He amplifies it by elegant Similitudes; Firſt, of a dreame; Secondly, Of a night viſion, *verſ. 8.* Both which are proſecuted, *verſ. 9th. The eye alſo which ſaw him, ſhall ſee him no more*, &c.

Verſ. 6. *Though his excellency mount up to the heavens.*

It is a ſtrong way of arguing when we put the worſt of our caſe, and yet conclude it good. We ſhew our ſelves able to hold out in the worſt that is or can be, when we profeſſe a ſtedfaſtnes in that which is worſe then is or indeed can be.

It is alſo a ſtrong way of arguing when we put the beſt of another mans caſe, and yet conclude it bad. He is not able to hold out in the beſt that is or may be, who cannot continue in that eſtate, which is better then any is, or indeed can be. Such is the intended ſtrength of *Zophars* argument in this place,

Though his excellency mount up to the heavens.

Si aſcenderit uſq; ad cœlum ſuperbia ejus. Vulg.

The vulgar renders, *If his pride aſcend even up to heaven.* The word in the originall which we tranſlate *excellency*, he tranſlates

tranſlates *pride*. Properly it ſignifies that *which is lifted up*. There is an eaſie cognation between theſe two. For that which is high, or he who lifts up himſelfe high may be ſayd to be proud. The Etymologie of the Latine word *to be proud*, is to goe over another, or to goe above him. And uſually they who are exalted above others in high places of worldly honour and excellency, are alſo lifted up with pride. A lowly ſpirit in a high place is very rarely found. The Hebrew word for a Prince is derived from this roote, both becauſe all Princes are exalted above the ordinary ſort of men, and becauſe moſt Princes are proud in the exalting of themſelves. The word is uſed often in a good ſence, as *Pſal.* 62. 4. *They onely conſult to caſt him downe from his excellency*. That is, to caſt *David* from that Royall Throne to which God had exalted him.

Superbire eſt ſuper ire.

Princeps dicitur נָשִׂיא *quaſi elevatus aut ſublimis.*

The Septuagint tranſlate; *If his gifts aſcend up to heaven*. Gifts may be expreſſed by this word, becauſe they doe indeed lift him up in honour who is endewed with them; as alſo becauſe we are very apt to be lifted up with gifts; as the Apoſtle ſpeaketh 1 *Cor.* 8. 1. *Knowledge puffeth up, but charitie edifieth*. This ſence is very ſutable to *Zophars* diſcourſe of a hypocrite, who though he hath not ſo much as one talent of true grace, yet he may have five, yea ten talents of gifts. The gift of prayer, the gift of prophecy, the gift of utterance, &c. And with theſe gifts of heaven he is exalted and impregnated with thoſe worſt fumes of hell, pride, and ſelfe-conceit.

Si aſcenderint in cœlum dona ejus. Sept.

This forme of ſpeaking, *to mount up to heaven*, implyes a gradation of foure ſteps.

Firſt, Heaven is high. Therefore to mount up to heaven, is to be in a high ſtate of honour and excellency.

Secondly, Heaven is higheſt, and therefore *to mount up to heaven*, notes the higheſt aſcent and elevation which man is capable of, or is attaineable here on earth. When thoſe builders (*Gen.* 11. 4.) conſulted and reſolved, *Goe to, let us build a Citie and a Tower whoſe top may reach to Heaven*, their purpoſe and plot was to build a Tower as high as it could poſſibly be builded. When *Bibulus* was extolled by the higheſt praiſes and acclamations of the people, *Cicero* the Oratour ſpeakes it thus; *Bibulus is in Heaven*. The Poet ſpeakes the ſame language, *With my exalted head I will touch the Starres*. As to be caſt downe to hell, ſignifies

Bibulus in cœlo eſt. Cicero ad Atticum. *Sublimi feriam ſidera vertice.* Horat.

ſignifies in Scripture phraſe, the loweſt dejection or depreſſion: So to be lifted up to heaven, the higheſt exaltation. We finde theſe two ſet in oppoſition (*Iſa.* 14. 13, 14.) *Thou* (meaning the proud *Aſſyrian*) *haſt ſayd in thy heart, I will aſcend into heaven, I will exalt my throne above the Starres of God, I will aſcend above the heights of the clouds, I will be like the moſt high. But thou ſhalt be brought downe to hell, to the ſides of the pit*; that is, thou ſhalt be caſt into the loweſt condition, as thou haſt aſpired to the higheſt. And thus Chriſt himſelf threatens that Citie which did not repent at the ſight of his mighty works (*Mat.* 11. 23.) *And thou Capernaum which art exalted to heaven, ſhalt be brought downe to hell. Capernaum* was lifted up both in her owne opinion and by thoſe reall priviledges, the perſonall preſence of Chriſt there, his frequent preaching and miracles; The contempt or non-improvement of theſe ripen'd her for ruine, bringing her to a deſtruction which looked like a hell upon earth, and ſweeping her at laſt from the face of the earth into that utter deſtruction in hell. Hell notes the loweſt degree of temporall as well as eternall miſerie. And heaven notes the higheſt degree of temporall as well as of eternall happines.

Thirdly (which is more) *to mount up to heaven*, implyes a kinde of rivalitie with God himſelfe in happines, or man preſuming to ſomewhat more then a man, a kinde of divinitie among men. They who can patiently receive ſuch flattery as the *Tyrians* and *Zidonians* with the reſt of that throng beſtowed upon *Herod*, crying out, *The voyce of God and not of man* (*Acts* 12. 22.) and they eſpecially who affect or require to be Adored as God, as many Princes and very many of thoſe Luciferian Popes have done, theſe indeed may be ſayd to *mount their excellency unto heaven*, though in ſo doing they have had but a phancie of exaltation unto heaven, and have really debaſed themſelves below the earth, yea (as it followes in the next verſe) they have become in the eſteeme of God and of Godly men, baſer then their owne dung. For as that honour which is due and but commenſurate unto man, exalts and enobles him that receives it, ſo every exceſſe, eſpecially this ſpoken of (which is the moſt irregular and exorbitant exceſſe) ſhames and depreſſeth him.

Fourthly, *to mount up to heaven*, carrieth in it not only the ſigni-

ſignification of a high or of the higheſt eſtate on earth, but alſo of that, which is more then the earth can produce or advance any man unto, a certaine, yea an unchangeable, and an unremoveable eſtate. There are no changes in heaven, and onely there (except in hell) there are none. This earthly world paſſeth away, and the faſhion of it; Therefore to have an excellency mounted up to heaven, is a preſumption to be (what God can make and hath promiſed to make his *Jacob* or choſen people to be) an eternall excellency.

Take in theſe future aſcents, and then conceive how comprehenſive a ſuppoſition, *Zophar* makes of the wicked mans worldly felicitie, in theſe words, *Though his excellency mount up to heaven.* The next and laſt clauſe of the verſe is alſo of the ſame largenes and comprehenſion.

And his Head reach unto the clouds.

The word properly ſignifies thicke and darke clouds. As if, ſay ſome, *Zophar* would intimate thus much; *Though the wicked man lift up his head above all ſtormes and darkneſſe, and ſeemeth to himſelfe a ſuperior to all dangers and diſaſters, yet he ſhall periſh.* The head of a wicked man is above the clouds of heaven, in aſpiring projects, while his heart is among or below the clods of the earth in covetous and curſed practices. Yea he kickes at the God of heaven with his heele, while his head reacheth unto the clouds of heaven. While he *ſaith in his heart, I will aſcend above the clouds of heaven, I will be like the moſt high* (*Iſa.* 14. 14.) He ſets himſelfe as an enemy, and is moſt unlike to the moſt high. Heathens have often perſonated proud men in ſuch a ſtile as *Zophar* expreſſeth them in, walking like the Starres and reaching the poles of heaven with their head. As when the Pſalmiſt would ſhew the Super-eminency of the mercy and faithfullnes of God, he ſayth (*Pſal.* 36. 5.) *Thy mercy, O Lord, is in the heavens, and thy faithfullnes reacheth unto the clouds.* So to ſhew the ſuper-eminency of the pride and folly of man, he is deſcribed mounting to the heavens, and reaching out his head unto the clouds.

This whole alluſion may be unto a tree, full and high-growne, like an Oake, or a Cedar of *Lebanon.* To which the flouriſhing condition of the *Amorite* is compared (*Amos* 2. 9.)

עב nubes obſcurior & craſſior; nubes etiam a ſuperiori radice dicuntur neſhim, quaſi elevationes.

Æqualis aſtris gradior, & cunctos ſuper, Altum ſuperbo vertice attingens polum. Senin Theiſt.

I (ſaith the Lord) *deſtroyed the Amorite before them, whoſe height was like the height of the Cedars, and he was ſtrong as the Oakes.* *Nabuchadnezzar* the greateſt Monarch then living, was repreſented to himſelfe in a dreame under this Similitude of a tree, the *height whereof was great, and whoſe height reached unto heaven,* (*Dan.* 4. 10, 11.) Thus *Daniel* interprets it (*verſ.* 22.) *It is, thou O King, that art growne and become ſtrong, for thy greatnes is growne and reacheth unto heaven, and thy dominion to the end of the earth.* When a mans dominion reacheth to the end of the earth, he in the ſtricteſt ſence of this alluſive language, may be ſaid (as to a worldly felicitie) to reach his greatnes, or that his greatnes reacheth unto heaven.

Hence obſerve;

Firſt; *A wicked man may get to the higheſt of worldly heights, to the greateſt of a worldly greatnes.*

There is nothing of this world ſo good but an evill man may enjoy it. No power or honour on earth ſo high, but he may reach after and attaine it, whoſe portion is in the loweſt hell. He may have any thing of or all things upon the earth, about him, who hath nothing of heaven in him. His excellency may mount up to heaven, who hath not the leaſt ſhare in the leaſt heavenly excellency. Though *Zophars* ſuppoſition be of impoſſibilities in the letter, yet according to the figure and tendency of them, they are very poſſible, yea and have been often reduced to act by many Inſtances, both of prophane perſons & of hypocrites, advanced as high as the world could ſet them, or ſet upon the higheſt places and pinnacles of power on the earth, and what is that but in *Zophars* ſtile to be lifted up to heaven, and reach the clouds.

Secondly, Obſerve;

The higheſt worldly height and greatnes cannot ſecure a wicked man againſt the hand of God.

The Lord by his Prophet (*Iſa.* 14. 15.) ſpeakes thus to that proud Prince, who would aſcend above *the heights of the clouds, yet thou ſhalt be brought downe.* Climbing high hath been the cauſe of many a mans fall, it never protected any man from falling; *Edom* is threatned in the ſame language by the Prophet *Obadiah*

diah (verſ. 3, 4.) The pride of thine heart hath deceived thee, thou that dwelleſt in the clefts of the rockes, whoſe habitation is high, that ſaith in his heart, who ſhall bring me downe to the ground? Though thou exalt thy ſelfe as the Eagle, and though thou ſet thy neſt above the Starres, thence will I bring thee downe ſaith the Lord. Poſſibly there was no man on earth, that durſt accept *Edoms* challenge, when he thus threw downe his Gauntlet and bid defyance in his heart to all the powers of the world, *Who ſhall bring me downe to the ground?* But preſently the Lord accepted (or rather diſdained,) the challenge, and undertooke that vaine boaſter upon higher termes then himſelfe propoſed, not onely though thou *dwelleſt in the clefts of the rocke*, but *though thou ſet thy neſt* (where no man ever ſet his neſt) *above the ſtarres, yet thence will I bring thee downe. God is the high and loftie one (Iſa. 57. 15.) and therefore the loftinesse of man ſhall be bowed downe, and the haughtines of men ſhall be made low (Iſa. 2. 17.)* God is the high one, *and he inhabiteth Eternitie*; that is, he is eternally high, his happines is as ſteady as it is lofty. But the higheſt of men (when they inhabit their higheſt, longeſt, doe but inhabit time, & moſt that are high inhabit but a little time, yea, commonly they who are higheſt inhabit the leaſt time; The triumphing of the wicked is ſhort. Men are high, but their time is in his hand, who is higher then the higheſt, who is not onely high as the Heavens (which is the utmoſt ſtretch of mans ambition) but higher then the heavens; and not only higher then the heavens, but the maker of the heavens. And as it is the honor of God to exalt them who are low, ſo to abaſe thoſe who are exalted. He caſteth downe the mighty from their ſeates, but exalteth the humble and meeke. Many have ſtood faſter by caſting themſelves downe before him, but none have ſtood by lifting up themſelves againſt him. As a godly man needeth not to feare, *though he walke in the very valley of the ſhadow of death (Pſal. 23. 4.)* So a wicked man hath cauſe enough to feare, and then to feare moſt, when he walketh upon the tops of the mountaines, and ſets his foote upon the hils. This *Zophar* aſſures us in the next verſe.

Verſ. 7. *Yet ſhall he periſh for ever like his owne dung.*

ὅταν γὰρ δοκῇ ἤδη κρατυνθῆναι τοτὲ ἐξόδιος ἔσται ἀπώλεια. Sept.

The *Septuagint* renders theſe words paraphraſtically; *For when he ſeemeth to be eſtabliſhed, then he ſhall periſh to the end:* The word

word carrieth totall periſhing as well as the adjunct of time, *for ever*, ſpeakes it finall. The word comes from a roote ſignifying to overcome. *For ever* overcomes all. That which periſheth for ever, can never be recovered from periſhing. All ſhall be loſt, and it ſhall be alwayes loſt, his wound ſhall know of no healing. *He ſhall periſh*, not to a not being, but from being what once he was. He ſhall neither be, nor be any more accounted, happie.

And as he ſhall periſh utterly, ſo he ſhall periſh baſely, not onely ſhall miſery be upon him, but contempt; *He ſhall periſh*

Like his owne dung.

גלל *ſtercus a convolutione.*

And becauſe the word which we render *dung*, ſignifies to *turne or roll together*, in its originall. Therefore ſome tranſlate here, *He ſhall periſh, as ſoone as turned about.* Mr *Broughton* gives that ſence, rendring thus; *Turning a little he falls for ever.* But our reading hath a fuller, though that alſo hath a true, ſence in it, *He ſhall periſh like his owne dung.* What is more baſe then dung? Becauſe Idols or falſe Gods are the baſeſt and moſt abominable things in the world, they are therefore expreſſed by this word in the Hebrew; As if we ſhould call them, *Dung-Gods*, or ſtinking dunghil gods, fit onely to be throwne away, and ſhoveld out of the world. For nothing makes a thing indeed ſo bad as an ambition that it ſhould be accounted that which is beſt, when it hath not the leaſt good in it. An Idol is accounted God, who is the higheſt and infinitely the moſt perfect being, when as in truth, it hath no being at all, or is as the Apoſtle ſpeaketh *nothing in the world.* And hence alſo hypocriſie is juſtly called the worſt of ſins, becauſe it would be taken for grace, or reckoned for that which is the gathering together of all Graces, *Holines.* Now as the Scripture calleth Idols dung, compared with God, or as being honoured (to whom they are ſo unlike) with the like priviledges of worſhip and dependance as God is: ſo, all our reall inherent righteouſneſſe, yea all things compared with Chriſt and our union with him upon Goſpel Termes, are alſo called *dung* (*Phil.* 3. 8, 9.) When the Apoſtle would teſtifie with what holy indignation he rejected thoſe things which were good in themſelves, when joyned with and taken in as a ſupplement to the pure worthines of Chriſt for

for our acceptance and Juſtification before God, he ſayth; *I count them but dung, that I may win Chriſt, and be found in him, not having mine owne righteouſneſſe.* Thus any thing which eyther is in it ſelfe, or comparatively to ſomewhat elſe, moſt vile is wrapt up in this Title, *Dung.* The Lord threatens *the Houſe of Jeroboam to bring evill upon it, and* (ſayth the Lord) *I will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone* (1 Kings 14.10.) Dung is filthy and noyſome, and becauſe (as in homogeneall bodies) the leaſt part of dung hath in it the nature of the whole, therefore when we take it away, we take it all away. A little of it offends and ſtinkes, and therefore we ceaſe not ſweeping and removing it *till it be all gone.* The leaſt of that which is naught is too much and too bad, unleſſe it be all gone we have the trouble of its all. The Lord hath a beſom very fit for this dung, (*Iſa.* 14. 23.) *I will ſweepe it with the beſom of deſtruction, ſaith the Lord of hoaſts.* And when the Lord would teſtifie with how much loathing he rejected the ſacrifices and ſolemne ſervices of the *Jewes*, becauſe of their hypocriſie and formalitie; He tells them by the Prophet (*Mal.* 3. 2.) *I will ſpread dung upon your faces, even the dung of your ſolemne feaſts, and one ſhall take you away with it.* The beſt things corrupted or corruptly uſed are worſt. The ordinances of God are pure, but to the unbelieving all things are impure. Gold becomes droſſe, and holy things but dung to them who are ſo. Their ſervices are reputed ſo, and their perſons ſhall periſh ſo, as the Pſalmiſt ſpeakes of the *Midianites, of Sicera and of Jabin, who periſhed at Endor, and became as Dung for the earth* (*Pſal.* 83. 10.) Thus *Zophar* concludes of the wicked, ſpecially including *Job* (whom ſome perſonate as ſitting upon a dunghill) that he ſhould periſh for ever as dung, the vileſt excrement, and which holds out yet more abhorrency in it.

As his owne dung.

The dung of ſome creatures is a perfume, and gives a delightfull ſmell; The dung of many creatures is medicinable, and phyſicall; The dung of almoſt all creatures is ſome way or other profitable and uſefull; But the dung of man, or a mans owne dung, is both uſeleſſe and contemptible, loathſome and noyſome. When rayling *Rabſhakeh*, would expreſſe the

Stercus hominis extremæ abjectionis & contemptus ſymbolum.

utmoſt extremitie of famine, to which *Jeruſalem* ſhould be reduced, He ſaith (2 *Kings* 18. 27.) *Hath my Maſter ſent me to thy Maſter, and to thee, hath he not ſent me to the men which ſit on the wall, that they may eate their owne dung, and drinke their owne piſſe with you*, Implying, that if they preſently ſubmitted not, they ſhould quickly feele the utmoſt miſeries of hunger and thirſt, and be forced (which is an utter abomination to the apprehenſion of man) to take in what they had caſt out, and be glad to ſtop the cry of their appetite with that, at which formerly they were wont to ſtop their noſes. *Ezekiel* (to typifie a dreadfull judgement) was commanded (among other things concurring in that wofull ſceane) *to bake his bread with dung that commeth out of man in their ſight*. And becauſe this was very grievous to the Prophet, therefore though his uſing dung to bake bread with, could not be diſpenced with, yet (by way of favour) the Lord condeſcended to a commutation of the dung (*Ezek.* 4. 15.) *Then he ſayd unto me, lo, I have given thee Cowes dung for mans dung, and thou ſhalt prepare thy bread therewith*. Now if it were ſo loathſome to prepare or bake bread with mans dung, how loathſome is it to eate mans dung in ſtead of bread? All dung is vile, mans dung is vileſt. To periſh as dung notes a very contemptible condition, but for a man *to periſh as his owne dung* is to be caſt into the loweſt imaginable degree of contempt. *He ſhall periſh for ever as his owne dung*.

Hence obſerve;

First, *Wicked men ſhall periſh*.

They ſhall not onely be troubled but ruin'd. *We* (ſaith the Apoſtle of himſelfe and fellow-Saints in ſuffering, 2 *Cor.* 4. 8, 9.) *are troubled on every ſide, but not deſtroyed*. Trouble ſo farre as tryall and correction is the portion of the Godly, but trouble to deſtruction and perdition is the lot of the wicked.

Secondly, Note;

Wicked men periſh finally.

They periſh for ever, yea they ſhall be for ever periſhing. They ſeldome recover when they are downe, or riſe when they fall in this life; but none of them ſhall riſe or recover in the next. The Church ſayth; *Rejoyce not againſt me O mine enemy, when*

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I fall I ſhall ariſe, when I ſit in darkneſſe the Lord ſhall be a light unto me, (Mich. 7. 8.) But the wicked have cauſe to mourne when they fall, not onely becauſe they are fallen, but becauſe they ſhall riſe no more, and being once in that darknes, they ſhall never ſee light. Some have ſayd (how uncomfortably and erroneouſly is no place here to diſcuſſe) that a Godly man may fall from grace totally and finally; but that wicked men perſevering in ſin, ſhall fall ſo, both from their hopes and comforts, is aſſured us by the truth of God.

Thirdly, Obſerve.

Wicked men ſhall periſh diſgracefully, as dung, as their owne dung.

Their memory ſhall rot, and nothing ſhall remaine of them but a ſtinke or an unpleaſing ſavour. It is recorded of King *Jeboram* (2 *Chron.* 21. 20.) that *he dyed undeſired.* Many wicked men dye not onely undeſired but abhorred: As the Prophet *Iſaiah* concludes (*Chap.* 66. 24.) *They ſhall goe forth and looke upon the carkaſſes of the men that have tranſgreſſed againſt me: for their worme ſhall not dye, neyther ſhall their fire be quenched, and they ſhall be an abhorring to all fleſh.* It is ſome abatement of miſery to finde pity, but to be at once deſtroyed and abhorred, or which is more to be an abhorring, eſpecially an abhorring to all fleſh is perfect miſery. There are few men ſo bad but now they are eſteemed by ſome, but ere long they ſhall be abhorred of all. And though all who ſee their miſery ſhall abhorre them, yet the perfection of their miſery ſhall not be ſeene, as *Zophar* implyeth in the latter part of this verſe,

They which have ſeene him, ſhall ſay, Where is he?

To be ſeene may be taken two wayes.

Firſt, Largely or vulgarly for the bare beholding or view which we have of any thing or perſon.

Secondly, Strictly or ſpecially, to ſee with reverence and reſpect, with much intention and obſervation; or to be ſeene as a wonder, with much aſtoniſhment and admiration. What is it that eyther ambition or hypocriſie deſires ſo much as to be ſeene, and poynted at, *there's the man.* The Phariſies (who were hypocrites of the higheſt forme) did all to be ſeene of men (*Matth.* 6. 5.) If the ambitious proud man act not in an open

Pulchrum eſt ſpectari & digito monſtrarier hic eſt.

Irritamentum eſt omnium in quæ inſanimus Admirator & Conſcius, Ambitio ſcenam deſiderat. Sen: Epiſt. 94.

Ne concupiſcamus eſſe quæ ſine oſtendamus effeceris. Id.

ſcene, and have not ſtore of ſpectators, all his coſt and projects miſcarry and are loſt. Who puts on his beſt cloathes, or makes himſelfe very fine, to ſtay at home, and ſit in a corner? It ſatisfieth not a proud man, that he ſeeth himſelfe, (for though many a man is proud in his owne eyes, yet he never thinkes his own eyes enow to ſee him) nor is he pleaſed to ſtand in the view of a few, eſpecially of his friends and daily familiars, he muſt ſet himſelfe in the Sun or in the ſight of all. He is never feaſted, till he conceives *The many* feaſting their eyes with ſeeing him. He would alwayes ſtand upon the ſtage, and be in pride (what the holy Apoſtles were made in ſcorne) *a ſpectacle to the world, to Angels, and men.* Some ſinners are all for ſecrecy, ſuch *Job* deſcribeth (*Chap.* 24. 13. 17. *They are of thoſe* (the murderer, the theefe, and the adulterer he meanes) *that rebell againſt the light. The morning is to them as the ſhadow of death, if one know them, they are in the ſhadow of the terrour of death.* But there are another ſort of ſinners (the vaine-glorious, the ambitious, the hypocrite I meane) who deſire nothing more then worldly light. To lie in obſcuritie, is to them as the ſhadow of death, if one know them not (as to their appearances) if no man ſee them, they are in the ſhadow of the terrour of death: Popularitie is the Element in which this ſort of men live; take them out of it, you take them out of the world. A hypocrite dyes, unleſſe (as *Jehu* deſired) *you come and ſee his zeale for the Lord of hoaſts.* A proud man is quite defunct and diſpirited, unleſſe you take notice of his port, and come ſee how large a ſayle his veſſell beareth in the world, how he is attended, how ſued and ſought unto. In reference to ſuch a ſight as this, I ſuppoſe *Zophar* chiefely ſpeakes here, *They who have ſeene him*, that is, who have ſeene and admired his ſplendour and greatneſſe, even theſe *ſhall ſay,*

Where is he?

He who was lately a marke of honour in every mans eye, he who was lately ſo great and ſpreading, that he over-ſhadowed all, and you could ſcarce ſee any man for him; is now diminiſhed into an Atome, which no man can ſee, He is now to be numbred (though not in his nature, yet as to his former ſtate) among inviſibles; The man is not to be ſeene, They who have

ſeene

ſeene him ſhall ſay, *Where is he?* And they ſhall ſay this firſt in ſcorne? As thoſe prophane enemies reproached holy *David* with his God, *Saying dayly, (Pſal. 42. 10.) Where is now thy God?* Thou diddeſt not onely promiſe but aſſure thy ſelfe of helpe from him, haſt thou not boaſted of him, *as thy ſtrength, thy buckler, thy high tower, and thy deliverer?* Thus thou didſt phancy thy God, and pleaſe thy ſelfe in theſe high Elogium's of him, and delightfull dreames of deliverance by him; But where is he? As theſe (I ſay) ſpake prophanely and blaſphemouſly of the great and faithfull God, ſo we may ſpeake truely and ſoberly of the greateſt among faithleſſe men, Where are they? or where is he? Where is that rich oppreſſour? Where is that ambitious Prince? Where is t'other cunning polititian, what's become of them and their wealth, of them and their honour, of them and their wit and wiſedome?

They ſhall ſay this, ſecondly, in wonder and aſtoniſhment, at the ſtrangenes of his fall, and the totalitie of his deſtruction. Men ſhall be amazed to ſee him at ſuch an ebbe, at ſuch a dead low water, who lately ſwell'd over all bankes with ſuch a ſpring-tide of proſperitie. Men ſhall be amazed to ſee him groveling in a valley, who ſo lately walked upon the hils, and neſted among the ſtarres. This ſhall make them ſay, *Where is he? What, is he there?* O the vanity of man! O the uncertainty of all worldly happines! We finde ſuch queries, filled with this double mixture of ſcorne and wonder, Prophecied concerning *Babylon (Iſa. 14. 4. 12. 16.) Thou ſhalt take up this proverb againſt the King of Babylon, and ſay, How hath the oppreſſour ceaſed? the golden City ceaſed? How art thou fallen from heaven, O Lucifer, ſon of the morning? How art thou cut downe to the ground, which didſt weaken the Nations? They that ſee thee ſhall narrowly looke upon thee, and conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake Kingdomes; That made the world as a wildernes, and deſtroyed the Cities thereof.* Is this the man that did theſe things? is this he? how like a wildernes he lookes himſelfe? Behold how he ſhakes and trembles? Behold in how ſordid and low a condition he now lyes proſtrate? He is now ſo little, that no man can tell what to make of him, or in what place he is to be found; He is now not onely like a River running under ground, but quite exhaled and dryed up, in ſo much that all may ſay, *Where is he?*

Hence

Hence obſerve;

The ſin of many men is viſible, and may be read in the ſpeciall judgements which are brought upon them.

The Lord is righteous in all his judgements, and he is (as we may ſay with reverence) even curious in ſome of them. What more exact and ſutable, then to ſee vaine-glory puniſhed with obſcuritie; and that they ſhould be *No-body's* in the world, who had an itch not only to be *Some-body's* (which hath a ſpice of ambition in it) but the *only-body's* in the world? What more ſutable then that they whoſe greateſt deſire was to be ſeene and taken notice of every where and by every one, ſhould be reduced to ſuch a little, to ſuch a nothing, that no man can ſee where they are? Hypocrites doe all to be ſeene, and anon themſelves are not to be ſeene. Honour me before the people, ſay the ſons of pride and ambition, and anon all the people ſee and ſcorne them, or ſcorne at them becauſe they cannot be ſeene. They love the uppermoſt ſeates at the Table, and greetings in the Market-place, and anon themſelves have not a Table to ſit at, and are the cheapeſt ware, yea the traſh and refuſe of all the Market.

Licet arma vacent ceſſentq; doli, ſidant ipſo pondere magna, cediq; oneri fortuna ſuo. Sen: in Agamem.

Now, beſides the nature of worldly things and ſtates in themſelves (which are all ſubject to change, and the greater any worldly thing is, the more ſubject to change and to oppreſſe it ſelfe with its owne weight, as the very Heathens have often told us; I ſay, beſides what is intrinſecall to the nature of worldly things) we muſt chiefely aſcribe theſe eminent changes to the ſpeciall providence of God, who being moſt high himſelfe, and though inviſible, yet only to be ſeene and adored in all we have or are, cannot beare it to ſee the creature ſet up himſelfe to be ſeene. God would draw (and it is his due) all eyes and hearts to himſelfe, and therefore he will not long endure thoſe who affect the drawing of mens eyes upon themſelves. The eye of God will not ſpare thoſe who eyther thinke highly of themſelves, or love to be highly thought of by others. The Lord is pleaſed to ſet ſome of his ſervants not onely high among men, but high in the hearts and thoughts of men, yet he is highly diſpleaſed when they or any in a vaine oſtentation make it their buſines to be ſo; And they who would thus

thus be ſeene and exalted, ſhall ſee a day wherein (through their fall) God alone will be exalted. When any are deſigning to build high and reach heaven with their Towers (as they did, *Gen.* 11.) Then the Lord ſayth, *Goe to, let us goe downe and confound their language.* Wo to high ſpirits and their high Towers when God ſayth, *I will goe downe*, for then both they and their Towers ſhall aſſuredly *goe downe*. No creature can ſtand when once God goes thus downe. If God appeare thus where is man? how and whether is he gone? *Zophar* ſeemes to anſwer theſe queſtions in the next words.

Verſ. 8. *He ſhall flie away as a dreame, and ſhall not be found, yea he ſhall be chaſed away as a viſion of the night.*

This verſe containes two ſimilitudes, both which illuſtrate that one poſition which *Zophar* layd downe in the two former verſes, That wicked men ſhall periſh for ever, and be ſeene no more.

He ſhall flie away.

To run is more then to goe, and to flie is more then to run. Wings are too nimble for leggs, and therefore in Scripture thoſe things which move or paſſe from us with greateſt celeritie (though they have no wings, yet) are ſayd to flie away. *As for Ephraim* (ſayth the Lord by the Prophet *Hoſ.* 9. 11.) *their glory ſhall flie away like a bird, from the birth, and from the wombe, and from the conception*; that is, whatſoever *Ephraim* moſt gloried in, and that was the multitude of their people, (according to the Prophecy of *Jacob* (*Gen.* 48. 19.) and the Etymologie of their name (*Gen.* 41. 52.) This glory ſhall depart ſuddenly, their numbers ſhall ſoone be leſſened, eyther by the death of their children as ſoone as they are borne, or by abortion in the wombe as ſoone as they are formed, yea as ſoone as they are conceived. They who make ſuch haſt out of the world, that they dye as ſoone as they began to live, may well be ſaid to flie from the birth, and from the wombe, and from the conception. Thus ſayth *Zophar* of the wicked man, *He ſhall flie away.* And how ſhall he flie? As a bird? That's very ſwiftly; and the originall word implyes the flying of a bird; but the Similitude leads to that which will out-flie a bird, *A dreame or a viſion of the night.*

night. A bird, even the king of birds an Eagle is but a ſlugge or as a ſlow-worme to a dreame. This wicked man ſhall flie away

As a dreame.

We may expound it two wayes; Firſt, of the dreame it ſelfe; Secondly, of the thing dreamed. Though ſometime both the dreame and thing dreamed are fixed, the dreame in the phancy, and the thing dreamed in its fullfilling, yet many times the dreame it ſelfe is ſpeedily gone (as 'twas from *Nebuchadnezzar Dan.* 2. 5. 8. 10.) and the thing dreamed rarely comes. Yet Interpreters carry it rather to the matter or ſubject of the dreame, then to the dreame it ſelfe. Many can retaine the memory of a dreame, but the matter dreamt of (which poſſibly pleaſed them much while they ſlept) is fled, or proves no ſuch thing when they awake. The Prophet deſcribes this elegantly and fully (*Iſa.* 29. 7, 8.) *And the multitude of all the Nations that fight againſt Arial, even all of them that fight againſt her and her mountaines, and that diſtreſſe her, ſhall be as a dreame of a night viſion. It ſhall even be as when a hungry man dreameth, and behold he eateth, but he awaketh and his ſoule is empty, or as when a thirſty man dreameth, and behold he drinketh, but he awaketh and he is faint, and his ſoule hath appetite,* &c. I may adde, a beggar dreameth of Gold, but he awaketh, and his purſe is empty. The priſoner dreameth of liberty, but he awaketh and findeth himſelfe in irons. Such is the wicked man in his proſperitie. His joy is but the joy of a dreamer, which quickly vaniſheth. Hence the ancients phancied that a dreame had wings like a bird of the aire. The Pſalmiſt having learned in the Sanctuary, that the wicked are ſet in ſlippery places, & that as in a moment, they are utterly conſumed with terrors, concludes in anſwer to *Zophars* alluſion (*Pſal.* 73. 20.) *As a dreame when one awaketh, ſo O Lord when thou awakeſt, thou ſhalt deſpiſe their image.* When the Lord puts forth his power to the deſtruction of wicked men, then he is ſayd frequently in Scripture to awake. Now when the Lord is pleaſed thus to awake, he quickly awaketh wicked men out of their pleaſant waking dreames, and maketh them ſee that their felicitie was but ſuppoſed and imaginary; for he *ſhall deſpiſe their image*; that is, he ſhall utterly ſpoyle and make deſpicable, the painted pageant of their outward pompe. Which is elegantly

Antiqui ſomnium deum fingebant volatilem & alitem. Bold.

ly called an *Image*, becauſe as an image it is a thing onely to be looked upon, or for a ſhew. Though an image be made to the life, yet it hath no life in it; and ſo is valuable onely for its appearance, not for its uſe. Such a dumbe ſhew is the glitter and greatnes of the world, and therefore rightly called, not onely by the Holy Ghoſt, but by thoſe common Writers (who had any true judgement of the things of the world) an Image or an Idol; Which alſo complyes fully with the ſimilitude of a dreame, in which the minde frames within it ſelfe, many images and repreſentations of things, which yet like Characters fairely drawne upon the ſand, are diſcompoſed and ſcattered by the next puffe of winde. And becauſe an ordinary dreame hath in it the leaſt, the ſhorteſt, and moſt uncertain enjoyment, therefore when we would ſhew that we never had the leaſt thought, or the leaſt to doe about ſuch a thing we ſay proverbially, *I did not ſo much as dreame of it, or I had not ſo much as to doe with it in a dreame.*

Ne in ſomnio quidem, proverbialiter dicitur pro nulla ratione nullo tempore aliquid eſſe.

Hence obſerve;

First; *The proſperitie of a wicked man hath no reall comfort in it.*

There is no true ſatisfaction in a dreame. And that which hath only a ſhadow or appearance of good in it, leaveth, when 'tis paſt and (as the text ſpeakes) fled away, reall impreſſions of evill. True ſorrowes ſucceed imaginarie joyes; And every man is made by ſo much the more unhappy, by how much he thought he had attained happines, when indeed he had not. For, as thoſe things which have only an appearance of terror, are more terrible afarre off then at hand, ſo thoſe things which have onely an appearance of comfort, afflict more when they are afarre off, then ever they comforted us, when neere at hand, and in a conceited poſſeſſion. As they who have been in a reall poſſeſſion of good, ſo they who have had but an imagination of it, are more troubled when it is gone, then ever they ſhould have been, if they had never had it; diſappointments and faylings of expectation about thoſe things which we hope to have, are as grievous, if not more grievous, then the loſſe of what we once really enjoyed. Now though a wicked man hath many good things while he proſpers, yet that which we properly call the dreame of his proſperitie, he never hath. For ſo much

much as he imagineth more in what he hath then is or can be in it (and ſo he alwayes doth) ſo much he dreameth.

Secondly, Note;

The proſperitie of a wicked man hath no tacke or conſiſtence in it.

As a dreame is not reall, ſo it is not laſting. Many things which are reall ſtay with us but a while, but thoſe things which are not reall, cannot be ſaid to ſtay with us at all. I have from other Texts in this Booke met with this poynt before, and therefore I ſhall not here ſtay upon it; yet there remaines one clauſe more of this ſimilitude, which I ſhall only touch to heighten the intendment of it, *He ſhall flie away as a dreame.*

And ſhall not be found.

When the Lord would ſhew how fully and clearely he pardoneth ſin, he ſaith (*Jer.* 50. 20.) *In thoſe dayes, the iniquitie of Judah ſhall be ſought for, and there ſhall be none, and the ſins of Judah, and they ſhall not be found, for I will pardon them whom I reſerve.* Now as when a ſin is ſo pardoned that it cannot be found, it is an argument of the fulleſt pardon; ſo when a man or his proſperitie is ſo fled and deſtroyed that neither can be found, it is an argument of the fulleſt deſtruction. We may apply theſe words to both; The wicked man, his wealth and greatnes ſhall ſo flie away, that neyther of them ſhall be found. We may enquire as was ſaid in the former verſe; Where is he? and where is his? and finde neither him nor his. What *Peter* ſaid to *Simon Magus* (*Act.* 8. 20.) is verified of him, his money, his honour, is periſhed with him; or as another Scripture ſpeaketh, his *memoriall is periſhed with him.* And as if *Zophar* thought it too little to give but one illuſtration of this truth, he confirmes it by a ſecond, which is yet of neere cognation with that already opened, and therefore I ſhall but name it.

Yea he ſhall be chaſed away as a viſion of the night.

He ſhall flie as a bird (ſaid *Zophar* before) here he ſhall be chaſed as a beaſt; The former word implyeth a voluntarie motion, this a violent. *He ſhall be chaſed away*

As

As a viſion of the night.

There are two ſorts of viſions, as to the time of their appearance. Firſt, Viſions of the day; Secondly, of the night. Viſions of the day fixe more ſtrongly upon us, and are more permanent, viſions of the night paſſe ſooner out of our memory, and are more tranſient. Therefore to ſhew the vaniſhing ſtate of the wicked man more fully he compares him *to a viſion of the night.* A viſion hath ſomewhat in it beyond ordinary dreames. All viſions are accompanied with the repreſentation of ſome outward ſhape to the eye or phancy which many dreames have not; As was further ſhewed, *Chapt.* 4. 13th, to which place I referre the reader; and ſhall proceed to the next verſe which brings up the concluſion of both theſe Alluſions.

Verſ. 9. *The eye which ſaw him ſhall ſee him no more, neither ſhall his place any more behold him.*

Theſe words *Zophar* takes out of *Jobs* mouth, (who ſpake the ſame thing in his own caſe, *Chap.* 7. 8. 10.) As if he would caſt him for a wicked man by his own confeſſion, and turne what he had ſayd upon himſelfe. For the ſence of the Text the reader may conſult that Chapter, there being nothing in theſe words of any ſpeciall obſervation, beyond what was there offer'd.

Oculus vidit & non addit. Hebr:

The letter of the Hebrew may be thus rendred; *The eye hath ſeene, and ſhall not adde.* 'Tis uſuall in Scripture-phraſe, to ſay that he adds to doe a thing, which doth that againe which he hath done once or often before. And becauſe the Originall leaves out the object of this ſight; Therefore ſome referre it to the *night viſion*; tranſlating thus: *The eye alſo which ſaw it* (*ſc:* the viſion) *ſhall ſee it no more.* As if he had ſayd, The wicked man is like a night viſion, which being once ſeene diſappeares and is ſeene no more. We fixe it upon the wicked man himſelfe. *The eye which hath ſeene him ſhall ſee him no more.* They who ſaw him flouriſhing ſhall ſee him fading, till he fade quite out of ſight.

Ut ſit Apodoſis præcedentis ſimilitudinis.

Neither ſhall his place any more behold him.

Which words may be expounded by a double figure, both frequently uſed in the holy Scriptures. Firſt, by an *Enallage.*

His place ſhall not ſee him; That is, he ſhall not ſee his place, or he ſhall not be ſeene in his place; ſecondly, by a *Proſopopeia*, by which thoſe acts which are proper to living creatures, or the perſon of a man, are aſcribed to things without life. The ſumme and ſence of all returnes to that which hath been already obſerved, the totall ruine and extirpation of the wicked man, whether hypocrite or prophane.

JOB, Chap. 20. Verſ. 10, 11.

10. *His Children ſhall ſeeke to pleaſe the poore, and his hands ſhall reſtore their goods.*

11. *His bones are full of the ſinne of his youth, which ſhall lie downe with him in the duſt.*

IN the former words *Zophar* expreſſed the fleeting proſperitie, the uncertaine happines of hypocrites and wicked men; here he goeth on to enumerate ſome of thoſe evills which overwhelme wicked men, when once their worldly ſtate begins to totter, and the tide of their outward proſperitie to turne: The firſt evill which he reckoneth up falls upon the children of the wicked man.

Verſ. 10. *His children ſhall ſeeke to pleaſe the poore.*

Theſe words, in the face and letter of them, ſeeme to ſpeake the ingenuitie and piety of the wicked mans children; Is it not a vertue to be courteous, civill and charitable to the poore, eſpecially to be ſo courteous and charitable, as not onely to relieve, but even to ſeeke to pleaſe the poore? Induſtriouſly applying themſelves to their ſupport and helpe, who were unable to helpe themſelves. This ſounds like a rare vertue; but if we examine the matter further, we ſhall ſee a very great curſe wrapt up as the portion of the children of the wicked man, in that they are here ſaid, *To ſeeke to pleaſe the poore.*

They ſhall ſeeke to pleaſe.

רָצָה *favit, placuit, compla-*

It is but one word in the Hebrew, and the roote of it ſignifies

to

to favour, to comply with, to pleaſe, or to be pleaſed with; it is often uſed in reference to the Sacrifices which were offered to God when he either did, or did not accept of them (*Pſal.* 51. 19.) *Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſſe*: and in the negative (*Mal.* 1. 8.) *Offer them to your Governour, will he accept them, will he be pleaſed?* Reade *Levit.* 19. 7. *Levit.* 22. 25. The word is uſed in the ſame ſenſe (*Job* 33. 26.) *He ſhall pray to God, and he will be favourable to him*; he will ſhew him favour by deliverance from his affliction. The old counſellers ſpake this language to *Reboboam* (2 *Chron.* 10. 7.) when he asked their advice how he ſhould anſwer the people that came to have the burden of their taxes lightened, and their grievances redreſſed; they tell him, *If thou ſpeakeſt favourably to this people* (if thou be kinde and pleaſe them as becomes a noble and gratious Prince) *then they will be thy ſervants for ever*; That Prince who hath got the love of his people, ſhall not want their ſervice. They will act obediently and ſerviceably unto thee, if thou doeſt but ſpeake favourably unto them. If thou doeſt but pleaſe them with good words, thou mayſt have thy pleaſure of them; So here, *His children ſhall ſeeke to pleaſe the poore*; that is, they ſhall ambitiouſly, as it were, deſire the favour & friendſhip, the good will, and good word of the pooreſt; But how comes it to paſſe, that theſe deſire to pleaſe the poore, and to have their favour? I anſwer, We are not to take it as if this ſprung from their charitie or good nature, from the openneſſe of their hearts, or compaſſion to the poore. Thus to pleaſe the poore is an act of Grace, at leaſt a very commendable worke in us (as was intimated before) as well as it is a mercy to them. But when he ſaith, *His Children ſhall ſeeke to pleaſe the poore*, his meaning is, they ſhall be forced whether they will or no; they ſhall be neceſſitated to ſubmit to thoſe who are moſt neceſſitous.

cuit: propriè ſignificat gratum habere benevolentia proſequi.

The word which we render *poore*, ſignifies thoſe, that are ſpent and drawne dry; and it is ſometimes referred to the weakning of a man in his ſtrength, ſometimes to the weakning of his eſtate, when his purſe is drawne dry. Poore perſons are exhauſted perſons, ſuch whoſe veſſels are run downe to the very leaſt; *his children* ſhall *ſeeke* to pleaſe ſuch poore, the meaneſt of the poore.

דַּלִּים *hauſtus exhauſtus ſuit, viribus aut facultatibus.*

The Vulgar reads theſe words thus, *his children ſhall be waſted with*

Filij ejus attenuabuntur egeſtate. Vulg.

with poverty; Prodigality waſteth the eſtate, and poverty waſteth the perſon. The reaſon of this reading is becauſe that tranſlater derives the word which we render *to pleaſe*, from a roote which ſignifies *to breake, to ſpoile, to daſh one againſt another*; So 'tis uſed (*Gen.* 25 22.) *The children ſtrugled in the wombe*, or daſhed one againſt another, as if they had been contending for place before they had a place in the open world. Thus here (ſaith he) his children ſhall be daſhed or waſted with poverty, or by the poore. When the poore riſe and rage, the rich cannot ſtand before them. The poore ſhall impoveriſh his children. The Septuagint renders it, *The leſſer ones, the minors, perſons of the inferior and lower rank ſhall deſtroy his children.* This tranſlation carrieth a cleare ſenſe as to the minde of *Zophar*, and the ſcope of the place; it ſheweth the miſery of a wicked man to the full, to ſay, *The poore ſhall deſtroy his children*; *The needy the hungry ſhall devoure and eate them up.* There is a ſpeciall finger of God in that, 'tis more then to ſay his children ſhall be deſtroyed by the mighty and ſtrong; as when a poore word pulleth downe the ſtrength of ſin, and Satan, this advanceth the name of God. And the Apoſtle tells us, that the deſigne of God, in ſending out his word in ſo meane a dreſſe, and by ſuch powerleſſe inſtruments, is, that his own power may be the more ſeene, and magnified. Thus when poore men ſubdue the mighty, the might and revenging power of God is in it. And as this ſpeakes the juſtice and power of God, ſo the miſery of thoſe men. To be oppreſſed by the poore is the ſoreſt oppreſſion (*Pro.* 2. 3.) *A poore man that oppreſſeth the poore, is like a ſweeping raine that leaveth no food.*

a רצץ quod eſt comterere, confringere quaſſare.

Abſtractum pro concreto; egeſtate i. e. per egenos. q. d. *viliſſimi in illos ſævient & dominentur.* Pined. *Filios ejus diſperdant minores.* Sept.

There is a ſecond reading which differs ſomewhat from ours; whereas we tranſlate, *His children ſhall ſeeke to pleaſe the poore*; this ſaith, *His children being poore ſhall pleaſe*; That is, *all ſhall be pleaſed to ſee his children poore*; this hath a cleare ſenſe, ſhewing the portion and puniſhment of a wicked man; every one ſhall like it well to ſee his children goe a begging. The evill which befalls them will be a kinde of good to the beholders, and they will ſay, *'Tis well beſtowed.* Yea, as ſome give the intendment of this rendring; *The poore ſhall thinke themſelves well paid for all the wrong they have received, and the miſeries they have undergone when they ſee his children in miſery*; That curſe is threatned (*Pſal.* 109.

Filii ejus placebunt egeni.

(*Pſal.* 109. 12.) *Let there be none to extend mercy to him, neither let there be any to pity his fatherleſſe children*, while all is pulled from him, and they left not worth a groate, none ſhall thinke them worthy of compaſſion, or beſtow a teare upon them. *It is a great miſery when none grieve to ſee us in miſery.* If ſympathy be no eaſe to the afflicted, yet it is an honour to them.

But I ſhall pitch upon our owne reading; *The children of wicked men ſhall be brought ſo low, that they ſhall be glad to ſeeke the favour, and good will of thoſe who are poore*; or thus; *His children ſhall ſeek to appeaſe the poore, even thoſe poore whom their father wronged and oppreſſed.* They ſhall be conſtrained to flatter and fawne upon thoſe, over whom their father inſulted and upon whom he trampled. Which ſuites well with the next clauſe; *And his hands ſhall reſtore their goods.* The ſumme of all is this; *His children ſhall be poorer then the pooreſt, and more miſerable then the moſt miſerable.*

Filij ejus placabunt mendicos vel pauperes. Reg Pagn. Mont.

Alteri miſeri erunt ut cogantur placare tratos, tenuis fortuna homines. Vatabl.

Erunt pauperiores pauperibus & miſerrimis miſeriores.

Hence obſerve;

That, *Children of evill parents fare ill, and are ſcourged as a ſcourge to their parents.*

This poynt hath riſen from former paſſages, I ſhall onely take notice of one dreadfull example out of Scripture to verifie and illuſtrate it. We reade (2 *Kings* 2. 23, 24.) that more then forty children were deſtroyed by two ſhee-beares for mocking the Prophet *Eliſha*. *Juſtine Martyr* queries upon it; Why did the Prophet call for revenge upon children, who hardly underſtand what they doe, much leſſe doe any thing upon deſigne? he anſwers; though we ſhould ſuppoſe they were children ſo young that they could not underſtand the evill of this action, yet having learned this from their parents, God ſent this judgement at once to puniſh the children and the parents; that they might be ſmitten in this deſtruction, which fell upon their children, becauſe they had given their children no better inſtruction, or rather becauſe they received ſuch bad inſtruction from them. For doubtleſſe they had learned that ſcoffing language from their Elders, at leaſt by hearing them ſpeake ſo, if not by teaching them to ſpeake ſo; *Goe up thou bald head, goe up thou bald head.* Which ſcoffe and reproach they caſt upon *Eliſha* in alluſion to the rapture or carrying up of *Eliah*. As if they had ſaid;

Voces ipſas pueri a parentibus edocti erant, quare puerorum clade parentes flagellavit. Illud enim aſcende calve, proſcindēdi per detractionem Eliæ aſſumptionis gratia proferebant. q.d. *abripiat te quoq; ſpiritus ut illidem a te liberemur.* Juſt. Mart. queſt. 8 a.

ſaid; *Goe thou up alſo to heaven, even as Elith did, that we may be rid of thee as well as we are of him.* Children are apt to imitate their parents in every thing, but they are beſt at imitating thoſe things which are worſt. They quickly write after ill Copies. And they who imitate the morall evills of their fathers, ſhall be ſure to inherit their pœnall evills, and have new ones prepared for them.

Secondly, Obſerve;

It is a great puniſhment upon parents, either to ſee their children come to miſery in the world, or if miſery come upon their children after themſelves are gone out of the world.

Though *Zophar* here deſcribes the miſery of the wicked mans children, yet his ſcope is to ſet forth the miſery of their parents, who are ſmitten upon their childrens backes. When *Noah* awoke from his wine, and knew what his younger ſon had done unto him, as alſo how *Cham* ſaw his nakedneſſe, and mocked, he (not out of a vaine paſſion as ſome parents will when their children diſpleaſe them, but) by divine inſpiration, or being fil'd with a prophetick ſpirit pronounceth a curſe upon him; yet he put his ſons name into the curſe not his: *And he ſaid, Curſed be Canaan* (*Gen.* 9. 24, 25.) why *Canaan*? it was *Cham* the father of *Canaan* that ſinned, yet when *Noah* comes to curſe, he doth not ſay, curſed be *Cham*, but *Canaan*, not that *Canaan* ſhould be curſed, and his father eſcape, but it was to ſhew that *Cham* ſhould certainly be under a curſe; For ſeeing his poſterity ſhould be under a curſe, then much more he; for as much as beſides what fell upon him perſonally, the curſe falling upon his poſteritie, was alſo his. When a curſe falls upon children the father is curſed, as in the bleſſing of the children the father is bleſſed (*Gen.* 48. 15, 16.) *Joſeph* brought his two ſonnes *Manaſſeth* and *Ephraim* to his aged father *Jacob*, that they might receive his bleſſing, who laying his hands upon their heads, *Bleſſed Joſeph and ſaid, God before whom my fathers Abraham and Iſaac did walke, the God which fed me all my life long unto this day, The Angel which redeemed me from all evill bleſſe the Lads.* Now as *Jacob* in bleſſing the children of *Joſeph*, bleſſed *Joſeph* himſelfe; ſo *Noah* in curſing the children of *Cham*, curſed *Cham* himſelfe. A very Heathen hath obſerved concerning the Tyrant *Dyoniſius*,

Valerius. lib. 1. cap. 2.

Dionysius, that though he escaped free and untouch't in person from the vengeance which his sacrilegious wickednes deserved, yet his sonnes were involved in so much misery, that in them he being past feeling suffered and being dead payd dearely enough for his stolne dainties. The light of nature, as well as Scripture, tells us that evills falling on posterity are reckoned upon the parents score.

Observe; Thirdly;

It is an eminent piece of divine justice when either they or the children of such as have afflicted others, and made them poore, are forced to sue, and submit to them, though poore, and to seeke their favour.

This piece of divine retaliation the Prophet doth at once threaten, and promise; he threatens the enemy with it, and makes a promise of it to the children of God. (*Isa.* 60. 14.) *The sonnes also of them that afflicted thee shall come bending unto thee, and they that despised thee shall bow themselves downe at the soles of thy feet, and they shall call thee the Citie of the Lord, the Zion of the holy one of Israel.* This is the honour that shall be done to *Zion*, and the shame that shall fall on *Zions* enemies. The posterity of those that afflicted Zion shall come bending to her. We have a promise neere that (*Rev.* 3. 9.) *Behold, I will make them of the Synagogue of Satan* (who are they? Such as oppose the Church of God, bitter yet secret enemies to Christ) *which say they are Jews, and are not, but doe lie; Behold, I will make them to come and worship at thy feete, and to know that I have loved thee.* Some will never know nor acknowledge, that God loveth his people, till themselves are put under their feete, and subdued to their power. 'Tis prophecied (*Psal.* 45. 15.) *The rich among the people shall intreate thy favour.* That Psalme holds out the ff. & of grace; but when the Lord saith in this Prophecy; *I will make them come, and worship at thy feete*; it implyes onely an act of Justice. They who have scorned and trampled thee under their impure feete, shall fall downe at thy feete and give thee reverence.

Fourthly, Observe;

That man is brought to the lowest state of affliction who is put to seeke the favour of those who are low; how poore are they who seeke to please the poore?

It was the curse of *Cham*; *A servant of servants shall he be*; that

is, he ſhall ſeeke and ſubmit to thoſe who are meaneſt; to be a ſervant is to be in a meane low condition, and therefore Chriſt is ſayd to humble himſelfe when he tooke upon him *the forme of a ſervant. To be a ſervant of Rulers and great ones is to be leſſened, but to be a ſervant of ſervants is to be as low as low can be.* And therefore *Abigail* ſpake of her ſelfe at the loweſt rate when *David* ſent for her to be his wife and companion; (1 *Sam.* 25. 41.) *Behold let thy handmaid be a ſervant to waſh the feete of the ſervants of my Lord. Solomon* tells us, (*Pro.* 29. 26.) *That all men ſeeke the Rulers favour.* When men are in great place and power, no wonder to ſee all ſeeke to them; but to ſee a great throng, at the doore of a poore man, to ſee many waite and attend at his gates, putting up petitions to him, doth it not conclude that theſe ſuiters are brought to a very low condition? yet God will make thoſe who have been proud, and lifted up ſtoop thus low. I finde *Job* aggravating his ſorrow in a ſtraine nere this; For having ſayd at the cloſe of the 29th Chapter; *I choſe out their way, and ſate chiefe, and dwelt as a King in the Army; but now* (as he begins the 30th Chapter) *they that are younger then I have me in derision, whoſe fathers I would have diſdained to have ſet with the dogs of my flocke;* As to be derided and deſpiſed by thoſe that are our inferiors, is an affliction in a high condition; ſo much more to be forced to ſubmit to them, and ſeeke their favour. And this not only becauſe it is a diſparagement to condeſcend to the pleaſing of thoſe who are poore, and inferior, but becauſe it is ſo hard to pleaſe them. Uſually the lower ſort of people are people of a low ſpirit. And commonly they who are Maſters of no eſtate, are Maſters but of little reaſon or ingenuitie; How rude a thing is the ragged multitude? How hard a taske hath he, who muſt make it his buſines to pleaſe them? 'Tis no ſmall skill and toyle to pleaſe ſome Princes and rich ones; Wiſe men have their humours ſometimes, which will neither ſuffer them to be eaſily pacified towards thoſe who have offended them, nor pleaſed with thoſe that ſerve them. But how ſhall we pleaſe them at any time who ſeldome if at all know what will pleaſe themſelves; And who through their want of breeding and diſcretion inſult over and grow upon thoſe moſt who ſeeke moſt to pleaſe. Any man of a lowly minde may eaſily be pleaſed. But men of low eſtates are for the moſt

part,

part, hardeſt to be pleaſed. To pleaſe ſome is a pleaſure, but he ſhall never want worke or trouble, who is forced (as theſe in the Text) *to pleaſe the poore.*

And his hands ſhall reſtore their goods.

Some render, *For his hands, &c.* making this clauſe the reaſon of the former, why the wicked mans children ſhould be in ſo low a condition as to pleaſe the poore, even becauſe their father before his death reſtored all his ill gotten goods to the right owners, and ſo had nothing left in ſtocke, wherewith to make proviſion for them his children.

To reſtore is a good worke; ſhall the wicked man be in this good minde, to reſtore the goods which he hath taken from the poore? This were an act of Juſtice (*a parte poſt*) and an argument of his repentance for all the injuſtice which he had acted (*a parte ante*) Reſtitution flowing from true repentance and godly ſorrow is a worke of Grace; but here is reſtitution without eyther repentance or ſorrow, except becauſe he could hold what he had gotten no longer. For,

There is a twofold reſtitution.

Firſt, Willing upon the touch of conſcience, that we have done wrong to others. So *Zacheus* (*Luk.* 19. 8.) *Behold halfe my goods I give to the poore, and if I have wronged any man by forged cavilation, behold I reſtore fourefold.*

Secondly, There is a forced reſtitution, when the providence of God, not any motion of repentance, maketh a man reſtore: when eyther juſtice or violence compels him to reſtore, that's the reſtoring here meant; he ſhall reſtore not what he would, but whether he would or no. He ſhall not reſtore from any trouble of his owne minde at what he hath done, but becauſe troubled and queſtioned for what he hath done, or as (the 20th verſe of this Chapter ſpeakes) *he ſhall vomit it up againe*, God will give him that, which will make him diſgorge himſelfe of his ſweet morſells. Thus we muſt underſtand it of a violent act upon him, and not of any intendment by him. He hath no minde to doe thoſe right, whom he hath wronged, but they whom he hath wronged call upon him for and demand their right.

There are different readings. Some thus; *His hands ſhall re-*

ſtore his iniquity; that is, the things which he hath gotten by iniquity; others thus; *his hands ſhall reſtore his violence, or that which he hath gotten by violence.* The ſin by which any thing is gotten is ſet as a marke upon it; That is elegantly and juſtly called *violence*, which hath been gotten violently. As that (with like elegancy and juſtice) may be called *fraud*, which was fraudulently gotten. A third ſaith, *His hands ſhal reſtore his ſtrength*; which may run in the ſame channell of interpretation; his ſtrength, that is, that which he by his ſtrength hath forceably taken away from others. Laſtly, the Text is read; *His hand ſhall reſtore his ſorrow*, which may be explained thus; his hand, or his act (our hands being the chiefe inſtruments of action are put for action) ſhall bring ſorrow upon him. He by his ſinne ſhall bring upon himſelfe that miſchiefe, or thoſe evills which he hath brought upon others; and this (not unfitly) may be called, the reſtoring of them. A wicked man draweth downe miſery upon himſelfe, and is the contriver of his owne troubles. For as he that doth good to others, doth good to himſelfe; So (by the rule of contraries) he that doth evill to another, doth worſe to himſelfe; therefore their owne hand may well be ſaid to reſtore or bring ſorrow and miſery upon themſelves, even that ſorrow and miſery, which themſelves had brought upon their brethren. Thus the Pſalmiſt concludes of ſuch a man (*Pſal.* 7. 16.) *His miſchiefe ſhall come downe upon his owne head*; His miſchiefe is the miſchiefe which he hath loved and acted. Sinne is like a ſtone caſt againſt the wall, which bounds backe, or rather like a ſtone caſt up to heaven, which falls on his head who caſt it up. One of the Antients giveth this ſenſe of the words; *He ſhall burne his fingers with what he hath done, or ſorrowes ſhall burne his hands:* he put out his hand to take away what belonged to others, but he burnt his fingers by it. Theſe various readings are occaſioned by going to a different roote for the pedigree of this word; yet all fall into that generall ſence which our tranſlation holds forth; *His hands ſhall reſtore their goods which he hath taken by vielence and ſtrenght of hand, or by any ſecret evill and unlawfull way.* So Mr *Broughton, and his hands recompence his wrongs.*

Manus ejus reddent dolorem ſuum. Sc: *quem alijs intulit.*

יָדָיו

Manus ejus uram dolores. Ambroſ.

יָרוֹן ex אוֹנוֹ vel ex אָנַן

Hence

Hence obſerve;

Firſt, That as he who repents truly doth willingly reſtore what he hath unlawfully gotten, ſo God will force the impenitent oppreſſor to reſtore what he hath gotten whether he will or no.

As his oppreſſion was an act of violence upon others, ſo his reſtitution ſhall be an act of violence upon himſelfe. One Lyon makes another Lyon give backe his prey; all ſhall be reſtored, if not into that particular purſe from whence it was taken, yet into ſome common purſe.

Secondly, Note further;

It is a vexation to a wicked man, to part with, and reſtore that which he hath unjuſtly gotten.

He doth it not as a duty, but as of neceſſity, as a thing which he cannot avoyde. It is his puniſhment not to continue in his ſinne; though indeed it is his greateſt puniſhment to continue in the love of his ſinne, while he parts with, or rather is ſeperated from the matter of it. I ſhall not here further inſiſt upon the nature of this great duty, the reſtoring of what hath been unduely gotten. That will fall in more properly at the 18th verſe of this Chapter.

Onely, take notice of this one thing from the Text; which ſaith; *His hands ſhall reſtore*; as implying a puniſhment upon the wicked man, not onely in this, that they who had been wronged by him ſhould recover their goods againe from him, but that he ſhould be forced to returne them *with his own hands*. As a godly man rejoyceth to doe good with his own hand, ſo 'tis a paine to a wicked man to doe it; He would willingly doe every duty by proxy, or by his Deputy, eſpecially thoſe (and ſuch is reſtoring) which charge ſhame upon him, for his former doings.

Verſ. 11. *His bones are full of the ſinne of his youth, which ſhall lie downe with him in the duſt.*

Zophar ſeemes to retaine the ſame order in ſetting downe the puniſhment of a wicked man, which God did in the affliction of *Job*; God ſpoiled the outward eſtate of *Job*, firſt, deſtroying his cattell and his children, and then filled his body with diſ-

eaſes.

eaſes. Thus the proſperous eſtate of a wicked man, is firſt broken; ſecondly, his children ſhall be poorer then the poore: thirdly, his body, or *bones are full of the ſinnes of his youth*: The miſery of the wicked man is here ſet forth from the cauſe of it, *The ſinnes of his youth*. The Alluſion ſtands thus; That looke as a deboiſt young man by his wanton and riotous courſes gets bodily diſeaſes which ſoak into his bones, and ſuck out his marrow; ſo the judgements of God of any kinde conſume & waſt all the comforts of a wicked man, which together with his wickednes follow or rather drive him out of the world.

Oſſa ejus replebuntur ipſius adoleſcentia i. e. panis quas ſibi ſceleribus adoleſcentia acquiſivit. Bez.

The originall runs thus; *His bones are full of his youth*, or *of his youths*. The word is plurall, and in propriety ſignifies to hide, or to lie hid. For youth or young men come not abroad to action, but are kept cloſe in their fathers houſes, or in Schooles of learning and education. When he ſaith, *His bones are full of his youth*, the meaning is, they are full of thoſe miſeries and ſorrows, which the ſins of his youth have deſerved and acquired. Upon this account ſome render the Text thus; *His bones are full of his ſecrets*; that is, of his ſecret ſinnes; Man commits many ſinnes in ſecret, the world takes no notice of them, and his ſin may lie long in ſecret, as ſecretly as the marrow lyeth in his bones, though indeed, it be not marrow but rottennes and poyſon in his bones. The word is uſed (*Pſal.* 90. 8.) Where *Moſes* thus complaineth; *Thou haſt ſet our iniquity before thee, and our ſecret ſinnes* (or ſinnes of youth) *in the light of thy countenance*; That is, Thou ſeemeſt to call us to an account for the ſinnes of our youth, or for our ſecret ſinnes, thoſe ſinnes which have laine in the darke, are not onely brought to light, but ſet in the light, and that not onely in the light of mans knowledge, but in the light of the knowledge of God. As it is our higheſt mercy when God lifts *up the light of his countenance* upon our perſons, ſo it is our ſaddeſt affliction, or a fore runner of very ſad afflictions when God ſets our ſecret ſinnes, or the ſinnes of our youth in the light of his countenance; ſo that in eyther reading the meaning is the ſame.

Oſſa ejus repleta ſunt ejus occultis. Mont.

There is a twofold expoſition of theſe words, ſome referring them to the puniſhment of this wicked man, others to a further deſcription of his ſinne; we may take in both: Mr *Broughtons* tranſlation gives this as a deſcription of the puniſhment of this wicked

wicked man; *His bones ſhall feele full pay for his youths pranks*; that is, he ſhall be fully puniſhed, being an old impenitent. Sin is often put in Scripture for puniſhment. But what are we to underſtand by *theſe bones? His bones are full*; Bones in a ſtrict ſenſe are (as it were) the timbers and rafters of the body which maintaine and kerpe up the whole fabricke. Here by *bones* we may underſtand, firſt, any thing that is ſtrong or firme. So, *His bones are full of the ſinnes of his youth*, is, his greateſt ſtrength hath fill of puniſhment, for the bones are the ſtrongeſt part of the body.

Secondly, By bones we may underſtand the whole outward man, (*Pſal.* 141. 7.) *Our bones lie ſcattered at the graves mouth*, that is, our whole body is ready to drop into the grave; againe, *All my bones ſhall ſay, &c.* (*Pſ.* 35. 10.) That is, my whole man, body & ſoule ſhall ſay. Sometimes the bones are put ſpecially for the ſoule (*Pſal.* 51. 8.) *David* prayeth, that *God would reſtore to him the joy of his ſalvation, and that the bones which he had broken might rejoyce.* Where *by bones* he meanes the ſpirit, the inward part: for though the minde of a man be an immateriall ſubſtance, and hath no corporiety in it, yet the ſtrength of a man is in his ſpirit; as the bones are the ſtrength of the body, ſo the minde is the ſtrength of the whole man. When a mans ſpirit is broken, we may well ſay, *His bones are broken.* In this ſenſe we may underſtand that of *David* (*Pſal.* 6. 2, 3.) *Have mercy upon me, O Lord, for I am weake, O Lord, heale me, for my bones are vexed:* That is, my ſpirit: ſo (*Pſal.* 38. 3.) *There is no ſoundneſſe in my fleſh, becauſe of thine anger, neither is there any reſt in my bones*; That is, the outward, the inward man, my fleſh and ſpirit, are unſound and reſtleſſe, *by reaſon of my ſinne*; ſo that we are not to interpret *bones*, as oppoſed to *fleſh*, but as they denote the beſt and ſtrongeſt of man, body and ſoule; and then, to ſay, *His bones are full of the ſinnes of his youth*, is as much as to ſay, his youthfull ſinnes draw trouble quite through him, they leave nothing of him untoucht or untainted. Thus we may expound the words, as implying the univerſality and extenſion of the wicked mans puniſhment, it ſhall ſoake into his very bones and marrow. When Satan deſired leave of God to touch the skin and bones of *Job*, his meaning was, let me have liberty and commiſſion to ſtrike him quite through, without & within

to

to afflict both ſoule and body. So that, this phraſe, *His bones are full of the ſin of his youth*, intimates him both ſinfull and miſerable all over.

Hence obſerve;

First, *That youth is very ſubject to, and uſually very full of ſin.* Every young man commits ſin enough to fill his bones when he is old; young men are ſo prone to ſin, that *Solomon* tells us (*Eccl.* 10 11.) *Childhood and youth are vanitie*, and ſurely youth is more vaine then childhood. Children are vaine, becauſe little and ſo unable to doe good, youth is vaine, becauſe ſo able and active to doe evill. The antient Poet ſaid of youth, it is like wax to evill, you may work it into the ſhape of any monſter, and put what ſtampe you will upon it, as upon wax; yet this Text and the poynt now iſſued from it are ſpecially intended of thoſe young men, whoſe wayes have been fouleſt, and whoſe lives moſt vitious; ſuch as act not onely vainely, but reproachfully, or ſo as deſerves reproach. What *Ephraim* (*Jer.* 31.19.) being upon his repentance, ſpake of himſelfe nationally taken, many have cauſe to ſay of themſelves perſonally; *I am aſhamed becauſe I have borne the reproach of my youth*; that is, now I feele, and am ſenſible of thoſe ſinnes of my youth, which expoſe me to reproach: 'Tis our duty to repent of our old-age ſins, but repentance inſiſteth uſually moſt upon the ſinnes of youth; which argueth that thoſe ſinnes preſſe moſt. *David* in ſpeciall prayeth (*Pſal.* 25.7.) *remember not againſt me the ſinnes of my youth*, thereby implying the ſinfulneſſe and ſlipperines of that age. The Apoſtles exhortation to *Timothy* and *Titus* (1 *Tim.* 4. 12. *Tit.* 2. 15.) both young men, *Let no man deſpiſe thy youth*, warned them and teacheth us that as unconverted young men uſually run ſuch courſes, ſo converted young men are apt to fall into ſuch acts of ſin, as render them deſpicable; And the ſame Apoſtle faſtens ſome ſins in ſpeciall upon *youth*, as haunting that age and ſtate (2 *Tim.* 2. 22.) *Fly youthfull luſts*; old age hath its proper luſts, and ſo hath youth.

Cereus in vitia flecti, monitoribus aſper. Horat. in Arte Poet.

Habet puerilis innocentiam, ſenectus prudentiam Adoleſcentia ſola eſt invalida viribus, infirma conſilijs, vitio calens, &c. Ambroſ.

There are ſeven ſorts of ſpeciall ſinnes: First, Such as appertaine to, and moſt commonly ſhew themſelves in this or that age of mans life. Secondly, There are ſinnes more proper to ſome Countries and places. Thirdly, To the ſeaſon or times wherein we live. Fourthly, There are ſpeciall ſinnes of mens ſpeciall

ſpeciall callings, dealings and tradings in the world. Fifthly, Of their conditions, whether poore or rich, great, or ſmall. Sixthly, There are ſpeciall ſinnes following the conſtitution of the body, whether ſanguine, chollerick, flegmatique, or melancholly. And, Seventhly, There are ſpeciall ſinnes hanging about our relations. The bones of ſome are full of the ſinnes of their relations and conſtitutions. The bones of others are full of the ſinnes of their conditions and callings; The bones of not a few are full of the ſinnes of the place, time, or age, wherein they live; The bones of many are (as the bones of *Job* were ſuppoſed to be) full of that ſpeciall age of their lives, their youth. The ſins of their youth-age, are viſible in their old-age, and the ſinnes of their firſt age prove the ſorrows of their laſt.

Thirdly, Obſerve;

Till ſinne be repented of, and pardoned, the puniſhment of it remaines.

It is impoſſible to remove the puniſhment of ſinne from the guilt of it, and it is impoſſible to remove the guilt of it by any meanes, but the pardon of it. Bones full of ſin, ſhall not want paine: caſt out ſinne by repentance, take hold of pardon by beleeving, and then puniſhment is caſt out, and muſt let goe its hold.

Fourthly, As bones are taken extenſively for the whole man. Obſerve;

That the puniſhment of ſinne reacheth as farre as ſinne reacheth.

If ſinne get into your bones, puniſhment will follow; As there are ſinnes of the fleſh, and ſinnes of the ſpirit, ſo puniſhments of the fleſh, and puniſhments of the ſpirit; there is nothing ſo ſtrong, ſo deepe, or retired, but puniſhment will finde it out: not onely the skin and fleſh, but the very bones ſhall ſmart, yea and the ſoule too. *Woe to them* (ſaith the Prophet *Iſa.* 29. 15.) *that ſeeke deepe to hide their counſell from the Lord, and their workes are in the darke*; for though their counſell be deepe and their workes in the darke, yet wrath will ſee its way to overtake them, and fill their hearts with woe. An impenitent perſon ſhall have puniſhment enough, he ſhall have his fill of it, till he vomit, yet he cannot vomit it up, or disburden his

pained conſcience. As he filleth up his meaſure of ſinne, ſo he ſhall have his meaſure of ſorrow full; The time will come when all the ungodly ſhall be filled with the wrath and righteous judgements of God, as now they are filled with wrath and unrighteouſneſſe one againſt another. Saints have their fullnes of grace in Chriſt, and having received grace they fill up their meaſure, *Till they come to the meaſure of the ſtature of the fullnes of Chriſt*; And when once they have attained and are arrived to a fullnes of Grace, they ſhall receive fullneſſe of joy in glory. *In thy preſence is fullneſſe of joy; all their bones ſhall then ſay, Who is a God like to thee?* (*Pſal.* 35. 10.) Not a bone but ſhall have its fill of joy; Every mans bones ſhall be full at laſt, *Good meaſure, preſſed downe and ſhaken together and running over ſhall God give into their boſomes.* The bones of the Godly ſhall be filled with the goodneſſe of God, and the bones of the wicked ſhall be filled with that wrath of God which their owne ſinnes have deſerved. *His bones are full of the ſinnes of his youth.*

Againe, Theſe words may be expounded as a deſcription of a wicked mans perſeverance in ſinne. The ſinnes which he had in his youth, he hath them ſtill, he hath not loſt nor put off one of them. Thoſe filthy luſts which like ſo many running ſores corrupted the forepart of his life, corrupt the latter, running ſtill upon him, and ceaſing not.

Hence note;

All the ſinnes of youth remaine in and upon the oldeſt of impenitent perſons.

Old impenitents keepe a ſtocke or treaſure of their youth-ſinnes, layd up not onely in their bones, but in their hearts; as God maketh them to poſſeſſe the ſinnes of their youth in puniſhments; ſo they poſſeſſe the ſinnes of their youth, if not in practiſe, yet in affection and pleaſing contemplation. Suppoſe a wicked man growne old and unable by weakneſſe to act ſinne, yet the habit of ſin is not weakened; his ſin remaines as it were young and greene, though he be a ſinner of a hundred yeares old; though he be ſpent and dry, yet his ſinnes are vivid, warme, vigorous and youthfull; *Time weakens ſinners, but it cannot weaken ſinne*; though the marrow be ſpent out of his bones, yet his ſpirit is as full of ſinne as ever his bones were

of

of marrow. Man is a veſſel ſtrongly ſented and ſeaſoned with ſin by nature, and till the grace of God cleanſe, and regenerate him, the taſte of the caske never goeth out. And as this is true in reference to the pollution and filthines of ſin, ſo alſo in reference to the guilt of it. A wicked mans bones are full of that alſo. Sinne unpardoned and unmortified, carries death and wrath in it continually. He is ſaid, *To treaſure up wrath, againſt the day of wrath,* (*Rom.* 2. 5.) Why ſo? becauſe he treaſureth up guilt; every ſin bringeth in ſome further guilt, and the guilt of them all as well as the filth of them all, as alſo that wrath which is due to them all, is treaſured up with them; no guilt can be got off from any ſinne, but by the bloud of Chriſt, and that through the free mercy of God; now this man hath nothing to doe with the bloud of Chriſt, and therefore he hath nothing to doe with mercy.

Further, Obſerve;

It is the greateſt miſery to perſevere in ſinne.

As ſinne brings all miſery with it, ſo it ſelfe is all miſery. No evill can be added to a ſinner ſo bad as his ſinne is. As grace and holineſſe conſidered abſtractly are a greater good, then all outward, yea then many inward bleſſings and rewards. So ſinne conſidered abſtractly, is a greater evil then all outward, yea then all thoſe inward curſes which are only puniſhments. (*Rev.* 22. 11.) *He that is unjuſt, let him be unjuſt ſtill, and he that is filthy, let him be filthy ſtill*; that is, let him ſin *his bones full and his belly full.* (*Ezek.* 24. 13.) *Becauſe I have purged thee, and thou waſt not purged*; that is, I have given thee meanes to *purge thee, but thou waſt not purged*; thou ſhalt not *be purged from thy filthineſſe any more*; As if he had ſaid, thy remaining ſin ſhall be thy puniſhment, and that ſhall draw downe puniſhments in kinde, as the Prophet adds, *Till I have cauſed my fury to reſt upon thee. Sin is a bad bed-fellow*, the company of it for a night is burdenſome and dangerous; then how *bad a grave-fellow is ſinne*, yet ſo it will be to all impenitents, as *Zophar* further expreſſeth himſelfe at the cloſe of the verſe.

Which ſhall lye downe with him in the duſt.

Or, *ſleepe with him when he lyeth downe*; That is, when he dieth, and goeth to the duſt, his ſinne ſhall live and goe with him;

Hæc dicendi formula ſignificat non prius ceſſare peccare quam vivere impium.

it is an Hyperbolicall ſtraine, noting that ſinne will never leave the wicked man neyther alive nor dead, neyther in this world, nor in the world to come. It filled his bones while he lived, and it will fill his grave when he dyeth: unleſſe a man dye to ſinne before he dyeth, his ſinne will live with him when he is dead. The damned in hell have all their ſinnes about them; when they ſhall have been in hell millions of yeares, yet then their bones will be full of ſin, that which was the cauſe of their being caſt to hell, ſhall be their everlaſting companion there. For as (*Rev.* 14. 13.) *Bleſſed are the dead that dye in the Lord, they reſt from their labours, and their works follow them.* When a believer dyeth, his righteouſneſſe and holineſſe dye not: the good workes which he hath done, dye not, but lie downe in the duſt with him; they perfume his memory on earth, and they goe up with him into heaven. So we may ſay, *Woe to thoſe that die out of the Lord, from henceforth, and for ever, for they ſhall not reſt from their labours, and all their ſinnes, their workes of wickedneſſe ſhall follow them*; How glad would ſinners be if they might goe to the duſt of the grave, yea to the flames of hell, and ſinne not goe with them; hell is as full of ſinne as it is of miſery, and if it were not full of ſinne, the miſery would be but little in compariſon of what it is; there is weeping in hell, but neither repenting, nor pardoning; Man cannot repent there, and God will not pardon there; And hence it is, that though there be continuall weeping in hell, yet there can be no removing of ſin out of hell; repentance and pardon remove ſin, but weeping alone will not doe it; therefore hell is full of ſin, though full of teares. So we may apply that of *Moſes* (*Deut.* 29. 20.) *The Lord will not ſpare him, but then the anger of the Lord, and his jealouſie ſhall ſmoake againſt that man, and all the curſes that are written in this booke ſhall lye upon him.* The curſe ſhall lye upon him as long as ſinne lieth upon him. When Chriſt ſpake the utmoſt evill of the ſinnes of the *Jewes*, and the utmoſt of their miſery in their refuſall of himſelfe who came to take away ſin, he tells them; *I goe my way and ye ſhall ſeeke me, and ſhall dye in your ſinnes*, (*Joh.* 8. 21.) Yee ſhall ſeeke me, but it will be too late; it is a miſery to live in ſinne, but O what a miſery is it to dye in ſin? they that dye in ſinne ſhall riſe in ſinne, and ſtand before Chriſt in ſinne, and how ſhall they be able to ſtand before him? The

Prophet

Prophet (*Ezek.* 24. 6.) compareth the people of the *Jewes*, *to a pot whoſe ſcum is in it*, we may ſay ſo of all impenitent unbelievers, *their ſcum boils in*; ſometimes the ſcum appeares to them, and they may be thinking to take it off, but the ſcum boils in againe, and there it remains for ever; This is the hell of hell, ſin goeth down to the duſt with ſinners. We may ſay (in alluſion to that of *Peter*, Acts 12th) that every wicked man ſleeps in the grave, as he in the priſon, bound not onely with two but with a thouſand chaines. The ſins of beleevers goe to the grave before them. Sin dyeth while they live, and they have a life which ſhall never dye. The ſins of unbeleevers goe to the grave with them; while they live they are dead in ſin, and by ſin they fall into that death from which there is no recovery unto life. Some ſinners are long lived in the body, and they have a hope of dying to ſinne, when they are ready to dye in nature; as if they carried repentance in their ſleeves, and could command it when they pleaſed: No man hath repentance in his power; and the longer any man lives in ſin, the more power ſin gets to hinder repentance. And they ſeldome receive this power of repentance from God, who have long abuſed his patience; therefore dye they ſhall in their ſinnes. When they ceaſe to live here, ſin ſhall not, nor ſhall they ever want a will to ſinne, when they are in that ſtate, wherein (properly) they cannot ſinne.

JOB, Chap. 20. Verſ. 12, 13, 14.

Though wickedneſſe be ſweet in his mouth, though he hide it under his tongue.

Though he ſpare it, and forſake it not, but keepe it ſtill within his mouth:

Yet his meate in his bowells is turned, it is the gall of Aſps within him.

Introducit impium tanquam guloſum atq; voracem, & qua ſumma aviditate vorevit, paulo poſt fadiſſimè vomentem. Pined.

JOB proceeds to deſcribe the miſeries of a wicked man, moſt of all of an Hypocrite, by an elegant metaphor, or ſimilitude taken from meats, which are ſweet in the taſte but deadly in the effect; and however, the paſſages of this ſimilitude

litude are ſomewhat obſcure, and dark, yet the ſenſe and meaning of it is plaine and eaſie; in which we may take notice in generall, that a wicked man is compared to a glutton, eating greedily and vomiting filthily. More diſtinctly.

Firſt, That ſin is compared to meate.

Secondly, That the actings of ſin are compared to the eating, chewing, and digeſting of meate.

Thirdly, The delight that goeth with ſin, is compared to the ſweetneſſe, and well taſtedneſſe of meate.

Fourthly, Continuance in ſin, to the holding of meate under the tongue, and keeping it in the mouth.

Fiftly, The puniſhment of ſin is compared to poyſon mingled with meate, or to poyſonous meate.

Sixthly, The effects which follow this puniſhment are compared to torments vexing the bowells, and to vomiting.

Seventhly, The iſſue of all is compared to death; *He ſhall ſucke the poyſon of Aſpes; The Vipers tongue ſhall ſlay him.*

Though wickedneſſe be ſweete in his mouth.

The word which we tranſlate *wickedneſſe*, ſignifies any kinde of ſin, yet ſome reſtraine it here to that particular ſinne of the mouth, or tongue, evill ſpeaking, oathes, and blaſphemy, theſe are ſweet and pleaſant to prophane mouthes, as the praiſe of God is to the mouthes of the righteous. There is a ſecond reſtriction of this *wickedneſſe*, (which is more proper,) to the ſinnes of oppreſſion and fraudulent gaine. (*Gen.* 6. 5.) *God ſaw the wickedneſſe of man that it was great in the earth*; But what was the ſpeciall wickednes of that age? The holy Story tels us it was an age of violence, there were *mighty men*, who were mighty oppreſſours of men: They are called, *men of renowne* at the 4th verſe, whoſe *chiefe was Nimrod*, *A mighty Hunter before the Lord*. We may take wickedneſſe in the Text both wayes; firſt, in the generall; ſecondly, in particular; for the ſin of violence, and wrongfull obtaining the things of this life, which is ſpecified at the 15th verſe; *He hath ſwallowed downe riches.*

Though wickedneſſe be ſweet in his mouth.

Sweetneſſe is the ſuteableneſſe of the humour which is in meate and drinke, to the ſalival humour in the mouth or palate;

late; ſweetneſſe to the taſte is nothing but this ſuitableneſſe; wickedneſſe is ſuitable to corrupt nature, therefore *wickedneſſe is ſweet*, and hath a pleaſant taſte, as thoſe meats which are moſt congruous to appetite; *Though it be ſweet in his mouth*; The *mouth* is added, becauſe ſenſation is made there; for when the meate is paſſed from the mouth to the ſtomach, there's no more taſt of it, unleſſe it ſend backe fumes to the mouth, which are uſually unpleaſant and diſtaſtfull. The ſenſitive part of the ſoule which is affected with the pleaſure of ſin, is here compared to the mouth; ſo that, whatſoever internall delight a man takes in the committing of any iniquity, or in any iniquity committed, that is the ſweetneſſe of it in his mouth; while the inferior faculties of the ſoule are pleaſed and take contentment in ſin, they may be ſaid to taſt it.

Optimè per os ſignificatur voluntas inferior & appetitus ſenſitivus. Tunc peccatur verſat malum in ore ſuo dum in concupiſcentia & voluntate inferiori illo delectatur. Bold.

From the Similitude in Generall Obſerve;

That, ſin is as food to the ſoule of a naturall or carnall man.

Yea it is as food to the naturall part of a regenerate man; Sin is the food of luſt. The firſt ſin was committed by eating the forbidden fruit, and now every ſin is the eating of ſome forbidden fruit. Sin is meate and drinke to the ſinner, not onely in reference to the effect, becauſe it brings in the bread which ſome men eate: as *Solomon* ſpeaks (*Pro.* 4. 17.) *They eate the bread of wickedneſſe, and drinke the wine of violence*; that is, they eate and drinke that bread and wine, which hath been gotten by wickednes and violence, now (I ſay ſin) is food not onely in the effect & conſequence of it, but alſo (as obedience and doing the will of God is to godly men) in the very act; The adopted ſonnes of God ſay (in their proportion) as Chriſt ſaid *John* the 4th, *This is my meate and drinke to doe the will of my Father which is in heaven*; Wicked men ſay alſo 'tis their meate and drinke to doe the will of Satan, who is indeed their father: Nature is as hungry and thirſty after wickedneſſe; as grace is after righteouſneſſe. As there is a hunger and thirſt after ſpiritualls, ſo after carnalls. The naturall man is not content, till he have his fill of them. The reaſon why there is ſo much *labouring paines* taken to commit ſinne, is, becauſe there is *a hungring paine* provoking to it; we ſay of naturall hunger, *It*

breaks

breaks through ſtone walls; that is, it ſtirres us to overcome all difficulties, and labour hard for the ſupply of nature. Many have ſo much bread at home, that it is a trouble to them becauſe they are no more hungry, who yet are ſo hungry after ſinne, that it puts them to a continuall trouble of breaking through ſtone walls, the greateſt difficulties to come at it. The Philoſopher calls thoſe who are given up to pleaſure, who (as the Apoſtle ſpeakes of the wanton widdow, 1 *Tim.* 6. 5.) *Live in pleaſure*, as if that were their onely element, or who account it their bleſſedneſſe to doe ſo; he (I ſay) calls ſuch, *The moſt importunate men*; I conceive he meaneth that ſuch are moſt eager in purſuing all thoſe meanes which may ſatisfie them with pleaſures, and are reſtleſſe till they have attained them. A poore man pinched with want is an importunate man, you cannot get him from your doores; he is hungry, hunger putteth him on; ſo it is with every man whoſe heart is ſet upon ſinne, he is an importunate man, nothing can ſtop him; Though he meete with denialls, yet he reneweth his motion, though he meete with rebukes, yet he is not anſwered, yea though he meete with blowes, yet he will on againe. *Hunger muſt get ſomewhat, or looſe all, and many of theſe hungry ones for the getting of a poore ſomewhat*, (a dry cruſt, a bare bone, indeed, a very nothing) *have loſt all.*

Qui beatitudinem in voluptate collocant ſunt Hominesimportuniſſimi. Ariſt. lib. 1. Eth: cap. 5.

Secondly, obſerve;

There is a preſent ſweetneſſe in ſinne.

Sin is not onely meate, but ſweet meate, not onely bread, but pleaſant bread to an evill heart. *Daniel* for ſome weekes *eate no pleaſant bread*; he eate bread to keepe life and ſoule together, but he forbare feaſting or good cheare. Sin is a feaſt to a carnall man, it is his good cheare, yea it is dainties to him. We have that word (*Pſal.* 141. 4.) where *David* ſpeakes of wicked men; *Incline not my heart to any evill thing with them that practiſe wicked workes, and let me not eate of their dainties.* Theſe dainties may be expounded (as was ſayd before) either for the proſperitie that comes in by wicked practices (ſome by wicked wayes get not onely ordinary food but dainties) or thoſe dainties are ſin it ſelfe; they feaſted themſelves in doing evill: *Lord let me not eate of their dainties*, if that be their food I had rather

ther ſtarve then eate with them. (*Prov.* 9. 17.) *Stolen waters are ſweete, and bread eaten in ſecret is pleaſant: Stolne water and ſecret bread* are ſinfull practices, which are ſo much the more ſweet, by how much they are more ſecret. This bread of ſecreſies is pleaſant bread and ſweete meates to a wanton ſpirit; as the word of God and holy actings are pleaſant bread to a gracious heart. *David* ſayth of the Commandements of God; *They are ſweeter to me then hony, and the hony-combe* (*Pſal.* 119. 103.) What was thus ſweete to him? not the bare word of the commandement onely, but obedience to the commandement, or theſe commandements requiring his obedience; the word of the commandement is ſweet to none but ſuch as doe and obey it; the word is gall and wormwood to a diſobedient ſpirit, but to a *David* it is ſweeter then the hony, *yea ſweeter, then the ſweeteſt part of hony*, if there be any part of the hony that is more hony then other, thy commandements are that part, therefore he adds, *They are ſweeter then the hony, or the hony combe.* But what ſweetnes is there in the hony-combe? we are not to take the combe alone without the hony, but when he ſayth, *ſweeter then the hony-combe*, the meaning is, ſweeter then the hony that cometh immediatly out of the combe: That hony which drops from the combe without preſſing is counted pureſt and ſweeteſt. There is not onely meate and drinke to believers in obedience, but hony and ſweetneſſe; And ſuch likewiſe for a while is wickednes to the wicked.

Thirdly, From the intendment or ſcope of the ſimiliude, which is to ſhew what putteth carnall men upon the purſuite of ſinne, what it is that provokes them to it; no man acts but he ſeeth ſome reaſon for it: a beaſt is provoked with ſomewhat proportionable to a reaſon, though he hath no reaſon. *Zophar* giveth us, *this ſweetneſſe* as a reaſon why a wicked man purſues and is ſo greedy of his ſinne.

Hence obſerve;

It is ſome expected ſweetneſſe in ſinne, which provokes to the acting of it.

When Satan tempts to ſinne, he plays the Oratour, and preſents ſome conſideration of profit, or pleaſure, or credit. In the Parable of the Sower it is ſaid the word of God was choa-

ked, (*Luke* 8. 14.) The thorny ground received the word, but it was choaked; by what? There are three choakers mentioned in that place; first, *The cares of the world*; secondly, *The deceitfulnesse of riches*; thirdly, *pleasure*. These choake the word; that is, they will not suffer a man to practice, and submit to the word. Pleasure is one of the three choakers, if not the first and chiefest of the three; pleasure quickens the principles of sinne, and hightens desire after it. When the woman was tempted to eate the forbidden fruit, the Text sayth (*Gen.* 3. 6.) *The woman saw that the tree was good for food, and pleasant to the eye, a tree to be desired to make one wise*, and then shee did eate; here were all sorts of motives, externall, internall, sensitive, and intellective, to draw her to that sinne; And thus the Lord deales with his people, to draw them on in the wayes of holinesse, he tells them of the sweetnesse, pleasantnesse, peaceablenesse of his wayes. (*Prov.* 3. 17.) *The wayes of wisedome are peace, all her pathes are pleasantnesse*. Thus he allures the soule to walke in his wayes. The wayes of wisedome considered abstractly, are not onely the best, and most honourable wayes, but 'tis sweetest also to walke in them, yet because the Lord knows we are flesh as well as spirit, therefore he tells us of sweetnesse, and pleasantnesse, of peace, and profit, of gold and silver to be had in his wayes; and indeed he infinitly out-bids sinne and Satan for our service. *Godlinesse is profitable for all things*; *First seeke the kingdome of heaven and the righteousnesse thereof, and all other things shall be added to you*. What can we desire more then that by which we may obtaine all our desires. As God himselfe is not any particular, but an universall good, so Godlines is not profitable onely for this or that particular good thing, but for all good things. Thus God is pleased to invite us to himselfe, and into his wayes by the sweet bayte of benefits; And thus Satan provokes into the wayes of sinne; he perswades and many finde by experience that wickednesse is sweete in the mouth. The carnall man is led by sence, and liveth like a beast; Satan handles and fits him accordingly. He feeds him with sweet meats; *But though wickednes be sweet in his mouth.*

Voluptatum blanditijs delinitti, ad ea gerenda omnia quæ prava sunt impellimur. Arist. lib. 2. Eth. cap. 3.

Voluptas bonum pecoris est. Sen. Epist. 92.

Though he hide it under his tongue.

These words carry on the former allusion to eating. For as a glutton

glutton that gets a ſweet morſell between his teeth, is loath to looſe the delightſome taſte of it, and therefore doth not haſtily chew and ſwallow it downe, but eats it by degrees; ſuch men of appetite and palat-pleaſures will ſay to others when they are eating, *Thinke what you are doing*, taſte pleaſure. Thus doth the carnall man deale with his ſinne, he chews it long, he keepeth it cloſe, and hideth it under his tongue.

The word in the Hebrew which we tranſlate *to hide*, is more proper to the worke of the tongue in ſpeaking then in eating, and may imply thus much, that as a man who hath got a ſweet morſell, hides it under his tongue in eating, ſo a carnall heart that lives and delights in ſin, uſeth his tongue to hide or keep it from revealing. The word ſignifies hiding with the tongue. The heart is the ſhop wherein, & the tongue the inſtrument whereby thoſe artificiall coverings and vayles are made, by which the wicked man hideth his ſin. The tongue hideth both what wee are, and what wee have done, as *Rachell* hid her fathers images, or as *Rahab* hid the *ſpies* who came to *Jericho*, leſt the ſearchers ſhould have found them. Thus the carnall man covers his ſin with his tongue. And this is the right character or property of a falſe hearted hypocrite; So that *Zophar* ſtruck at *Job* ſecretly, as a hypocrite, while he ſpake of hiding ſin under the tongue.

כחד *eſt negare, negando celare diſſimulare.* הכחיר *eſt plerumq; de medio tollere aperiri, ſive abolere, ut dicere poſſis non fuiſſe. Tegit peccatum ſermone fictio & fraudis pleno. His verbis figurat hypocritam & obliquè Jobum perſtringit.* Jun.

Hence obſerve;

The wicked mans tongue is the cover of his ſinne.

The tongue of a ſincere heart is the diſcoverer of his ſinne. *For as with the heart man beleeveth, ſo with the tongue or mouth confeſſion is made* (of our faith in God) *unto Salvation* (*Rom.* 10.10.) as alſo of our ſinnes againſt God unto pardon and remiſſion. *I ſaid I will confeſſe my ſinne unto the Lord* (ſaith repenting *David*, *Pſal.* 32.5.) *and thou forgaveſt the iniquitie of my ſinne.* Now as the tongue of a good man diſcovers his ſinne, ſo the tongue of a wicked man hides it; and that three wayes.

Firſt, By plaine denying that he hath done it.

Secondly, By diſſembling or concealing what he hath done.

Thirdly, And moſt ordinarily by excuſing it; though he cannot conceale the evill done, much leſſe deny it, yet he hath ſomewhat to ſay, to render the doing of it leſſe culpable then

others conceive it. To which purpose the heart prompts the tongue with a thousand excuses; The hypocrite is elegantly said to hide his sinne under his tongue, because by carnall reasonings and faire words he makes so many excuses for it; he guilds over the rotten post, and paints the filthy sepulchre of his heart and life with oyly words, dropt from a dissembling tongue. A deceitfull heart and a dissembling tongue cannot live asunder. *As it is the glory of God to conceale a thing*, that is, a sinfull thing (*Prov.* 25. 2.) *So it is the glory of God for man to declare his sinne.* Thus *Joshua* exhorts *Achan*; *My son give glory to God, and make confession* (*Josh.* 7. 19.) But it is the shame of a man, and a dishonour to God for a man to hide his sin. Many hide their sins for shame, but that hiding will produce greater shame. *He that covers his sin shall not prosper* (*Prov.* 28. 13.) If we doe not cover our sins God will. Our covering of our owne sins by excusing them, brings the curse (few sins hurt except we cover them) but if God cover them by forgiving them, we are blessed, (*Psal.* 32. 1.) *Blessed is he whose sin is covered.* God covers the sin of a believing and repenting soule; but the impenitent unbeleever covers his owne. *He hideth it under his tongue.*

Againe, We finde the word used to another sence in Scripture, which may further cleare up this poynt; to hide under the tongue, is sometimes to meditate, or revolve a thing in the minde; for when once a word is spoken, it is out of the tongues keeping, but while we meditate we keepe it under the tongue. (*Cant.* 4. 11.) *Thy lips, O my Spouse, drop as the hony-combe, hony and milke are under thy tongue*; *hony and milke*, that is, *hony words*, sweet pleasant words are under thy tongue; my Spouse is now meditating and considering how to speake sweet and pleasant words to her beloved, these words are not yet upon but under her tongue. That of *David* (*Psal.* 66. 17.) reacheth this sense: we translate; *I cryed to him with my mouth, and he was extolled with my tongue.* The Text may be rendred thus; *I cryed to him with my mouth, and his exaltation was under my tongue*; That is, I was considering and meditating how I might lift up and exalt the name of God, and make his praise glorious; holy thoughts are said to be under the tongue when we are in a preparation to bring them forth; and so are unholy thoughts.

(*Psal.* 10.

(*Pſal.* 10.7.) *His mouth is full of curſing, and deceite, and fraud, under his tongue is miſchiefe and vanitie*; that is, he ſpeaketh evill and is deviſing how to ſpeake worſe; His words are wicked, and his deviſings are more wicked. Thus as in reference both to good and evill, there is a hiding under the tongue to prepare for ſpeaking, ſo there is a hiding under the tongue that the thing may be concealed, and not at all ſpoken; that's the hypocrites art; for as prophane perſons care not to proclaime their ſinnes, they make their tongues the trumpet of their vanitie, they declare their ſinnes as *Sodom*, ſo the hypocrite is buſie to make ſhadows for his ſinne, and to gloſſe it over with faire pretences, leſt it come to light.

Againe, We may expound this latter branch as an effect of the former, which alſo comes up clearely to the point in hand. *Becauſe wickedneſſe was ſweet in his mouth, he will therefore hide it under his tongue.* To which ſence the Chaldee Paraphraſt ſpeaketh; *If wickedneſſe was ſweete in his mouth, he did belie it, or hide it by a lye, under his tongue.* As lying is it ſelfe a great ſinne, and every ſin hath ſomewhat in it of a lye, ſo many ſinnes are concealed by lying. That ſweetneſſe which cauſeth a wicked man to commit it, cauſeth him alſo to retaine and hold it, or as the Text ſpeakes, *To hide it under his tongue.* We reade of an antient Glutton who wiſhed his neck were as long as a Cranes, that ſo he might keepe the taſte of his meate, there is ſuch ſweetneſſe upon the taſte of a naturall man in ſinning, that he wiſheth he might retaine it long upon his ſpirit, & is troubled if he quickly part with the pleaſure of his dainty morſels.

Cum enim dulce fuerit in ore ejus malum abſcondet illud ſub lingua ſua. Vulg.

Si dulceſcebat in ore ejus malitia mentiebatur eam ſub lingua ſua. i. e. *mentiendo tegebat.* Tharg. *Philoxenus.*

Zophar hath not yet done with theſe ſuppoſitions, we have had two of his *Thoughs* already; *Though wickedneſſe be ſweete in his mouth, though he hide it under his tongue*, he is not ſatisfied in theſe two, but gives us two more in the next verſe, one expreſſely, the other by implication.

Verſ. 13. *Though he ſpare it, and forſake it not, but keep it ſtill within his mouth, yet &c.*

This verſe is of the ſame tendency with the former, which hath been already opened. In the 14th verſe wee have the application of the ſimilitude, whereof this is but a further illuſtration; *Though he ſpare it, and forſake it not, but keepe it ſtill, &c.*

This

This expreſſion for the manner of it, ſuits that which we reade (*Joh.* 1.20.) where *John* being asked whether he was the Chriſt, *he confeſſed and denied not, but confeſſed I am not the Chriſt*; So 'tis here ſaid of a wicked man, he ſpares his ſin, and forſakes it not, but keeps it, to ſhew the intentneſſe of his ſpirit upon his ſinne, he will by no meanes let it goe.

Parcius agit cum peccato non ſtatim tranſmittens aut deglutiens elabi ſinens. Pined.

The words ſtill purſue the metaphor of eating, for a gluttenous perſon (as was intimated before) eats for eating ſake, or for pleaſure, not for ſtrength to glorifie God, which ſhould be the end of our eating. Now though this morall glutton be not ſparing at all in the eating of his meate, that is, in the committing of his ſin, he eats, that is, ſins heartily, yet he ſpares his meate while he is eating it, he will not eate it haſtily, but with a kinde of deliberation; as ſome eate their meate ſo greedily that they ſcarce taſt what they eate, ſo others eate it ſo ſlowly, as if they thought they could never taſt it enough, or have enough of it. 'Tis thus alſo in ſinning. Some ſin in a kinde of hurry or ſuddaine paſſion, they ſcarce know what they doe, while they are doing evill, or they are to any ſinfull occaſion what a carnall heart is to any good occaſion or to any occaſion of doing good, glad when they are rid of it; But others ſinne lingringly, and thinke they never ſtay long enough upon it; They ſin feelingly and deſire (as that Romane Tyrant deſired men ſhould die) *to feele themſelves ſinne.* Such as theſe (I conceive, according to *Zophars* ſcope and minde) may be ſayd to ſpare their ſin. They doe not ſpare to commit it, but they commit it ſparingly, as being loath it ſhould ſpend off their hands too faſt. The Originall word here uſed, ſignifies to ſpare, as we ought, out of pitie and compaſſion; hence nõt ſparing and not pitying are put together, *Ezek.* 5. 11. It ſignifies alſo to ſpare what ſhould not be ſpared, to ſpare not onely that which is in our power, but which is our duty to deſtroy. Some ſpare being moved with a fooliſh pity, and others with covetouſneſſe. We may finde a mixture of both in *Sauls* ſparing the *Amalekites.* His Commiſſion ran ſtrictly, thus (1 *Sam.* 15. 3.) *Goe and ſmite Ameleck and utterly deſtroy all that they have, ſpare them not*; But verſe 15th *Saul* being queſtioned by *Samuel*, anſwers, *the people ſpared the beſt of the ſheepe, &c.* they would ſpare *Ameleck*, when God had ſaid, *ſpare them not. Saul* pretends devotion, *it was for ſacrifice*;

חמל *diminuere relinquere intactum. Propitium eſſe.*

ſacrifice; But indeed 'twas pride or covetouſneſſe, or at the beſt a groundleſſe pity which prevailed with him. In this ſenſe wee are to take it here. Though he be very tender towards ſin, as if he were afrayd the winde ſhould blow upon it; Though he deale gently with it; as *David* gave inſtructions to his Army concerning *Abſalom*; though (according to the Alluſion in the Text) he ſpare it as a pleaſant morſel, which he would be alwayes eating and never eate up, yet it will be bitter to him, &c.

Hence obſerve;

A carnall man is merciſull to his ſinne, and favourable to his luſts.

The Apoſtle ſaith (*Rom.* 8. 32.) *God ſpared not his Sonne*; That is, he did not deale with him in a way of pity when he was in the place of ſinners, *but delivered him up* (namely to death) *for us all*; but ſinfull hearts are kinde and pitifull to their ſinnes; though they heare that ſin will damne them, yet they will not give their ſinnes an ill word, much leſſe a wound, they ſpare them, as *Saul* ſpared *Agag* and the fat cattle. Sin is ſpared three wayes.

Firſt, When not confeſſed; we bring ſin forth to tryall and arraignment by confeſſion.

Secondly, When we doe not paſſe ſentence upon it, nor judge our ſelves for it; ſo the Apoſtle ſpeakes (1 *Cor.* 11. 31.) *If wee would judge our ſelves, wee ſhould not be judged of the Lord.* We ſhould ſay this ſin deſerves death, and we deſerve to die for it, elſe we ſpare it.

Thirdly, We ſpare ſinne when it is not actually put to death, though we condemne it; ſome confeſſe the iniquitie of their ſinne, who yet will not part with it. And ſin like a malefactour caſt by the ſentence of the Judge cryeth for mercy, or as a priſoner of warre for quarter, when the life of it is in danger; ſin ſayth as thoſe ten men to *Iſhmael* (*Jer.* 41. 8.) *Slay us not*; why? what hath ſin to ſay for it ſelfe why it ſhould not dye? uſually it ſaith as thoſe men in the Prophet did, *We have treaſures hid in the field.* Spare us ſay covetouſneſſe and oppreſſion deceit and fraud, *We have treaſures and riches for you*; ſpare me ſayth uncleanneſſe, I have pleaſures and delights for you; ſpare me ſayth another, I am but a little one: ſpare me, this is the firſt time; I have been committed but once, or twice, ſpare

us.

us cry they all, we are your kindred, fleſh of your fleſh, and bone of your bone. Thus ſinne cryeth for ſparing, and the Hypocrite is very willing to heare this cry, and ſpare his ſinne, though he thereby wound and be cruel to his own ſoul. Therefore what *Solomon* ſaith concerning the chaſtning of a childe, I ſay, concerning the deſtroying of thy ſin, *ſpare not for its crying.* Fooliſh pity deſtroyeth that which is more worth then a City, yea then a world, *the pretious ſoule*; We may ſay (as it was to *Ahab* in that caſe when he ſpared *Benadab* and let him goe (1 *King.* 20. 40.) *Becauſe thou haſt let a luſt goe which God hath appointed to deſtruction, therefore thy life ſhall goe for its life*; take heed of ſparing, and pitying your ſins, as you beare any pity to your own ſoules, or deſire that God ſhould ſpare and pity them; if we ſpare our ſins, God will not ſpare us, *Deut.* 29. 20. Remember God hath appointed every luſt to death, if it hath not a death of mortification here, you ſhall have a death of miſery hereafter; if you ſpare what God hath appointed to death, your lives ſhall goe for its life. *There is a ſparing cruelty as well as a puniſhing mercy*; it is mercy to puniſh ſome perſons, and cruelty to ſpare others; but it is mercy to puniſh all ſins, and cruelty to ſpare ſo much as any one; we may call every ſin as Chriſt doth *Judas* the traytour, *A ſonne of perdition*, eyther actively or paſſively; if it be not deſtroyed, it will deſtroy. Sin is actively a deſtroyer, therefore let it be deſtroyed; If you deale not with it as a ſon of perdition, it will be your perdition.

Crudelitas parcens miſericordia puniens.

Quamvis non parcet ei. Sept. i. e. *non parcè & moderate aget cum iniquitate, ſed ardenter & inſatiabiliter.*

Further, the Septuagint reade it with a negation, *Though he ſpare it not*; their negative hath the ſame ſenſe with our affirmative. *Though he ſpare it not*; that is, (in alluſion to meats) though he eats freely of it; we ordinarily ſay when friends are at Table with us, *Pray doe not ſpare*; ſo when a wicked man gets ſinne under his tongue, he eats, like a glutton, greedily, ſo the Apoſtle deſcribes ſuch, *Being paſt feeling they commit iniquity with greedineſſe*; They eate and ſpare not, they doe not ſin with moderation or temperately, but are like Epicures in ſinning, they ſin inſatiably. But becauſe the negative is not in the Hebrew reading I ſhall not ſtay upon it; yet (I ſay) the generall ſcope and intendment of both readings is the ſame. For if he ſpareth it, it is becauſe he loves it, and if he ſpare it not, it is becauſe he liketh it. *Though he ſpare it*

And

And forſake it not.

In purſuance of the ſimilitude of eating, the ſenſe is made out thus; Though he ſpare it, as loath to let it goe downe into his ſtomack, for when once the meate is downe, 'tis loſt to the pallate, therefore he parts with it by leiſure. But more properly *to forſake*, notes theſe two things; firſt, to withdraw outward communion; ſecondly, to withdraw inward affection; the withdrawing of communion is the effect of withdrawing affection; for if once a man withdraw his heart from another, he quickly withdraws his preſence. Every where in Scripture carnall men are ſaid to forſake God both wayes (*Jere.* 2. 13.) *This people hath committed two great evills, they have forſaken me the fountaine of living waters*, that is, I have no more of their company, they doe not love me, therefore they deſire not communion with me. The word is uſed by *David* the figure of Chriſt (*Pſa.* 22. 2.) as alſo by Chriſt himſelfe when he hung upon the Croſſe, *My God, my God, why haſt thou forſaken me?* The Lord at that time did interclude or ſtop his preſence from his Sonne, he did not manifeſt himſelfe to him, there was as it were, for that preſent, a kinde of intermiſſion of the ſencible actings of the love of God towards him: Chriſt being thus denied that communion which he had alwayes enjoyed with the Father, cryed out, *Why haſt thou forſaken me?* But as the wicked man ſpares his ſin, and will not hurt it, ſo he would never be out of its company, much leſſe forſake it utterly. עזב *derelinquit.*

Hence note;

That, *a wicked man is very faithfull and conſtant to his ſinne.*

Solomon giveth that rule of love; *Thy friend and thy fathers friend forſake not,* (*Prov.* 27. 10.) a man ſhould not forſake his owne friend, much leſſe ſhould he forſake his fathers friend, or a friend to the familie: Thus ſayth a carnall heart, this ſinne is my friend, and he looks upon it as his fathers friend; His ſin poſſibly is as the Apoſtle ſpeakes (*1 Pet.* 1. 20.) *a vaine converſation received by tradition from his fathers*; ſin deſcends as well as land. Many inherit vanitie, and hold it (as it were) by their fathers copy. And if at any time a Hypocrite forſakes the practice of ſinne, yet he doth not forſake his reſpect to it; he may

leave off the exerciſe, yet not withdraw his love. Many conſiderations may breake off his actions, but nothing breakes off his affections. A wicked man ſayth to his ſinne, as God to *Joſhua*; *I will not leave thee nor forſake thee.*

Nulli manifeſtabit, & propter hoc nullus ei peccatum occultum diſſuadebit nec aliquid remedium adhibebit, quod adhibetur peccata ſua continentibus. Aquin.

The laſt clauſe of this verſe, is but the affirmative of this negative.

But keepe it ſtill within his mouth. Never confeſſing it.

Solomon puts thoſe two together, *He that confeſſeth and forſaketh his ſin ſhall have mercy.* He that hath no minde to forſake his ſinne, hath no deſire to confeſſe it. He that would keepe it in his hands, would alſo keepe it within his mouth. But what gets he by this concealement? Let the next verſe enforme us, which containes the Application of the whole ſimilitude.

Verſ. 14. *Yet his meate in his bowells is turned.*

Though wickednes be ſweete, though he hide it under his tongue, though he ſpare it, &c. Suppoſe all this, that a wicked man hath been very tender of his ſinne, and nouriſhed it long, what's the benefit? where's the fruit? *Yet his meate in his bowells is turned*; That is, the many diſhes and courſes that he hath had in this banquet of ſin, all this *meate in his bowells is turned*; how turned? every thing that is eaten, if there be a digeſtion made of it, if the ſtomack can doe its work, is turned. Naturaliſts call it *Aſſimilation*, when the meate eaten is changed or turned into the ſubſtance of the body. But here the meaning is, It is turned into another thing then what it was when it was in his mouth; that is, he finds the effect of it in his ſtomack to be ſuch as if the meate were not that which he had eaten, it doth not turne to nouriſhment, but to poyſon, as the next clauſe expreſſeth; *His meate in his bowells is turned.*

It is the gall of Aſps within him.

So Mr *Broughton* reads it, *His meate in his bowells turneth into the gall of Aſps within him.* We ſay, *His meate in his bowells is turned, it is the gall of Aſps within him*; The ſence is the ſame; For this turning of his meate in his bowels (as our tranſlation expreſſeth it) is not the turning of it into nouriſhment, but into poyſon.

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The gall of ſome creatures is poyſon, yea the moſt deadly poyſon; *Ariſtotle*, *Plinie*, and others that write the Hiſtory of animals, tell us that the gall of Serpents is full of poyſon, and they have exceeding copious galls; yet there is a further elegancy in the words, ſuiting a ſecret in nature: it was *ſweet in the mouth, now it is gall.* Thoſe meats which are ſweeteſt to the taſt turne moſt to bitterneſſe and choller in the ſtomack. So there is a graduall continuance of the metaphor, ſweetneſſe turnes to bitterneſſe, and not onely to bitterneſſe, but to gall, and not onely to gall, but to the gall of Aſps, which is not onely bitter, but poyſonous. There is a bitterneſſe that hath wholeſomenes in it, and is medicinable, there is alſo a poyſonous bitterneſſe. The wilde bitter gourd put into the pot was deadly, but of all poyſonous bitterneſſes, the bitterneſſe and poyſon of Aſps is moſt deadly. There are many remedies or antidotes againſt poyſon. And there may be remedies found againſt the poyſonous bitings of all Serpents, except that of the Aſp, which as the ancients affirme, *killeth in foure houres*, notwithſtanding the uſe and application of the moſt ſoveraigne remedies. Inſomuch, that the biting of the Aſp is gone into a proverb, for *An immedicable evill.*

Fel ſerpentum ponime maximè copioſum. Plin.

Quæ dulcia ſunt facile in bilem & amaritudinem convertuntur. Gal.

Adverſus viperarum omniúmq; ſerpentum morſus remedium invenitur, aſpide una excepta. Ælian.

Morſus aſpidis proverbio dicitur de malo immedicabili.

There is another conſideration in the gall of Aſps that carrieth the poynt more fully; for though that gall be death, and death without remedy, yet it cauſeth a kinde of a pleaſant death. The biting of the Aſp ſtupifies and then kills. The perſon bitten falls preſently into a ſleepe, which is a ſhort death, and then dyes which is a long ſleepe. Though the perſon bitten be in preſent danger of death, yet the paines of death are not felt. It is ſtoried of *Cleopatra*, Queene of *Ægypt*, that when ſhee ſaw her Husband *Marke Anthonie* ruined and dead, having layd violent hands upon himſelfe. When ſhee ſaw all loſt, the City of *Alexandria* (where ſhee thought to ſecure her ſelfe) taken, and her power utterly broken; ſhee ſo much diſdained to be a captive, and to be brought in triumph to *Rome*, that out of the greatneſſe of her ſpirit, ſhee choſe to put Aſps to her breaſts and dye; Which ſhee did upon this naturall conſideration, not onely becauſe ſhee knew they were preſent death, but becauſe they would put her to leaſt paine, or make her altogether ſenceleſſe of paine in dying.

Aſpidis veneno afflicti ſomno in mortem ſolvuntur.

Hence obſerve;

First, That, *how pleaſant ſoever ſin is in the acting, it is bitter in the end.*

Holineſſe is ſweet in the way and end too: wickedneſſe is ſometimes ſweet in the way; but alwayes bitter in the end. *Solomon* gives this in plaine aſſertions, (*Prov.* 20. 17.) *The bread of deceipt is ſweet to a man, but afterward his mouth ſhall be filled with gravell.* And againe (*Prov.* 23. 31, 32.) *Looke not upon the wine when it is red, when it gives its colour in the Cup*; That is, take heed leſt the ſight of it enſnare thee to intemperance and drunkenneſſe; Some love to ſee their wine ſparkle and briske in a cleare chriſtall glaſſe, it pleaſeth them to looke upon it, and ſee it, as well as to taſt and drinke it. But looke not on it, ſo as to luſt after it; why; *At the laſt it bites like a Serpent.* The bread of deceit is gravel *afterwards*, and the ſweet wine bites at laſt; 'Tis pleaſant to looke to in the Cup, and pleaſant to the taſt, but if you be over-taken with it, your bowels will finde it turned to the gall of Aſps. The Prophet (*Jer.* 2. 19.) ſaith to ſuch; *Thine owne wickedneſſe ſhall correct thee, and thy backſlidings ſhall reprove thee.* But is ſin it ſelfe a corrector and a reprover of ſinners? The acts of ſin doe neyther correct nor reprove, but the effects of it doe both; ſo the Prophet ſeemeth to expound himſelfe in the latter part of the ſame verſe, *Know therefore and ſee* (namely, by the event) *that it is an evill thing and a bitter, that thou haſt forſaken the Lord thy God*; That is, thy forſaking of God (ſuch is every turning aſide to and embracing of ſin) will procure thee much evill, and provoke God to make thy life bitter unto thee. We may ſay to every one who delights in ſin, as the charge is given againſt *Babylon* (*Rev.* 18. 7.) *How much thou haſt glorified thy ſelfe, and lived delitiouſly, ſo much torment and ſorrow ſhall be given to thee*; How much of the one, ſo much of the other; Thy ſin was ſweet in thy mouth, but it will be turned to the gall of Aſps in thy bowells.

Secondly,

Secondly, Note;

Sin hath not onely bitternes in it, but there is death in it.

All gall is bitter, but the gall of Aſps is deadly. Sin is a deadly poyſon; for though it be pleaſing a while, yet 'tis is killing in the end; The bitternes that floweth from ſin, is the bitternes of death: If after it hath yeelded us a little unſatisfying pleaſure, it ſhould onely conclude in paine, this might not onely diſcredit it in our opinion, but provoke us to caſt it for ever both out of our affection and practiſe; how then ſhould our hearts be turned from it, and riſe againſt it, when we are aſſured that this paine is as a poyſon, and that this poyſon is unto death?

Thirdly, Note;

Though ſin be deadly, yet it leaves the ſinner ſenceleſſe of death.

Sin deſtroyes, and the man knows not what hurts him. Every Evill is by ſo much the worſe, by how much it leaves us leſſe apprehenſive of the evill it doth us. Thoſe wounds may be moſt mortall, of which at preſent we feele leaſt paine.

Laſtly, Obſerve;

It is a dangerous thing to keep ſins counſell, or to conceale it.

The wages of ſin (committed) *is death.* But the wages of ſin concealed, is the worſt of that death. Every ſin acted hath in it the ſeede of death, but ſin hidden under the tongue, and kept in the mouth by denying, diſſembling, or excuſing it, is a deadly poyſon. The Goſpel hath a remedy againſt that death which is deſerved by the acting of ſin, but it hath no Antidote againſt the poyſon of a ſtudyed and continued concealement of ſinne; *'Tis the gall of Aſps within him.*

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JOB,

JOB, Chap. 20. Verſ. 15, 16, 17.

He hath ſwallowed downe riches, and he ſhall vomit them up againe, God ſhall caſt them out of his belly.

He ſhall ſuck the poyſon of Aſps, the Vipers tongue ſhall ſlay him.

He ſhall not ſee the rivers, the floods, the brooks of hony and butter.

THe ſimilitude between ſinne in generall, and pleaſant, though poyſonous meate, which *Zophar* purſued in the three former verſes, is here contracted to a particular ſinne, the unjuſt obteining of riches, the roote of which is covetouſneſſe, or *the love of money, and that the roote of all evill* (1 *Tim.* 6. 10.) 'Tis the roote of all morall evill, or ſinne, and ſo the roote of all penall evill or trouble, whether to our ſelves or others, as appeares in this context.

He hath ſwallowed downe riches.

The word implyeth eating with inſatiable appetite; every man that eateth muſt alſo ſwallow, but a glutton is rather a ſwallower then an eater. He throwes his meate whole downe his throate, and eats (as we ſay) without chewing. The rod of *Moſes* (turned into a Serpent) *ſwallowed up* the rods of the *Ægyptian* ſorcerers. The word is often applied to expreſſe oppreſſion (*Pſal.* 35. 25.) *Let them not ſay in their hearts, ah, ſo would we have it, let them not ſay we have ſwallowed him up*; That is, we have made cleare riddance of him, he is now a gon man for ever. The ravenous rage of the adverſary is deſcribed in this language (*Pſal.* 124. 3.) *If it had not been the Lord who was on our ſide, when men roſe up againſt us* (that is, if we had one leſſe then God, though the greateſt of creatures on our ſide) *Then they had ſwallowed us up quicke.* The Church is comforted (*Iſa.* 49. 19.) with an aſſurance of freedome from ſuch ſwallowers; *They that ſwallowed thee up are farre away*; thou hadſt thoſe by thee that were ready to devoure thee (as it is ſaid *Revel.* 12. 4. *The Dragon ſtood before the woman for to devoure her childe as ſoone*

as

as it was borne) But thy oppreſſours ſhall be ſent packing; they who heretofore ſwallowed thee, ſhall not ſtay within ſight of thee. Thy ſwallowers are ſwallowed up. The metaphor is taken from wilde beaſts which greedily devoure their prey; *He hath ſwallowed downe riches.*

Eſt metaphora ducta ab immanibus beſtijs, quæ alias feras uno rictu deglutiunt.

Hence obſerve;

Riches are a ſweet morſel to a worldly minded man.

And he is uſually moſt pleaſed with thoſe riches which he gets by unrighteouſneſſe. What he teares from the backes, and pulls out of the bellyes of others, delight his backe and belly moſt. Some care not ſo much for the riches they get, as for the ſinfull wayes by which they get them; It contents them more to over-reach another, then to enrich themſelves. *Auguſtine* confeſſeth of himſelfe, that in his youth he would ſteale fruit, not becauſe he cared for the fruit, but becauſe he delighted to ſteale; ſo we may ſay of theſe, it is the wrong, not the gaine which pleaſeth them: *Stollen waters are ſweete*, and this makes them ſweeteſt to ſome, that they are ſtollen. 'Tis rare, if he that ſwalloweth downe riches, be not a ſwallower of the poore, if his particular riſing and filling, be not the falling and emptying of many.

Againe, When a man ſwallowes and devoures greedily, he doth not well diſcerne what he eats, he takes little notice whether his meate be wholeſome and fit for nouriſhment or no, he eats without due reſpect eyther of quantitie or qualitie. This ſets forth the temper of worldly men, and gives us a ſecond obſervation.

Appoſite ſignificatur per verbũ devorare, quod eſt ſine delectu quicquid obijcitur ſive ſalubre ſit ſive nocivũ carpere.

Greedy covetous perſons care not what it is they have, ſo they may have it.

A juſt man conſiders every penny he gets, and askes his own heart, how he came by it; A righteous man is as carefull what money he puts in his purſe, as a temperate man is what meate he puts into his ſtomack; He examines his title and enquires whether it be his right or no. He would not enjoy any thing without the good will of God, or with the wrong of his brother. The way in which he gaines is more conſiderable to him, then the gaine, and whence he hath it, then what he hath. But

all

all is fish that comes to a wicked mans net, though it prove a Serpent not a fish. As appeares by the issue of his greedy getting, or swallowing, layd downe in the latter part of the verse; *He hath swallowed downe riches, and*

He shall vomit them up againe.

What we eate moderately, we digest, concoct, and turne to good bloud for the support of nature, but if a man eats intemperately, his stomack turnes and he falls a vomiting; A glutton gets more meate downe then others, but he gets lesse strength by it. The Pelican hath his name in Hebrew from this roote, because having eaten shel-fishes he vomiteth them out againe as soone as they are a little boyled in his craw, that he may pick out the fish and leave the shel. The Prophet (*Jer.* 25. 27.) tells us of a vomit which the wrath of God gives a sinfull people; *Therefore thou shalt say to them, thus saith the Lord of hosts the God of Israel, drinke ye, and be drunken, and spue and fall, and rise no more.* What was it they should drinke? it was a cup of judgement, they had been drinking liberally the cup of sin before, now God puts a cup of sorrow and bloud to their mouths, and they must drinke till they spued, and stagger till they fell, and so fall as not to rise any more. And as wicked men shall drinke the cup of wrath till they spue, so themselves shall at last be spued out. They are to a Land as unwholesome meate is to the stomack, the burden of it. Heare that severe warning to the people of *Israel*, (*Lev.* 18. 26. 28.) *Ye shall therefore keepe my Statutes and my Judgements, and shall not commit any of these abominations, neyther any of your owne Nation, nor any stranger that sojourneth among you, that the Land spue not you out also, when ye defile it, as it spewed out the nations that were before you.*

קיא *vomuit evomuit, proprie de cibis.*
קאת *pelicanus a vomitu; conchas enim a cute ventris coctas rursus evomit ut testis rejectis esculenta seligat.* Plin. lib. 10. cap. 30.

But whence is it that the wicked man vomiteth up what he hath devoured? To cleare that, consider there are foure sorts of vomiting.

First, From the fullnesse of the stomacke, by excessive eating and drinking.

Secondly, From the filthinesse or foulenesse of the stomack, by eating and drinking those things which are unwholesome and uncleane.

Thirdly,

Thirdly, From the weakneſſe of the ſtomack; Some are not able to retaine, no not a little, and that good food, becauſe their ſtomackes are ill.

Fourthly, From a ſecret antipathy, or averſeneſſe to that which is eaten. The vomit in the Text is not cauſed any of theſe wayes. A wicked man doth not vomit from the averſeneſſe of his ſpirit to his ſin, he liketh it well enough, nor from the weakneſſe of his ſpirit to ſin, he is mighty to act and digeſt the worſt of ſins; nor doth he vomit becauſe of the fowleneſſe of his ſpirit, that never troubles him, the fowler any mans ſpirit is, the more retentive it is of ſin; nor doth it proceed from his fullnes of ſin; for how full ſoever he is, yet he is hungry ſtill, and ſaith not, it is enough.

Whence is it then that he vomiteth?

I anſwer, by diſtinguiſhing againe of a two-fold vomiting.

Firſt, Free and naturall: Secondly, forced or artificiall.

Some vomit alone, others have vomits given them; ſome vomit by the ſtrength of medicines, others vomit by the ſtrength of nature. The wicked man doth not vomit up his ill gotten goods naturally but violently, not freely but forcedly. The gaine of fraud and oppreſſion may be ſaid to be vomited up two wayes.

Firſt, By repentance; Secondly, by expence.

Repentance in generall is called by the antients, *The vomit of the ſoule*, and that is applicable to any ſpeciall repentance. And repentance upon this ſpeciall account of unlawfull gaine (as alſo repentance upon what account ſoever may be) is two-fold.

Firſt, There is a repentance riſing from godly ſorrow; thus repenting *Zacheus* vomited up his ill gotten goods. For when Chriſt was come to his houſe, *Zacheus ſtood and ſaid unto the Lord, the halfe of my goods I give to the poore, and if I have taken any thing from any man by falſe accuſation, I reſtore him fourefold* (Luk. 19 8.) This gracious vomit his ſoule received by the power of the Spirit of God, provoking him to repentance; and happy it is for them that have ſwallowed downe riches unduely, if the Lord give them this repentance of godly ſorrow to vomit them backe againe.

Secondly, There is a vomiting of riches by a repentance

which ariſeth onely from worldly ſorrow and gripes of conſcience, not from any change of the minde; ſo *Judas* having ſwallowed down the thirty peices of ſilver (the price of bloud) for betraying Chriſt, vomited them up by repentance ſuch as it was, a repentance proceeding from worldly not from Godly ſorrow (*Matth.* 27. 4.) *Then Judas when he ſaw that he was condemned, repented himſelfe, and brought the thirty peices of ſilver to the chiefe Prieſts, and Elders, and caſt them downe and departed, and went and hanged himſelfe.* The Apoſtle (2 *Cor.* 7.) ſaith that *worldly ſorrow cauſeth death.* Sin cauſeth eternal death, and this kinde of ſorrow for ſin cauſeth temporall death; ſome pine and languiſh to death in worldly ſorrow, and others (like *Judas*) by the violence of it thruſt themſelves violently out of the world, and dye. Meere vexation enforceth ſome wicked men to be honeſt and to caſt up what they have unjuſtly gotten; 'Tis not the tendernes of their conſciences, but the ſicknes and paine of them, which puts them upon this. As ſome men ſay the reaſon why they refuſe or abſtaine from eating ſuch or ſuch meate, is not becauſe they doe not love it, but becauſe it doth not love them; it makes them ſicke if they eate it; ſo the reaſon why ſome vomit up the unrighteous mammon which they have ſwallowed, is not becauſe they doe not love it, but becauſe it doth not love them, but hath made them ſicke. The Whale that ſwallowed up *Jonah*, found him hard meate, his ſtomacke could not digeſt that morſel, he muſt vomit him up for his owne eaſe. Riches in the belly of many an oppreſſour is like *Jonah* in the Whales belly, a trouble to his ſtomacke, and he muſt vomit them up againe, not out of love to righteouſnes, or hatred of ſin, not out of pity to the oppreſſed, or charitie to the poor, but for his own preſent eaſe, & yet, if goe no further, how poore an eaſe will that prove? Such as this deſcribed is all the vomiting here meant. And in this *Zophar* doth not ſet forth the duty, but the puniſhment of a wicked man; For though it be better to reſtore any way, then to retaine that which is ill gotten, yet a man is not made better who reſtoreth onely thus. And we may ſay of ſuch a repentance, it is to be repented of.

Againe, As there is a vomiting of riches by repentance, ſo ſecondly, by expence. And this alſo is twofold.

Firſt, By a willing expence; ſome men ſwallow downe riches

riches for prodigalitie; they ſpend profuſely, what they get ſinfully. What one luſt brings in, another luſt carrieth out. One luſt is as a rake to gather, and another as a forke to ſcatter. A conjunction of both theſe may be found in the ſame man. For there are two ſorts of covetous men. Some get meerly to hourd & lay up, their neſt is full of eggs, and yet they can ſcarce afford themſelves one, but ſit brooding upon them to hatch more. A ſecond ſort of covetous perſons extort and get meerly to ſpend; By covetous practices, they make proviſion for wanton and luxurious practices. Theſe vomit what they have ſwallowed, by a willing expence.

Secondly, Others vomit what they have ſwallowed by forced expence, ſuch troubles and Law-ſuits are brought upon them, that what they have violently or fraudulently gotten from others, they are compelled to refund, and pay backe againe; as appeares yet more clearely in the next clauſe.

God ſhall caſt them out of his belly.

Theſe words ſhew what kinde of vomit his is. The word in the Hebrew ſignifies both God and an Angel. The Septuagint render, *An Angel ſhall caſt them out of his belly*; And their Interpreters expound it of an evill Angel, who is the tormenter of this evill man; we referre it to God as being a part of his divine juſtice, thus to repay unjuſt men; *God ſhall caſt them out of his belly.* An oppreſſour having gotten riches into his poſſeſſion hopes to hold them; But God ſends out his write of ejectment, and turneth him out of their poſſeſſion, or them out of his. The word which we render *caſt out*, carrieth a double, and that a contrary ſignification; it ſignifies both *to poſſeſſe, and to diſpoſſeſſe*, to put in, and to thruſt out of an inheritance. So the word is uſed (*Joſh.* 23. 5.) in reference to the *Canaanites*, whom God diſpoſſeſſed; *And the Lord your God, he ſhall drive them out of your ſight, and ye ſhall poſſeſſe their Land.* In both parts of which verſe we finde the ſame word. As God caſt the *Canaanites* out of their Land to place his own people there, according to his promiſe; ſo God will caſt all ill gotten riches, thoſe riches eſpecially, out of the belly of wicked men, which they have gotten from his people, contrary to his command. (*Zach.* 9. 4.) *Behold the Lord will caſt her out* (that is, *Tyrus*) why will the Lord caſt

ירש *hereditavit poſſedit etiam hereditate & poſſeſſione ejecit.*

out *Tyrus? Tyre* was a merchandizing Citie, an oppreſſing Citie, *Tyrus heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets*, verſ. 3d. yet the Lord will make her poore, and naked, he will level her heaps of gold and ſilver, *and ſmite her power in the Sea*. The lot of proud oppreſſing *Tyrus* and her riches ſhall be the lot of every oppreſſor and his riches, *God ſhall caſt them*

Out of his belly.

That is, out of his barnes and gardners, out of his cheſts and ſtore-houſes; whereſoever he hath hoarded his riches, that's his belly, and from thence they ſhall be caſt.

Hence obſerve;

Firſt, *The worldly man is unwilling to part with his worldly portion.*

Here's an act of violence, God caſts them out of his belly, and pulls them from him by an act of juſtice, as he had unjuſtly pulled them from others. He can let his blood goe as eaſily as his wealth.

Secondly, Note;

Man may get but he cannot hold what he hath got unjuſtly.

What God giveth he will maintaine, what is ſinfully ſwallowed downe ſhall be vomited up with ſhame. *I will puniſh Bell in Babylon, and I will bring forth out of his mouth what he hath ſwallowed up* (*Jer.* 51. 44.) What was that? he had ſwallowed the riches of the Nations round about him. Thus the Prophet *Iſaiah* repreſents him boaſting (*Chap.* 10. 13, 14.) *I have removed the bounds of the people, and have robbed their treaſures, my hand hath found as a neſt the riches of the people.* But as ſome Princes politickly connive at their Subjects oppreſſions, till they get great eſtates, and then ſqueſe all into their own coffers, & leave them naked; ſo the great God permits ſome to fill themſelves like ſpunges, by ſucking in the ſubſtance of others unrighteouſly, and then makes them returne and render it backe by his righteous judgements, *Whatſoever is gotten by ſinne, is not given by God*; and whatſoever is not given by God, he threatens to take away: they who are rich, but not by the bleſſing of God, ſhall be made poore by the curſe of God; therefore the Pſalmiſt

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concludes, *A little that the righteous man hath, is better then the great riches of the ungodly*; This betterneſſe, ariſeth two wayes. Firſt, From the excellency of the convayance, and that in three reſpects; Firſt, the little which the righteous man hath, comes to him by the purchaſe of Chriſt. Secondly, He hath it by the promiſe. Thirdly, by the ſpeciall providence and fatherly goodneſſe of God to him. A little thus conveighed to the righteous man is better then the greateſt riches of many ungodly. Secondly, It is better in reference to the ſureneſſe of it: there is a flaw in the title of wicked men, and therefore God will one time or other queſtion their poſſeſſion. The righteous hold their temporalls as well as their ſpirituall (*in capite*) by Chriſt their head: and hence it is that they have a ſure eſtate in and hold of both.

This ſhould admoniſh all to conſider what riches they ſwallow downe; He that hath got much honeſtly, may ſpoyle all by mingling a little with it diſhoneſtly gotten. For as he that hath eaten divers wholeſome meats, may yet looſe the comfort and nouriſhment of them, by feeding upon ſome one unwholeſome diſh; And by this meanes undergoes a double evill; Firſt, in eating that which is bad, and then in vomiting up good and bad together; ſo 'tis in this caſe. Chriſt uſeth an argument (warning men to take heed of unjuſt gaine) much higher then this (*Mat. 16. 26.*) *What ſhall it profit a man if he gets the whole world, and looſeth his owne ſoule.* Put all unjuſt gaine into the ballance with your ſoule, and ſee what you get by that, while you looſe this. The argument in the Text is alſo very preſſing; What ſhall it profit a man to get a maſſe of worldly riches unjuſtly, and by that gaine looſe all that he hath juſtly gotten. If injurious dealing did indamage our eſtates onely, what advantage is there in dealing injuriouſly? But *Zophar* urgeth yet further in the next verſe.

Verſ. 16. *He ſhall ſucke the poyſon of Aſps.*

Theſe words may be taken eyther as a diſtinct ſimilitude, or as the concluſion of the former. There is a double reading; ſome thus; *He ſhall ſucke the head of the Aſp.* The ſame word in the Hebrew ſignifies the head and poyſon, becauſe the head in thoſe venemous Serpents holds the poyſon. We tranſlate this word

ראש *ſignificat tum caput tum venenum, quod capiti aut dentibus ſerpentis venenum ineſt. Caput aſpidis ſuget.* Vulg.

word (*Roſh*) Gall. (*Deut.* 29. 18.) *Leſt there be among you a roote that beareth Gall* (or a *head*) *and Wormewood.* That is, leſt any perſon among you ſhould commit this wickedneſſe (namely, Idolatry, or the worſhip of ſtrange gods) which will be as diſtaſtfull to God as Gall is to man, and which will be bitter as Gall to the man who commits it, whether we conſider the bitternes of repentance if it be pardoned, or the bitternes of paine, if he (perſiſting in it impenitently) be puniſhed. And hence this very word is uſed againe to ſignifie *Gall*, in that Propheticke Pſalme of the paſſion and paines of Chriſt for our ſins (*Pſal.* 69. 21.) *They gave me alſo gall for my meate.* Any Gall is ſo bitter and unſavoury to the taſt, ſo offenſive and troubleſome to the ſtomacke, that 'tis a kinde of poyſon, and ſome venomous creatures carry their poyſon in their Gall.

He ſhall ſucke the poyſon of Aſps; That is, He ſhall finde that moſt bitter and deadly to him, wherein he thought to finde much ſweetnes and delight. As if he had ſaid; *Thou who hungerſt after the eſtates of the poore, I tell thee, when thou art ſucking them as at a hony-combe, thou art but ſucking the poyſon of Aſps.* While the covetous oppreſſour is in the act of ſin, he ſaith, it is ſweet and good, he little thinks he is ſucking poyſon, the deadly poyſon of the Aſp: It is miſery enough to ſucke poyſon at any time, but to ſucke poyſon while we thinke we are ſucking milke or hony is a greater miſery. There are none ſo miſtaken as they who take wrongfully from others. As there is a ſinfull ſparing, ſo a ſinfull getting which tends to poverty, & he who thus gathers, doth worſe then ſcatter; For, *He ſhall ſuck the poyſon of Aſps*, and (which ſpeaks the ſame or a worſe fate to him)

Perinde cedet ei maleficium ac ſi venenum hauſiſſet petentiſſimum, aut a vipera fuiſſet morſus. Jun.

The Vipers tongue ſhall ſlay him.

That is, he ſhall ſurely dye, the iſſue ſhall be his ruine. The poyſon of Aſps is deadly, and that the Vipers tongue is preſent death, we have cleare evidence (beſides what is aſſerted by naturall Hiſtorians) from Scripture record. When *Paul* had eſcaped from Ship-wrack, and was come on ſhoare at *Malta*, the *Barbarians* ſhewed him kindneſſe, and made him a fire, out of which when a Viper came and faſtned upon his hand, they looked when he would fall downe dead, concluding he was a murtherer, whom, though he eſcaped the Sea, yet, vengeance followed

Nullum animat tanta celeritate linguam movet ut ſerpens, adeo ut triplicem linguam habere videatur, cum unam ſit. Plin. l. 6. c. 37. Iſid. lib. 12.

followed him to land, or (as that Text gives it) *would not ſuffer him to live* (Acts 28. 4.) So that, when *Zophar* ſaith, *The Vipers tongue ſhall ſlay him*; The meaning is, he ſhall be as certainly and ſuddenly ſlaine, as if a Viper had bitten him. The Vipers tongue is worſe then the Lyons tooth, and gives ſo mortall a wound that every touch is death. When *John the Baptiſt*, as alſo Chriſt would ſhew how hurtfull and dangerous the Scribes and Phariſees (among the *Jewes*) were, they call them, *A Generation of Vipers* (*Matth.* 3. 7. *Matth.* 12. 34.) Theſe Vipers never gave over till they had ſlaine Chriſt. There's no eſcaping if a Viper bite; and of them Chriſt ſaith (*Matth.* 23. 33.) *O Generation of Vipers, how ſhall ye eſcape the damnation of hell?* It ſhews that the moral Viper is as dangerous as the naturall, when we read that the former ſhall not eſcape the wrath of God, as man cannot eſcape, being ſtung, by the latter. The Vipers tongue is the Embleme of any remedileſſe evill. And ſuch ſhall befall the covetous oppreſſour, *The Vipers tongue ſhall ſlay him.*

Hence note;

The miſchiefe that a wicked man doth to others, ſhall returne upon his owne head.

While he impoveriſheth his neighbour, he undoth himſelfe, while he is ſucking others, he is ſlaying himſelfe. *Solomon* deſcribes a combination of evill-doers, *whoſe feete run to evill, they make haſt to ſhed bloud*; But he concludes (*Prov.* 1. 18.) *They lye in waite for their owne bloud, and lurke privily for their own lives, ſo are the wayes of every one that is greedy of gaine, which taketh away the life of the owners thereof:* They made haſt to ſhed the bloud of others, but the event proved that they laid waite for their owne bloud. Sin is the great Deceiver; The harme-doer is alwayes the greateſt harme-receiver: He that layeth ſnares, layeth them for others, but he catcheth himſelfe. And therefore *Solomon* reſolves it directly (which yet we are to underſtand of the event, not at all (which makes their caſe more miſerable) of their intention) *They lurke privily for their owne lives.* All their lurking and plotting recoyles upon themſelves; *Their owne iniquities ſhall take them, and they ſhall be holden with the coards of their ſinne*, as the ſame *Solomon* expreſſeth it, (*Prov.* 5. 22.) As, *He that is wiſe* (that is, holy and righteous) *ſhall be wiſe for*

him-

himſelfe (Prov. 9. 12.) That is, though he onely intended the Glory of God, and the good of others, wholly denying and leaving out himſelfe, yet himſelfe ſhall be the chiefe gainer by it in the end; ſo he that is fooliſh (that is, wicked and unrighteous) ſhall be fooliſh to himſelfe. Though he onely intended the hurt of others, yet he ſhall be the chiefe, poſſibly, the onely hurt-receiver in the end, as it followes in the latter part or croſſe part of the ſame Proverbe, *If thou ſcorneſt, thou alone ſhalt beare it.* The greateſt hurt which any man can doe his brother by any wrong done to him, is ſo little comparatively to what he doth to himſelfe, that the Scripture caſts the whole upon himſelfe; *He alone ſhall beare it.* While he gives his brother a bitter potion to drinke, himſelfe drinkes the poyſon of Aſps; While he wounds his brother with hand or tongue, *the Vipers tongue ſhall ſlay him.*

Per linguam viperæ ſignificari poteſt alius impius contraria loquens. Pined.

Viperæ lingua ſymbolum eſt linguæ detractatoriæ.

Further, By *the Vipers tongue*, we may underſtand any oppoſer, who riſeth up againſt and accuſeth this fraudulent or violent oppreſſour. An accuſing tongue, eſpecially a falſely and maliciouſly accuſing tongue, may well be called *a Vipers tongue.* In which ſence, principally, the Scribes and Phariſees are called *a Generation of Vipers.* Detraction wounds deeply, and a wound in the reputation is hardly healed. When the *Ægyptians* would deſcribe a man ſmitten with a detracting tongue, they were wont to paint a Baſiliske, who kills ſuch as come neere to him with his breath. And the Vipers tongue hath alſo been (among the Ancients) an Embleme of the ſame ſignification.

Hence note;

Oppreſſours ſhall not want accuſers, and they who have ſmitten others in their eſtates, ſhall be ſmitten in their names.

Deus quibuſdã malis tanquam carnificibus uſus eſt ad ſumendas de alijs malis pœnas. Plut. de ſera Num. vindicta.

Such get riches to themſelves a name, and they (ambitiouſly, as the Pſalmiſt hath it) call their Lands after their owne name, hoping thereby to immortalize their memories. But their project fayles them, and as they never deſerved nor had *a good name*, ſo they ſhall not long have *a Great one.* If good men doe not cry them downe, ſome or other as bad as themſelves ſhall. *The Vipers tongue ſhall ſlay them.*

Verſ. 17.

Verſ. 17. *He ſhall not ſee the rivers, the floods, the brookes of hony and butter.*

Theſe words continue the miſery befalling a wicked man; He hath gained unjuſtly, but he ſhall not poſſeſſe what he hath gained. *He ſhall not ſee*; that is, he ſhall not injoy; *Seeing* is not taken here for a naked hungry ſight of theſe things. He may ſee the floods, rivers, and brookes of hony and butter with his eye, but he ſhall not have a comfortable uſe of them. Sight is ſo noble a ſence, that it is put for all the ſenſes; eſpecially for that which is the deſire of all the ſences, enjoyment. We render that of the Preacher (*Eccl.* 2. 1.) *Enjoy pleaſure*; the Text is, *See pleaſure*; pleaſure is the object of every ſence, and that which every ſence naturally lookes for, is the enjoyment of pleaſure. The ſight of the beſt things without enjoyment, doth rather afflict us then pleaſe us. Thus here, *they ſhall not ſee*, that is, they ſhall not have a comfortable or pleaſurable injoyment, of the *rivers, floods, and brooks*; here is an elegant heape of words, all being of a neere ſignification, and concurring to make an Hyperbolicall ſpeech, ſignifying greateſt abundance of good things; *hony and butter* are put ſynecdochically for all good things. *Rivers, brooks, flouds*, denote the fulleſt ſtore and plenty of them. Or theſe words may note theſe three things to us diſtinctly.

Non ſumitur pro jejuno viſu ſed pro delectabili, qualis cum poſſeſſione & uſu rerum ſocietur; inde videre pro uti et experiri; viſus ad actiones reliquorum ſenſuum transfertur. Auguſt. lib. 10. Confeſſ. c. 35. & Epiſt. 112. ad Paulin.

Firſt, Plenty in the word *flood*; we may have water in a pond or ciſterne, but floods are the exceſſes and over-flowings of water.

Secondly, Perpetuitie in the word *river*; floods fall quickly; Torrents riſe with the fall of raine, or the diſſolving of ſnow, and when this hath been a while diſſolved and that fallen, they fall againe. But rivers keepe a conſtant ſtreame, being fed by conſtant ſprings. When the Lord ſaith (*Iſa.* 48. 18.) *Then had thy peace been as a river*; The meaning is, that in caſe of their obedience, their peace had been continued. And when the Lord promiſeth (*Iſa.* 66. 12.) *I will extend peace to thee as a river*; He aſſures them that their peace ſhall continue for ever.

Thirdly, The joyning of theſe three together, *floods, rivers, brookes*, may imply variety of kinds, or the confluence of all

ſorts of good things, both little and great together. Brookes are little rivers, and rivers are great Brookes. Floods are the inundations or ſwellings of both beyond their bankes.

He ſhall not ſee the ſe rivers, floods, and brookes, of hony and butter; And who ever did ſee them? Rivers and brookes of water, as they are uſefull and delectable, ſo every where ſeene. But where ſhall we ſee rivers or brookes of hony and butter? This is a high ſtraine of Rhetoricke, noting onely (as was toucht before) greateſt aboundance; yet in ſome Countries there is ſuch abundance of hony and butter, that, they may be ſayd to have (almoſt) in the latter, rivers and brookes of them. It is ſaid (1 *Sam* 14. 25.) that *when the people of the Land* (in purſuit of the *Philiſtims*) *came to a wood, there was hony upon the ground*, and (*verſ.* 26.) *the hony dropped*. Here were rivers of hony, flowing hony. The land of *Canaan* is often deſcribed by this Periphraſis, *A Land flowing with milke and hony* (*Exod.* 3. 8. 17. &c.) *Job* ſpeaking of his former flouriſhing eſtate, gives it in this language (*Chap.* 29. 6.) *I waſhed my ſteps with butter, and the rocke powred me out rivers of oyle*. They who eate butter and hony are ſuppoſed by ſome to have more then neceſſaries (though others expound it for plaine Country food) even dainties to feed upon (*Iſa.* 7. 22.) *Butter and hony ſhall every one eate that is left in the Land*. And this is the food which the Virgins ſonne our Immanuel was prophecied to eate at the 15th verſe of the ſame Chapter; *Butter and hony ſhall he eate, that he may know how to refuſe the evill and chooſe the good*. That is, that he may grow up to yeares of diſcretion, and ſo be able to diſtinguiſh between that which is morally good and morally evill.

Further, Some underſtand butter and hony allegorically, for ſpirituall good things; The butter and hony of the Land of promiſe were indeed ſhadowes of heavenly things. And this amounts to a ſorer judgement upon the wicked man, whoſe portion how great ſo ever it is in temporals, ſhall be nothing in eternalls; His whole lot falls on this ſide heaven, and the things of heaven. But I rather keepe to the literall ſence, which ſuits clearely with the words foregoing; *He ſhall ſucke the poyſon of Aſps, the Vipers tongue ſhall ſlay him*; there's an end of him; he ſhall not ſee the rivers, &c. of hony and butter which he looked for.

Laſtly,

Laſtly, Some give the meaning as if the ſordid diſpoſition of a covetous worldling were here deſcribed; who though he doth abound with the things of this life, yet he doth not ſee them; that is, he hath not a heart to make uſe of them, but keeps all in priſon; His rivers and brooks when in their higheſt flood, are as dryed up to himſelfe; This (I grant) is a judgement viſible upon many covetous wicked men, who as much want what they have, as what they have not. But I paſſe this alſo, and ſhall inſiſt onely upon our firſt interpretation; *He ſhall not ſee the rivers, &c.* Then he had hopes to ſee, that is, to poſſeſſe and enjoy them; He made ſure of them, but they paſſed away, and proved not ſure to him.

Hic deſcribitur ſordidum avari hominis Ingenium qui quamvis bonorum omnium copia abundet nihil ſibi ex bonis aſſumit. Cajet.

Hence obſerve;

Firſt. *A worldly man hath great expectations, he promiſeth himſelfe huge things in the world, whole rivers, brookes and floods of hony and butter.*

Small matters will not ſerve his turne, he dreames not onely of Gold, but of golden mountaines, and golden ſhowers; he dreames of rivers and floods of gold; What pleaſant dreames of eſteeme, honour, and riches hath he; He phancieth that all ſhall not onely honour, but humor and adore him; He promiſeth himſelfe, that he ſhall be able to doe what he will, and make whom he pleaſeth ſtoope to him, that none ſhall dare to ſpeake a word, or riſe up againſt him; What fine imaginations have many about this world, but they reckon (as we ſay) without their Hoaſt. For,

Secondly, Obſerve;

God often cuts wicked men ſhort of their expectations.

He ſhall not ſee the rivers, &c. of hony and butter; He looks for them, but he ſhall not ſee them; He hopes, but he ſhall be aſhamed of his hope. What the Poets phancied of *Tantalus*, is true and accompliſht in him. He is Tantaliz'd, ſtanding up to the chinne in thoſe floods & rivers, of which he cannot drinke; he hath pleaſant apples touching and playing upon his lips, which yet he cannot taſt. He thought himſelfe happy in getting great things, but, his miſery is, he cannot injoy what he hath gotten. *Solomon* ſaith of a ſloathfull man (*Prov.* 12.27.) *He*

roſteth not what he hath gotten in hunting; his meaning is, he will not hunt for his meate, he will take no paines for his living, if he have any roſt-meate, it is not what himſelfe, but what his friends or forefathers have hunted and caught for him; We may ſay the ſame of many covetous men, who though they take paines enough in hunting for their living, who though they riſe early, goe to bed late, and compaſſe Sea and Land in the purſuite of riches, yet they roſt not what they have got; though they have gotten much in this hunting, yet God denieth them the comfortable injoyment of it: And he doth it two wayes; Firſt, God ſometimes taketh the man away from his gettings, as is inſtanced (*Luk.* 12th) in the rich man, who ſaid to his ſoule; *Thou haſt goods laid up for many yeares*; He had rivers and brookes, which would never fayle, nor be dryed up, as he dreamed, but he ſaw them not; for God ſayd to him, *Thou foole, this night thy ſoule ſhall be required of thee, then whoſe ſhall thoſe things be which thou haſt provided.*

Secondly, God takes away what he was poſſeſſed of, he pulls all out of his hands, or from between his teeth. When he hath good things about him, and is reſolving to take his fill of them, then God ſends a flood of wrath, and ſweepes away his floods of riches; ſo that he cannot ſo much as behold them any longer with his eye. Thus the Lord threatned his ancient people in caſe of diſobedience (*Deut.* 28. 31.) *Thine ox ſhall be ſlaine before thy eye, and thou ſhalt not eate thereof; thine Aſſe ſhall be violently taken away before thy face, and ſhall not be reſtored to thee.* That which he hath laboured for, ſhall be taken away and not reſtored, his loſſe ſhall be irrecoverable. Or himſelfe ſhall be compelled to reſtore what he hath laboured for, he ſhall not ſwallow it downe, as *Zophar* ſhews in the next verſe, where he gives us in plaine words, without a figure, a further account of the wicked mans non-enjoyment of what he had wrongfully ſpoyled and ſtript others of, in hope to make himſelfe a happy man.

JOB,

JOB, Chap. 20. Verſ. 18, 19.

That which he laboured for ſhall he reſtore, and ſhall not ſwallow it downe, according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce therein.

Becauſe he hath oppreſſed, and hath forſaken the poore, becauſe he hath violently taken away a houſe, which he builded not.

IN the former verſe *Zophar* aſſures *Job* that the wicked man ſhall not *ſee the rivers, the floods, and brooks of hony and butter*; that is, he ſhall not injoy the golden abundance he dreamed of. Here *Zophar* tells him why or whence this comes to paſſe.

What he laboured for he ſhall reſtore, and ſhall not ſwallow it downe.

The Hebrew is, *He ſhall reſtore his labour*; The originall is conciſe; What we render by eight words in our language, is but two there. But how can labour be reſtored? We may cleare it three wayes. משיב יגע *Reddet laborem.*

Firſt, Taking labour for the miſery and trouble which the wicked man brought on others. Then to *reſtore labour*, is to be puniſhed and troubled in proportion to the trouble which he put others to. *Troublers of others ſhall not want trouble themſelves.* Trouble ſhall be reſtored or payd backe againe into their owne boſomes. *Dabit pœnas pro labore & moleſtia quam aliis inflixit.* Pined.

Secondly, *He ſhall reſtore labour*; That is, the profit and fruit of their labours, whom he had wickedly oppreſſed or defrauded.

Thirdly, By *labour*, we may underſtand any fruit or profit of his owne labour as well right as wrong; our Tranſlation holds forth that ſence; *That which he laboured for* (or the profit which came in by his labour) *ſhall be reſtore.* The word which ſignifies *labour*, is extendable to all kinde of labour, but properly to that which bringeth in profit, and advantage, ſuch as men take in trading and commerce. (*Hoſ.* 12. 8.) where the Prophet ſpeaks of *Ephraim* under the Title of a Merchant; *And Ephraim ſaid, yet I am become rich, and have found out ſubſtance, in all my*

my labours (which I have taken for my profit) *they ſhall finde none iniquitie in me.* (*Prov.* 23. 4.) *Labour not to be rich*; and it notes ſuch a labour for riches as is accompanied with much toyle of body, eſpecially with reſtleſnes of minde: it implyeth not onely (as is commanded *Gen.* 3.) *Eating bread in the ſweat of the face*, but in the vexation of the heart.

Græco nomine reſpondet, et notat laborem cum moleſtia & laſſitudine.

Zophar doth not ſay, *He ſhall reſtore his goods or eſtate, but what he laboured for*; teaching us that the things of this world are ſuch as men toylingly yet willingly labour for; riches are ſo much laboured for, that the ſame word ſignifies both labour and riches.

Hence obſerve;

Man is very ready to take paines for worldly things, for the things of this life.

We can freely beſtow many thoughts upon, *What ſhall we eate? what ſhall we drinke? and wherewith ſhall we be cloathed?* Chriſt ſeeing the thoughts of men run ſo much to the world, pulld them quite out of the world; *Take no thought* (*Matth.* 6. 26.) not that it is ſinfull to thinke what we ſhall eate, onely we muſt not be thoughtfull or full of thoughts about it; or Chriſt ſpeaks comparatively, take no thought for this world in ballance with the next. Beſtow your thoughts upon better queſtions then, *What ſhall we eate? what ſhall we drinke? how ſhall we be cloathed?* Labour an anſwer to theſe queſtions, How ſhall we be ſaved? how ſhall we make our calling and election ſure? how ſhall we honour God? how ſhall we ſerve our generation? Man is ſo apt to over-act his labour for the world, that Chriſt in another place ſeemeth to put a totall prohibition upon that labour (*Joh.* 6. 27.) *Labour not for the meate that periſheth, but for that which indures to everlaſting life*; though a man labour very hard for the things of the world, yet all the way is downe-hill to his nature, and the wheeles of his ſpirit move ſo faſt, that (as the Ancient Moraliſt ſaid in another caſe) *He hath need of trigging.* In all theſe worldly labours man needeth not a ſpurre, but a bridle. Our ſpirits are ſo fleet in this purſuite, that we muſt have weight layd on us. *Labour not for the meate that periſheth* The Prophet (*Iſa.* 55. 1.) calls aloud to buy ſpiritualls; *Come and buy wine and milke without money, or without price.*

price: But men had rather beſtow their paines and labour for the world, then take heavenly things at the loweſt rates, upon the eaſieſt price, yea without price, as the Prophets rebuke intimates in the next words; *Wherefore doe ye ſpend your money for that which is not bread, and your labour for what ſatisfieth not.* Bread in Scripture comprehends every good thing, and that which is not bread is good for nothing. Bread ſatisfies the hunger of man & renews his ſtrength, but that which is not bread cannot ſatisfie, All the things of this life (which are our bread) are no bread in compariſon of the things of Chriſt, eſpecially of Chriſt himſelfe, who is living bread, the bread of life, & that an eternal life; yet Chriſt who is the beſt bread, better then bread, is little laboured for, & that which hath ſo little of bread in it, that it is not bread, is every mans labour, & the only labour of moſt men.

Againe, *Labour* ſignifieth that which a man hath gotten by honeſt endeavours, and in righteous wayes. That which is unduely gotten, is not (properly) ſayd to be gotten by labour, though a man hath laboured much in getting it. Thus labour is oppoſed to ſtealing (*Epheſ.* 4. 28.) *Let him that ſtole ſteale no more* (what ſhall he doe then?) *but rather let him labour working with his hands the thing that is good, that he may have to give to him that needeth.* So we may take it here, this man hath gotten much wickedly, and he hath gotten ſomewhat honeſtly, he ſhall ſuffer damage in his honeſt gaines, becauſe he hath gained diſhoneſtly. He ſhall reſtore his labour, or what he hath laboured for. *A little ill gotten poyſons that which is well gotten*; as was touched before.

Etiamſi labore ſuo, lucrum damni a deo illati expleturus ſibi videatur, fructum tamen non percipiet. Jun.

And ſhall not ſwallow it downe.

The word was opened at the 15th verſe; where it is ſaid, *he hath ſwallowed downe riches*; It may be enquired, how *Zophar* ſaith here, *He ſhall not ſwallow it downe?* To cleare that you may conſider of a twofold ſwallowing.

Firſt, There is a ſwallowing by rapine, and violence; thus the wicked man ſwallowed downe riches at the 15th verſe.

Secondly, There is a ſwallowing for nouriſhment, and ſuſtenance, for ſtrength and ſupport. Thus 'tis ſayd here, *He ſhall not ſwallow it downe.* A man may be ſaid to ſwallow downe what he hath gotten, and to digeſt it, when his eſtate thrives, as the body

body doth with meate well digeſted. This is the ſenſe of the place here; *What he hath laboured for he ſhall reſtore, he ſhall not ſwallow it downe*; That is, it ſhall not be converted eyther to his perſonall benefit, or to the benefit of his family. As before, *He ſhall not ſee*, is, *he ſhall not injoy*, ſo now, *he ſhall not ſwallow*, is, he ſhall not thrive or waxe ſtrong in ſtate by all his gettings.

Illis non fruetur diu. Nemo cum max vomit perinde eſt ac ſi non abſorbuiſſet.

Yet we are not to underſtand the Text, as if this were plainly the lot of every wicked man, but thus it is with many, & thus in ſome ſence it is with every wicked man. For, Eyther God doth not ſuffer him to hold that long, which he hath gotten unjuſtly, or it doth him ſo little good while he hath it, that he may be ſaid not to have had it; The longeſt contents of this life, are of ſo ſhort a being, that they may be ſayd not to be at all.

Hence obſerve;

A wicked man hath no true profit by all his labours.

The promiſe to the Godly is (*Pſal.* 128. 2.) *Bleſſed is the man that feareth, he ſhall eate of the labour of his hands*: He that feareth God, ſtands under the influence of that ſweet promiſe; *He ſhall eate the labour of his hands*. It is ſayd of Chriſt in the Prophet (*Iſa.* 53. 11.) *He ſhall ſee of the travaile of his ſoule, and ſhall be ſatisfied.* Chriſt laboured hard and he did eate the fruit of his labour; He ſaw and daily ſeeth *of the travaile of his ſoule*; many beleeve and are ſaved; The ſaving of ſoules is the fruit of the travayle of Chriſts ſoule. Thus in proportion a Godly man ſeeth of the travaile of his ſoule, and is ſatisfied, he labours he takes much paines, in his place and calling, he hath many weary dayes, and ſome waking nights, but by the bleſſing of God, his labours are fruitfull; He eats his labour to the refreſhing of himſelfe and family, and to the bearing up of his credit in the world; The ungodly ſhall not finde it ſo at all, or ſhall not long finde it ſo; he muſt reſtore his labour, and not ſwallow it downe.

תמורה *Reſtitutio dicitur permutatio, quia ſemper fit per aliquod cambium nam pro alienis iniquè raptis ſua dantur.*

According to his ſubſtance ſhall his reſtitution be.

The word which we tranſlate *reſtitution*, ſignifies any kinde of change. It is rendered by recompence (*Job* 15. 31.) *Vanity ſhall be his recompence*, or the change that he ſhall have is from bad to worſe, even into vanity: ſo the word is uſed, *Ruth* 4. 7.

Levit.

Levit. 17. 10. 23. Some give the ſence thus; *He ſhall be as poore as ever he was rich; His change ſhall be according to his ſubſtance.* Our Tranſlation ſuppoſeth *Zaphar* giving the rule of reſtitution, *According to his ſubſtance ſhall his reſtitution be.*

Hence obſerve;

If that which is ill gotten be not reſtored, it ſhall.

Tantum reſtitu et, quantum ex alieno didicit eſt. q. d. juxta menſuram opum quas rapuit vice rerum jam mutata reſtituet. Merc.

If men will not reſtore willingly, God will make them reſtore whether they will or no; though man hath no minde to it, yet he muſt. It is a duty to reſtore what we borrow, much more what any man hath violently taken away. *Owe nothing to any man, but to love one another* (*Rom.* 13. 8.) Love is a debt which is alwayes owing, and ſhould be alwayes paying; *There can be no diſcharge of that bond.* When we have payd much love, we ſtill owe more. But other debts muſt not onely be payd, but may be diſcharged. If a man muſt not alwayes owe what he hath borrowed, then much leſſe where he hath defrauded. Oppreſſion whether ſecret or open is a crying ſinne; And untill reſtitution be offered or really made where the party offending is able, or really deſired where he is unable, the mouth of it cannot be ſtopped. This being ſo neceſſary a duty, I ſhall for the clearing of it briefely touch theſe five things, And ſhew

Firſt, What reſtitution is; Secondly, what muſt be reſtored; Thirdly, who muſt reſtore; Fourthly, to whom we muſt reſtore; Fifthly, the proportion of it.

To the firſt queſtion, what is this reſtitution? I anſwer, *It is an act of communicative juſtice, whereby the wrong which we have done to another is recompenced, and he againe reeſtated in his owne.* To give to the poore is a duty, yet an act of charitie. But to reſtore (though to the rich) is not onely a duty, but an act of Juſtice.

Secondly, What muſt be reſtored? That which hath been unjuſtly gotten; yet the meaning is not that a man muſt alwayes reſtore what he hath taken away in *ſpecie*, or the thing it ſelfe in kinde. If the value and worth of it be reſtored, that ſufficeth; yet it doth not ſuffice to reſtore the bare value of that which hath been taken away. For (as Caſuiſts ſpeake) there are two things to be conſidered in reſtitution.

Damnum emergens lucrum ceſſans.

First, The dammage done to the perſon wronged, by detaining his goods.

Secondly, The hindrance of that profit or benefit, which probably he might have made by their continued enjoyment and poſſeſſion. In ſtricknes the wrong doer muſt account to the wrong ſufferer in both theſe, elſe the wrong done is not repaired according to the nature of reſtitution.

Thirdly, 'Tis queſtioned, *Who muſt reſtore?* Some may be concernd in making reſtitution who were not the immediate actors of the wrong. There are ſeven ſorts of perſons who may be involved under the duty of reſtitution.

First and principally, they who perſonally did the wrong.

Secondly, If they have not made reſtitution, their heires who poſſeſſe their eſtate are bound in conſcience to doe it.

Thirdly, They are engaged to reſtore who have given aſſiſtance to the dammage of others, eyther by force, command, or counſell.

Fourthly, They, who though antecedently they had no hand in doing it, neither as principalls nor abetters, yet gave their after-conſent or approbation to it.

Fifthly, They, who having power in their hands to prevent the dammage or wrong of others, having knowingly neglected to put it forth for them.

Sixthly, They, who having lawfull power in their hand to relieve the wronged, have yet ſuffered them to lye under thoſe wrongs unrelieved.

Seventhly, They, who willingly conceale the wrong which they know hath been done to another, or being called refuſe to give teſtimony, or beare witnes according to their knowledge, that ſo he might be righted. All theſe are under an obligation to reſtore, becauſe they are all partakers in and ſo guilty of the wrong.

Fourthly, To whom muſt we reſtore? I anſwer; First, Reſtitution muſt be made to the perſon wronged; For to wrong one man and reſtore to another, will not make up a reſtitution. This diſcovers their error and miſtake, who having by their extorſions ground the faces of the poore, yea to enrich themſelves, have impoveriſht many rich, yet thinke it a ſufficient amends, if they baild an Hoſpitall for thoſe poore, whom they

they never ſaw, much leſſe wronged in perſon; Whereas the Lawes of reſtitution ſay, The perſon wronged muſt be repayred. To give to the poore at large is charitie, but no reſtitution; yet to give to the poore what is not juſtly ours, is no charitie. No man can indeed do an act of charitie, but he that hath done or is ready to doe all acts of Juſtice. God doth as much hate robbery for charitie to the poore now, as he did of old for ſacrifice or burnt offerings to himſelfe. So that till a man hath reſtored and done all men right, he is not in a capacitie to give to the poore, and to how many poore ſoever he gives, he makes no reſtitution, unleſſe he gives to thoſe individuall perſons (if they may be found and will receive it) whom he hath perſonally wronged. Secondly, If ſuch be not living, then reſtitution muſt be made to their heires or Executors, to whom the right and diſpoſition of their eſtate doth belong. Thirdly, If neither the man himſelfe, nor his heires are to be found, then the perſon offending muſt reſtore to God; he muſt put his ill gotten goods into Gods Treaſury. The earth is the Lords, and the fullnes of it; he gives to all, and yet he lookes to receive from many. *Honour the Lord with thy ſubſtance* (*Prov.* 3. 9.) God hath a double treaſury, to which we are to bring our ſubſtance, that we may honour him. Firſt, All the godly are Gods treaſury; ſuppoſe they are not in extreame want, and ſo need not the gifts of charity, yet God takes it well, and as done to himſelfe, when we beſtow upon ſuch the gifts of bounty, for their encouragement and more comfortable ſubſiſtance in this world. Secondly, The poore, chiefly the godly poore are Gods treaſury; I doe not ſay we muſt examine every poore man to know whether he be godly or no before we give; but ſuch as we know to be godly we ſhould not fayle to give to before others. That's the rule of the Apoſtle; *Doe good to All, eſpecially to thoſe who are of the Houſhold of faith* (*Gal.*6.10.) Thus there will never want perſons to whom reſtitution may be made, if the man cannot be had nor any of his who was wronged, then reſtore to God. Any godly man, eſpecially a godly poore man is Gods Treaſury.

The fifth thing queſtioned is the proportion, or how much muſt be reſtored. The Text Anſwers and reſolves it, thus; *He ſhall reſtore all his ſubſtance*, or, all that he hath in the world

ſhall go to make good the wrong which he hath done; yet more clearly to the rule of reſtitution, *according to his ſubſtance* is this; Suppoſe he be not able to make full reſtitution, yet according to his ſubſtance, that is, ſo farre as he is able, ſo farre as his eſtate will reach he ſhall reſtore; *Halfe a loafe is better then no bread*, in reference both to the receiver and the reſtorer. When we cannot doe what we ſhould, yet we muſt doe what we can. Further, divers Scriptures reſolve the proportion of reſtitution. The Law given the *Jewes* ſayd (*Exod.* 22. 1.) *If a man ſhall ſteale an oxe or a ſheepe and kill it or ſell it, he ſhall reſtore five oxen for an oxe, and foure ſheepe for a ſheepe.* The reaſon of this difference why the Law made the proportion fivefold in oxen, and but fourefold in ſheepe, might be this; becauſe the owner loſt the labour of his oxe, and the profit of that was to be valued in reſtitution; but ſheepe are not for labour. *Solomon* makes the proportion higher (*Pro.* 6. 34.) *If he* (that is, the theife) *be found, he ſhall reſtore ſevenfold.* But ſuppoſe the man were not worth ſo much as he had ſtolne, how could he reſtore *ſevenfold?* The next clauſe anſwers that caſe; *He ſhall give all the ſubſtance of his houſe*; That is, if he be poore, yet let him not be ſpared, but take all. But ſeeing the Law of *Moſes* made the proportion fivefold, why is it there ſayd, *He ſhall reſtore ſevenfold.* To ſalve this, *Junius* tranſlates (*Septies*) *ſeven times.* And gives the meaning thus; Let him reſtore often, even as often as he is found ſtealing; or this phraſe of reſtoring ſevenfold, imports not any addition in thoſe times to the penalty of the Law, becauſe of the encreaſe of that ſin, and the pronenes of men to it, as ſome (I conceive unwarrantably) expound the place; but onely that the theefe ſhould make full ſatisfaction; So the word is uſed *Pſal.* 12. 6. In the 22d of *Exodus* v. 4th; It is ſayd; *If the theſt be certainly found in his hand alive, whether it be oxe or Aſſe or ſheepe, he ſhall reſtore double.* At the firſt verſe the ſtolne oxe was to be reſtored fivefold and the ſheepe fourfold; how doth this conſiſt with the 4th verſe, He ſhall reſtore the oxe and ſheepe *double.* The reaſon is becauſe the firſt verſe ſpeaks of the oxe and ſheepe eyther kild or ſold; This 4th verſe ſpeakes of the theefe taken (as we ſay) in the manner, or preſently apprehended with thoſe goods in his hand; The owner being by this ſpeedy diſcovery and recovery of his goods, put to leſſe dammage, the penalty of reſtitution

ſtitution was leſſened. Another Scripture ſpeaks of reſtitution in an example (*Luk.* 19. 8.) *Zacheus ſtood, and ſaid to the Lord, behold Lord, the halfe of my goods I give to the poore, and if I have taken any thing from any man by falſe accuſation I reſtore him fourfold.* *Zacheus* makes a double diſpoſition of his eſtate; firſt, to thoſe who were poore; Secondly, to thoſe whom he had impoveriſht whether poore or rich; *Zacheus* was ſure his eſtate would hold out to reſtore fourfold to thoſe that he wronged, elſe he could not have given halfe his eſtate to the poore.

Now though we cannot in theſe times edforce theſe rules of proportion taken from the Judicialls of *Moſes*, ſtrictly upon the conſciences of men; yet we may draw downe theſe two concluſions for our direction in this thing.

Firſt, *That in Reſtitution the Dammage of the perſon wronged ſhould be fully repayred.*

Secondly, *That if the wrong-doer be not able to give ſo much as will fully repaire the dammage, then according to his ſubſtance, or to the utmoſt of what he hath he is bound to reſtore.*

Reſtitution muſt be made according to the ſubſtance, unjuſtly gotten, or according to the ſubſtance of the unjuſt getter. They who reſtore willingly as true Repentants doe, will alwayes give backe (if they have it) according to the ſubſtance unjuſtly gotten; But they whom divine vengeance forceth to reſtore, ſhall give backe, ſore againſt their wills, according to their owne ſubſtance, how much ſoever it is, yea though it be much more then they have unjuſtly gotten: *God will take all from him who hath no will to reſtore any thing.* Thats *Zophars* meaning when he ſaith here; *According to his ſubſtance ſhall his reſtitution be.*

And he ſhall not rejoyce therein.

Wherein ſhall he not rejoyce? It may be taken two wayes.

Firſt, In this reſtitution, it pleaſed him well enough to oppreſſe and doe wrong, but he ſhall take no pleaſure in reſtoring and doing right; he ſhall not doe it willingly as *Zacheus*, who rejoyced more in reſtitution then ever he had done in oppreſſion; but the wicked man here ſpoken of is forced to reſtore, and therefore cannot rejoyce therein.

Secondly,

Secondly, It refers rather to the eſtate which he had gotten by oppreſſion, He ſhall reſtore it, *and ſhall not rejoyce therein*; that is, his ill gotten goods ſhall adminiſter no content to his minde. Beſides, there is more meant by this expreſſion then is expreſſed, when *Zophar* ſayth, *He ſhall not rejoyce in it*; the ſence is, he ſhall have ſorrow with it, or it ſhall be a vexation to him. The word which we render *rejoyce*, is emphaticall, it ſignifies *to rejoyce with boaſting*, yea with inſulting, a proud rejoycing. The word is applyed unto the Peacocke; *Gaveſt thou the goodly wings unto the Peacocke, or wings and feathers unto the Oſtrich,* (*Job* 39. 13.) Gaveſt thou the rejoycing wings to the Peacocks; the Peacock is brag of his feathers, & ſpreads his plumes, and then cryeth out, and ſtrutteth as it were exulting and boaſting in his beauty. This word is alſo uſed (*Prov.* 7. 18.) Where the Adultereſſe ſaith; *Come let us take our fill of love untill the morning, let us ſolace our ſelves with loves.* Such is the joy of wicked men in worldly enjoyments, they ſpread their plumes, they looke upon their eſtates, houſes, and lands, upon their gold & ſilver, as a Peacock on his taile, or as filthy lovers forethinke their uncleane embraces, and then boaſt and pride themſelves. So did *Nebuchadnezzar* walking in his pallace and diſcourſing with his owne vaine heart, *Is not this great Babel which I have built, &c.* Thus the worldly man alwayes would but his joy is often ſtopt. *He ſhall not rejoyce therein.*

Solent hujuſmodi extenuationes frequenter in ventri in ſacris.

Hence note;

First, *The things of this world are the matter of a carnall mans rejoycing.*

When a godly man hath the world at will, he hath no will thus to rejoyce in it: he rejoyceth in theſe things (as the Apoſtle directs 1 *Cor.* 7. 30.) *As though he rejoyced not.* His joyes indeed are in God. *Many ſay, who will ſhew us any good? David* anſwers (*Pſal.* 4. 6.) *Lord lift thou the light of thy countenance upon us, thou ſhalt put gladneſſe in my heart more then in the time when their corne and wine increaſed. Job* (Chap. 31. 25.) gives us this proteſtation of his owne integrity, and uprightnes, that he lived not in worldly joyes, though he had much of the world; *If I rejoyced becauſe my hand hath gotten much, &c.* It is a duty to bleſſe God for what we have, and to take comfort in the uſe of it, but to rejoyce in the creature is to put it into the place of the Creator,

Creator, and to commit Idolatry with it. As it is the higheſt act of Grace to make our boaſt of God all the day long; ſo it is the higheſt & vaineſt acting of corruption to make our boaſt of the world, though but a moment. *Let not the wiſe man glory in his wiſdome, neyther let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he underſtandeth and knoweth me, that I am the Lord, &c.* (*Jer.* 9. 23, 24.) Theſe checks given to humane gloryings, ſhew in what man delights to glory. And when man is moſt ſet and bent upon theſe gloryings, God delights to check him moſt, and to ſay, *He ſhall not rejoyce therein.* We are never ſo neere the loſſe of theſe rejoycings, as when we make ſureſt of them.

Againe, We may take this rejoycing in a lower ſence, for thoſe common contents and refreſhings which by the ordinary providence and bleſſing of God are received in the uſe of the creature. Thus God is ſayd to fill the hearts of men *with food and Gladnes* (*Acts* 14. 17.) He gives not onely meate but mirth and a kinde of naturall muſicke with it. And indeed when he ſpreads a Table for us, he likes it well to ſee us *eate our meate with gladnes, as well as with ſingleneſſe of heart* (*Acts* 2. 46.) If we take *rejoycing* in this ſence; Then the words, *He ſhall not rejoyce*, yeeld us this Obſervation.

God can ſeperate joy from the injoyment of the creature.

Many enjoy that which they cannot rejoyce in; there is a vaſt difference between the having of outward things, and taking comfort in them; theſe are diſtinct gifts of God (*Eccleſ.* 5. 19, 20) *Every man alſo to whom God hath given riches and wealth, and hath given him power to eate thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.* Whoſoever lives hath a naturall power to eate, yet many live in the aboundance of riches and wealth, who have not a hearty power to eate; They have a portion, but they cannot take it, or rejoyce in it; They have meate, but no muſick. God can make muſick at a poore mans Table; Though he hath but a cruſt of bread, and a cup of water, yet he ſhall have muſick with it, he ſhall rejoyce in it; whereas though the rich man hath muſick at his Table, yet he ſhall have none in his ſpirit. (*Eccleſ.* 5. 17.) *All his dayes he eateth in darkneſſe, he hath much ſorrow, th: alſo is a ſore evill.*

But

But how is it ſayd, that *All his dayes he eateth in darkneſſe?* What hath he not a candle to eate by? yes he may eate by Sun-light and Candle-light too, he may have outward light enough, yet he eats in darkneſſe, that is, with diſcontent, and trouble of minde; he hath no joy in what he hath, his ſweeteſt morſels are eaten with ſowre ſawce. He poſſeſſeth much, yet is as having nothing. For this word is gone out againſt him; *He ſhall not rejoyce therein.*

Zophar having thus deſcribed the puniſhment, returnes to the ſinne of this wicked man.

Verſ. 19. *Becauſe he hath oppreſſed and forſaken the poore, becauſe he hath violently taken away a houſe which he builded not.*

This verſe, as it ſtands between, ſo it gives the reaſon both of the 18th and 20th verſes. Here's the reaſon why he ſhall reſtore what he hath laboured for, *ver.* 18. *Becauſe he hath oppreſſed the poore*; this alſo is the reaſon *why he ſhall not feele quietneſſe in his belly* (*ver.* 20th) The word which we tranſlate *to oppreſſe*, ſignifies oppreſſion joyned not onely (as all oppreſſion is) with injuſtice, but with extremity, tyrannicall oppreſſion, without mercy, or moderation, without hoe or hold; ſome give full ſcope to their rage, and wrath, they put neither bond nor bridle upon their covetouſnes and cruelty; ſuch are characteris'd by this word, which moſt properly notes, *breaking in pieces*; we ſay uſually when men fayle in their eſtates, *ſuch are broken*; ſome breake through their own neglect and careleſneſſe, many are broken by the harſhnes and ſeveritie of others. And as the wrath of man breakes many, ſo the juſtice of God breakes not a few (*Iſa.* 24. 19.) *The earth is utterly broken downe, the earth is cleane diſſolved, the earth is moved exceedingly.* Wicked men breake and oppreſſe the poore, God breaketh the richeſt Nations for their wickednes. We reade in Scripture, firſt, of breaking the head; ſecondly, the teeth, thirdly, the hornes, fourthly, the bones, fifthly, the armes of the wicked; All ſhew the breaking of their power, till there be no healing. And thus (to the utmoſt of his power) doth the oppreſſour breake the poore. And for this God puniſheth the oppreſſour. *Becauſe he hath oppreſſed, &c.*

רצץ *confregit, contrivit, ad ſummam in opiam reduxit.*

Hence note;

Oppreſſion

Oppreſſion is a vengeance bringing ſinne.

The Lord tells the *Jewes* that it was but a vaine thing for them to thinke of freeing themſelves from feared judgements by prayer and faſting, unleſſe they did *let the oppreſſed* or broken *goe free, and breake every yoke* (*Iſa.* 58. 6.) The Scripture every where thunders againſt this ſin. *They ſhall have judgement without mercy who have ſhewed no mercy* (*Jam.* 2. 13.) With what face can they aske or expect mercy from God, who ſhew none to man?

Secondly, Note;

The poore are moſt ſubject to oppreſſion.

They meet with moſt oppoſition, who are leaſt able to make defence. We may be deceived and cooſened by the weake, but all oppreſſion is from a greater power. And they uſually are oppreſſed, who have very little, or no power at all, *The poore.* And this diſcovers not onely the ſinfulneſſe, but

Firſt, The diſingenuouſnes of that ſort of men. They are Low-ſpirited and cowardly, they dare not meddle with their match, but oppreſſe the poore who are not able to deale with them.

Secondly, It diſcovers their inhumanity and incompaſſionateneſſe; they oppreſſe the poore, whom they they ſhould pittie and relieve; they take away from thoſe to whom they ſhould rather give. The Prophet ſpeakes of ſuch (*Mic.* 3. 2.) *Who hate the good, and love the evill, who pluck off their ſkin from off them, and their fleſh from off their bones*; That is, they take from thoſe who have leaſt, and they take all from them; to take a way a mans cloaths is an act of extream oppreſſion, but to pull off a mans skin, that's inhumane, yet there is a degree further, they take not onely skin but fleſh too; they who are very poore, may be ſayd to have nothing but skin upon them, yet the oppreſſour will have that. *Zophar* proceeds yet further

Becauſe he hath oppreſſed and forſaken the poore.

Or according to the letter of the Hebrew, *left men poore*; that is, having ſpoyled and peeled them, he left them in a poore condition. Some reade it as a puniſhment not as a ſin; *Therefore he ſhall leave them poore*, that is, his owne children. But I ra-

עזב *deſerere derelinquere negligere.*

ther take our ſenſe, as a diſcovery of his ſin; *He hath forſaken the poore*; To forſake is to withdraw helpe, aſſiſtance, counſell, protection, any thing which might doe another good; Theſe words may be expounded as an aggravation of the formes ſin, oppreſſion; As if *Zophar* had ſayd, becauſe he hath not onely oppreſſed but forſaken the poore, denying them all helpe, when he hath made them unable to helpe themſelves, *Therefore evill ſhall be upon him, &c.*

Hence note;

That as it is ſinfull to forſake the poore, though we have never oppreſſed them, ſo to oppreſſe and then forſake them is farre more ſinfull.

Though we have not taken from them, yet if we have not given them, though we have not made them naked, yet if we have not cloathed them, this will be charged in that Great day (*Matth.* 25. 35, 36.) we finde the poore complaining (*Act.* 6. 1.) *In thoſe dayes when the number of the Diſciples was multiplied, there aroſe a murmuring of the Grecians againſt the Hebrewes, becauſe their widdowes were neglected in the daily miniſtration.* Neglect of the poore, eſpecially of the Godly poore, is a ſin in all, eſpecially in the Churches. How great then is their ſin, who make many poore, and then neglect them; let them ſinke or ſwimme, 'tis all one to them. For a man to take ſome care of, or beſtow ſome Almes upon the poore whom he hath oppreſſed, is no ſatisfaction for his ſinne, but not to take care of the poore whom he hath oppreſſed, is a great aggravation of his ſinne.

Becauſe he hath violently taken away the houſe which he builded not.

גזל *rapuit aperte abſtulit res aut perſonas.*

Theſe words are (upon the matter) the ſame with the former; *He hath violently taken away*; 'tis but one word in the Hebrew, He hath not taken away by ſtealth, by trickes, and deceits, but in open view. Some take away houſes which they builded not, craftily, and upon pretenſions or colours of Law and right; others take them away violently without any colour of right. The former is as unjuſt a way of taking as the latter. But the latter hath not onely injuſtice in it, but impudence. Theſe are ſo farre gone in ſin, that they are paſt ſhame;

They

They declare their ſin as Sodome, they hide it not. Theſe are the Nimrods of the earth, mighty hunters. *They violently take away, &c.* There is a twofold interpretation of the words; ſome make the latter part of this clauſe as the puniſhment of the ſinne ſpoken of in the former part: *He hath violently taken away a houſe, and he ſhall not build it.* That is, he ſhall not have abilitie or opportunitie to build. He tooke away a houſe, intending to fit it for himſelfe, but before he could doe it, God tooke him away. He tooke away a houſe, therefore he ſhall not build it. His oppreſſion of others ſhall be puniſhed with his owne diſappoyntment. Againe, Others reade thus; *He pulls downe mens houſes, but be never thinkes of repayring them:* He is ſo farre from reſtoring four-fold, that he would not reſtore a fourth, no nor a farthing. But rather, as we render, the whole clauſe is a deſcription of his ſinne; *He hath violently taken away a houſe which he builded not;* That is, he hath by force invaded and ſeaz'd upon that which he had no title to, upon that on which he never beſtowed eyther paines or coſt: *Houſe,* is here expreſſed by a Synecdoche for any thing, whether lands, or goods, or money, which belong properly to another man. *Domum rapuit & non ædificavit.*

Hence note;

It is a crying ſin to take that which others have laboured for.

The idle ſervant (*Matth.* 25. 24.) layed this aſperſion upon his Maſter, *I know thee that thou art a hard Maſter*; how proved he that? *Thou reapeſt where thou haſt not ſowne*; if a man ſow he ought to reape, and he that hath ſtrawed ſhould alſo gather. What the idle ſervant charged God with, is indeed the temper of many earthly minded men; let who ſo will build the houſe, they will take it if they can; if power ſtand not between them and their neighbours houſe, between them & their neighbours eſtate, their owne conſcience doth not. As to doe this to any man is a great ſin, ſo for a man to have this done to him is a great affliction. God threatens it as a ſore judgement upon his owne people (*Deut.* 28. 30.) *Thou ſhalt build an houſe, and thou ſhalt not dwell therein.* Then who ſhall? An enemy ſhall, He ſhall take away the houſe which thou haſt builded, and turne thee out of houſe and home. Many rich men gather in the labours of the poore; ſuch ſeeme to act by that rule (which will be no

rule for them) *to him that hath ſhall be given, but he that hath not from him ſhall be taken away even what he hath.* Some becauſe they have much think they muſt have all; as for thoſe who have not, that is, who have but little, they thinke they muſt have nothing at all. As there are many Idle poore who will not labour for bread to eate; ſo there are ſome covetous rich, who eate the bread which the poore have laboured for. The Apoſtles command to the *Theſſalonians* was, *That if any would not worke, neyther ſhould he eate* (2 *Theſſ.* 3. 10.) Drones deſerve no honey. All the bread which is eaten and not (where ability is) in ſome way or other laboured for, is ſtolne. Idle perſons ſhall be judged as Theeves, though they eate that which is freely given them, yea though they have bought it with their money. How then ſhall they be judged, who will not ſuffer thoſe who worke to eate; nor them to have a houſe to dwell in, who have been at the paines and charge of building one, who violently take away what they never brought together, nor laboured for; This is the oppreſſours practice, and his ſin, ſet downe in this verſe; his puniſhment hath been ſpoken of before, and is againe expreſſed in another kinde and forme with the additions of a ſtrong aſſeveration to ſeale it faſt upon him in the next verſe.

JOB, Chap. 20. Verſ. 20, 21, 22, 23.

Surely he ſhall not feele quietneſſe in his belly, he ſhall not ſave of that which he deſired.
There ſhall none of his meate be left, therefore ſhall no man looke for his goods.
In the fulneſſe of his ſufficiency he ſhall be in ſtraits: every hand of the wicked ſhall come upon him.
When he is about to fill his belly, God ſhall caſt the fury of his wrath on him, and ſhall raine it on him while he is eating.

ZOphar purſues his former purpoſe, ſtill drawing out the ſad eſtate of a wicked man: he ſhew'd us his ſin in the former verſe; *Becauſe he hath oppreſſed and forſaken the poore, &c.* Now followes his puniſhment; *Surely he ſhall not feele quietneſſe in his belly.* He that hath diſquieted ſo many ſhall have little quiet himſelfe, and he that would not ſuffer others to reſt in their houſes, ſhall have no reſt in his owne heart. *Surely he ſhall not feele quietneſſe.* This verſe may conteine, both a deſcription of the ſin, and of the puniſhment of this wicked covetous man. Some interpret it as a deſcription of his ſin; of the fury of that ſin of covetouſneſſe which is never quiet; *He ſhall not feele quiet in his belly*; That is, his minde ſhall never be ſatisfied. Others interpret it as a deſcription of his miſery. I conceive we may take in both; This is his ſin, and this is his puniſhment, not onely becauſe his ſin is his puniſhment, but becauſe this puniſhment falls upon him for his ſin; his ſin was unquiet unſatisfiable deſires, and now he is puniſhed with an addition of freſh deſires, which will not be ſatisfied; As he gave up himſelfe ſinfully, ſo God gives him up judicially to vile and earthly affections. The Lord hath many externall puniſhments for ſin, and he leaves many under internall puniſhments, or penall ſins. When ſin is made a puniſhment, it is the moſt dreadfull puniſhment. But to the words.

Surely he ſhall not feele quietneſſe.

The Hebrew is, *He ſhall not know peace or quietneſſe*, he ſhall not finde

Non novit pacem, i. e. *Non ſentiet ſedationem ſuim aut famē etiamſi nulla voraverit.*

finde his craving appetite, his hunger and thirſt after the world appeaſed, how much ſoever of the world he hath devoured; no, though he ſhould have devoured the whole world. He ſhall not (as it were) know the meaſure of his own belly; nor how to proportionate his deſire to a comfortable enjoyment, being meerly led by unſatisfiable and boundleſſe luſts. Thus he feeles no quietnes in his belly. *Zophars* language continues in the former alluſion to a gluttonous eater, who eats till his belly akes, and crammes himſelfe till his ſtomacke is rather ſicke then ſatisfied.

By *the belly*, we are to underſtand the *appetite*, thoſe powers of deſire which take in, and concoct faſter then the ſtomack can, and hold infinitly more then the belly can. When the naturall belly is full, this is emptie and hungry. This *Zophar* might intend while he ſaith, *He ſhall not feele quietneſſe in his belly*. For as when there is a convenient portion received into the body; this fulneſſe is the quieting of the ſtomack, and of thoſe naturall powers, that draw and ſuck in the food, and pray for it: ſo there is a filling of the minde to the ſtaying, appeaſing, and quieting of its appetite, which uſually exceeds the bodily appetite. There is a morall appetite as well as a naturall appetite, and that is moſt hardly ſatisfied, and filled. It is ſo hard to be filled that all the good things in the world cannot fill up the roome and ſtowage of it; and therefore the covetous wretch cannot feele, or know quietneſſe in his belly. This is his puniſhment, after all that he hath ſcraped, and hoarded together, yet the man ſaith not, it is enough. *David* (*Pſal.* 17th v. 14.) deſcribes the men of the world, who *have their portion in this life, whoſe belly thou fill'ſt with thy hid treaſure, they are full of Children, and leave the reſt of their ſubſtance for their babes*. That is, thou giveſt them enough to ſatisfie nature, thou filleſt their bellies; thou openeſt thy treaſures, thy ſtore-houſe, thy granary, thy wardrobe; thou openeſt all that wherein any good thing is laid up, eyther for back, or belly: (ſo by a ſinechdoche we are to underſtand it) thou filleſt them with thy hid treaſures, with treaſures hidden in the bowels of the earth, but when they are at the fulleſt, when they are ſtuffed till their bellies are ready to break, and enough remaines of outward enjoyments for their children after them, yet (as *Zophar* here

ſpeaks)

ſpeaks) *They feele no quietneſſe in their belly.* So the *Tygurine* tranſlation renders it excellently; *The man ſcrapes together a huge heape of wealth, but yet he ſhall not finde that he is wealthy.* He ſhall not at all feele his wealth when he hath all this.

Non ſentiet in ventre ſuo quòd opulentus ſit. Tygur.

Hence obſerve;

The deſire of a wicked man is never full, how full ſoever his eſtate is.

He hath a morall belly which nothing can fill, though his naturall belly be filled (*Prov.* 13. 25.) *The righteous eateth to the ſatisfying of his ſoule.* 'Tis poſſible a righteous man may not have enough to eate for the ſatisfying of his body, he may riſe a hungry from his dinner, he may riſe with an appetite, becauſe he hath not enough; yet if he hath but a little, a morſell of bread, a ſallet of greene herbs, when ever he eats, he eats to the ſatisfying of his ſoule, that is, he bleſſeth God though he have but a little, and is content: though his hunger be hardly ſatisfied, yet his ſoule is plentifully ſatisfied. But, as for the wicked man (ſaith *Solomon* there) *The belly of the wicked ſhall want.* I conceive, *belly* in that place of the *Proverbs* is to be underſtood as here in *Job.* The puniſhment which is ordinarily inflicted upon wicked men, is not want in their purſes, but want in their ſpirits; their hearts are in want, while their houſes abound. As it is better ſo farre eaſier for a man to fill his belly then his eye. Here in the Text the covetous mans belly is his eye, nothing of this world can fill that, and yet he neither deſires nor endeavours to have it filled with any thing but the world. Hence, when he is at his higheſt food and feaſting (ſeeing he hath nothing to feed his ſpirit with, not a diſh for his ſoule) he doth but increaſe, not appeaſe his ſoules appetite; creatures can no more quench that thirſt than wood can quench and extinguiſh fire. For as the Moraliſt telleth us, The thirſt of covetous men is not from want, but from a diſeaſe. And that deſire which proceeds from a diſeaſe, and not from want, is not ſtopped but provoked by what it receives, ſo that whatſoever you beſtow upon ſuch a man is not the end of his former longings, but a ſtep to new and freſh ones. What can appeaſe deſire, when deſire is a diſeaſe? Labour to get the diſeaſe the diſtemper that is in your deſires cured, and the wants which your deſires move about

Avarorum ſitis non eſt vera aliqua naturæ indigentia ſed morbus. Quod non ex inopia ſed vitio naſcitur quicquid illi conguſſeris non finis erit cupiditatis ſed gradus. Sen: de Conſol.

about will ſoone be ſupplyed, or not complained of.

The *Dogge-Appetite*, or hunger of which Phyſitians ſpeake, is like the covetous mans appetite. Some men have ſuch a bodily appetite, they eate, and eate, and yet are hungry, the more they eate the more they may, they eate, and cannot be ſatisfied; ſuch is the ſoule appetite of a covetous worldling, he feeles no quiet in his belly, he ſtill calls for more, and when he hath it he would have more, and the more he hath, the more he would have. The horſeleach hath two daughters, *Crying, give, give. There are three things that are never ſatisfied, yea foure things ſay not it is enough (Prov. 30. 15.)* This Horſeleach *is deſire*, by the two daughters of the Horſeleach may well be meant *covetouſneſſe and prodigalitie*; both theſe cry, *give, give*; The former cryes give, *To keepe*, the latter cryes give, *To ſpend*, neither of them ſaith, *it is enough*; The one would ever have more to keepe, and the other would have more to ſpend. They feele no quietnes in their bellies. Their preſent havings kindle freſh deſirings; and in ſtead of ſtaying, doe but whet their appetite.

Plinius lib. 11. Nat. Hiſt. cap. 34.

The Naturaliſt obſerves that the Horſleach hath no thorough paſſage, he takes much in, but he lets nothing out, and therefore breaks, and kills himſelfe with ſucking. The covetous man is like the Horſleach in this, he is all for taking in, he would not have any paſſage out; he would let nothing goe by way of expence, but never thinkes enough comes in by way of revenew. Nothing can ſatisfie deſire but God, not riches, not greatneſſe, nor power; The bleſſing and favour of God with what we have ſatisfieth, and that will ſatisfie with a little. Therefore if you would feele quiet in your belly, if you would have deſire ſatisfied; Say not, If I had ſo much I ſhould be quiet, if I had ſo much I ſhould be well; if I had ſuch a proportion of eſtate I ſhould be content. That which gives quiet in any portion, is, firſt the favour and preſence of God; ſecondly, that it is received from the hand of a father; thirdly, that it comes to us in the Covenant of grace; fourthly, that it is the purchaſe of the bloud of Chriſt; fifthly, that it is an anſwer of prayer, and a bleſſing from above upon honeſt endeavours. Such conſiderations as theſe, whether it be much or little which you have, will make you feele quietneſſe in your belly with what you have. Elſe the greater your portion is, the greater is your unquietneſſe.

Secondly,

Secondly, Note further, That *as this non-ſatisfaction is the puniſhment of a wicked man, ſo it is his ſinne*; It is a ſin not to be ſatisfied, as well as it is a miſery, not to be ſatisfied. The Apoſtles rule is; *Be content with the things that you have*; that is, be quiet, ſit downe; we ought to feele quiet in our belly with our portion; and bleſſe God for our allowance in every condition. *Contentation is a liberall portion*; contentation hath been highly honoured as a vertue, by Heathens, It is a grace among Chriſtians. Contentation, is the reſt of the ſoule, or to uſe *Zophars* language, *The quietnes of the belly.* We may further expound this Negative, *He ſhall not feele quiet in his belly*, as Negatives often are in Scripture by an Affirmative, of the contrary; And ſo, *He ſhall not feele quiet*, is, he ſhall feele much vexation, trouble, and diſtreſſe; his belly ſhall be pained, that is, his minde ſhall be in perpetuall turmoyle. There are many Scriptures of the like forme with this, which carry more in the interpretation then in the expreſſion (*1 Cor. 15. 58.*) *Know that your labour is not in vaine in the Lord*; The Apoſtles meaning is, your labour in the Lord ſhall have abundant reward. Againe, *Iſa. 57. 21. There is no peace (ſaith my God) to the wicked*; the ſence is, Trouble is their portion. Thus here, he ſhall not feele quietnes, is, he ſhall be much diſquieted. There is no midle of participation between theſe two.

He ſhall not ſave of that which he deſired.

This clauſe containes another part of the covetous mans puniſhment, He is much for getting, and more for ſaving. But

He ſhall not ſave.

The Hebrew word ſignifies ſometimes *to ſave by flight* (*1 Sam. 22. 1.*) *David eſcaped to the cave of Adullam.* He ſaved himſelfe by flight. It is uſed alſo to ſignifie *bringing forth*, or *deliverance in Childbirth* (*Iſa. 66. 7.*) *Before ſhe travayled ſhe brought forth, before her paine came ſhe was delivered of a manchilde.* We tranſlate it to another ſence; *He ſhall not ſave*; that is, keepe, preſerve, or maintaine that which he hath deſired. מלט *Liberatus fuit evaſit peperit, in lucem emiſit.*

That which he deſired.

The letter runs thus; *He ſhall not ſave in or of his deſie:* The

חמר *ſummè deſiderare. Ad verbum, in (i.e. de) opiato ſuo non ſervabit.* q. d. *non fruetur optatis aut ijs, qua ei in delicijs erant.* Dtuſ. *De deſiderabili ſuo non ſervabit.* Mere.

word in the originall ſignifies an earneſt deſire, a thing earneſtly deſired, or extreamly coveted. (*Joſh.* 7. 21.) *Achan* makes this confeſſion of ſin; *When I ſaw among the ſpoiles a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of Gold, of fiftie ſhekels of weight, then I coveted them and tooke them.* It is the word here uſed; *He ſhall not ſave of that which he deſired*; that is, of that which he coveted to have with ſtrong deſire; *Achan* got a goodly garment and a golden wedge, but he was ſo farre from ſaving them that he loſt his owne life. The Prophet *Daniel* is called *a man of deſires* (Chap. 9. 23.) that is, a man *greatly deſired*, or *beloved*, God was (as it were) in love with him. So (*Cant.* 2. 3.) *As the appletrees among the trees of the wood, ſo is my beloved among the ſons, I ſate downe under his ſhadow with great delight.* Or delighted, and ſate downe, or I deſired to ſit downe with great delight. *Chriſt is the Deſire of Nations*, that is, he whom all Nations (to whom his beauty is revealed) greatly deſire. Here is the puniſhment of this wicked man, he ſhall not ſave that wherein his chiefe pleaſure lay, his *Benjamin*, the ſon of his right hand, the childe of his deſire; The deſire of his eyes, ſhall be taken, yea pulled from him. Now, according to the twofold interpretation of the verb before, given, we may here give a double expoſition of the whole ſentence.

οὐκ ἐκσώσει αὐτὸ ἐν ἐπιθυμίᾳ αὐτοῦ Sept. *Cum re deſiderabili ſua non ſervabit ſe.* Jun.

Firſt thus, *By that which he deſired he ſhall not be ſafe, or eſcape, he ſhall not deliver himſelfe.* So divers render it. And the Seventy alſo expreſſe the former clauſe in the abſtract, rendring it thus; *He ſhall not be ſaved in his deſire*; that is, he ſhall not ſave nor deliver himſelfe by it. So Mr *Broughton*, *By that which he deſired he ſhall not be ſafe.*

Hence note;

When a wicked man hath gotten what he would, he is never the neare, or not the nearer to ſafety.

He is not ſafe by that which he deſired. He ſayth, if I could get ſuch an eſtate, and make ſure ſuch an intereſt, and engage ſuch friends, I ſhould be ſafe. But by that which he moſt deſired, he ſhall not be ſafe, be it riches, or friends, or correſpondency with the beſt and greateſt in the world, none of theſe ſhall be his ſafety. There is ſuch a threatning upon men of the world (*Iſa.* 44. 9.) *They that make a graven image are all of them vanitie,*

and

and their delectable things ſhall not profit. It is this word, *their deſirable things.* Which you may underſtand, eyther by their gold or by their Gods, eyther by their riches, or their Idolls: Which were their deſire, and as they ſuppoſed, their ſafety. *Michah* in the booke of *Judges*, when he had got an Idol to worſhip, and a Levite to his Prieſt, concluded; *Now know I that the Lord will doe me good* (*Judg.* 17. 13.) But their delectable things ſhould not profit them, or be their ſafety, whether they be things deſired ſuperſtitiouſly or covetouſly, whether they be things of the world, or an Idol, *which is nothing in the world*, as the Apoſtle ſpeakes (1 *Cor.* 8. 4.) that is, it is of no worth or value, it hath no power or vertue to doe good or deliver from evill. Theſe delectable things ſhall not ſave them, when God will deſtroy them. Though a wicked man had his choice of all that he deſires for his protection, yet he cannot be ſafe. His deſires riſe not above the creature, which cannot ſave it ſelfe, much leſſe be ſafety to others. There is no ſafety but under the ſhadow of the Almightie; we are never hid till we hide our ſelves in his pavilion. The wicked come not under that ſhadow, nor ſhall they ever enter that pavilion. Their deſires never carry them indeed that way, and therefore *they ſhall not be ſafe by that which they deſire.*

Secondly, As his deſireable things cannot ſave him (according to the former reading) ſo (according to ours) he ſhall not ſave of that which he deſired; that is, he ſhall ſave nothing of it. All ſhall be waſted & vaniſh away upon which he built his felicitie; Though he have it, yet he ſhall not be able to hold or keep it; not ſo much as a bit or a ſhread of it, not ſo much as the gleanings or parings of it. That's the meaning of, *He ſhall not ſave of that which he deſired.* All will eſcape, get out, and break priſon. He thought he had layd up his goods, his gold and ſilver, ſafe enough, even as priſoners within Iron grates, under lock, and key, yet theſe will eſcape and be gon. Thus Mr *Calvin* renders, *He ſhall not keepe his deſire*, or *that which he hath ſo much deſired.*

Hence obſerve;

When a wicked worldling hath gotten all that he deſires, yet he cannot hold it.

When he hath what he would, he cannot keep what he hath.

There are two uſuall expreſſions in Law Conveyances about Lands or houſes; *To have, and to hold.* Many come to the *habendum* but not to the *tenendum*, they *have*, but cannot *hold*; Their goods and gaines ſlip away between their fingers.

The deſirable things of the Saints are ſafe to them; As they *have*, ſo they ſhall *hold* them; they ſhall ſave the things they deſire; and the things they deſire ſhall ſave them: their great deſire is after ſpiritualls, & theſe will ſtick by them: *O how great is the goodneſſe that thou haſt laid up for them that feare thee* (*Pſal.* 31. 19.) The goodneſſe of God is great, and God hath laid it up: it is in the treaſury of God, and his is a ſafe treaſury. When he hath layd up goodneſſe and mercy for us, we need not feare, nor goe to any Enſurance Office for ſecurity. *The moth cannot corrupt, nor can theeves breake through and ſteale theſe treaſures.* But as for the ungodly man it is not ſo with him, for he and his, he and his golden mountaines ſhall be as the chaffe which the winde driveth away; *He ſhall not ſave of that which he deſired.*

Zophar yet enlargeth this doefull Narrative.

Verſ. 21. *There ſhall none of his meat be left, therefore ſhall no man looke for his goods.*

Zophar had ſayd immediately before, here he ſayth; *He ſhall not ſave of that he deſired*, there ſhall not be a ſcrap left, *None of his meat ſhall be left.* It being of the ſame ſence with the former, I will onely open the words and note the different reading.

Non deſunt qui יוֹתָרוֹ *in maſculino accipiunt; non erit reſiduus ei, ſc: ſuperſtes hæres qui ejus bona frnatur.* Merc. *Nihil fecit reſiduũ cibo ejus, i. e. nihil reliquit ex iis quæ manibus habebat quod in poſterum comederet, confidens ſe ſtatim rapturum unde viveret.* Rab. Lev.

Firſt, Some for, *None of his meat ſhall be left, or remaine*, render it by a perſon; *There ſhall none be left*; The word is uſed moſt frequently for a remainder of men, not of things; none ſhall be left for his meat. If he ſave any of his worldly eſtate, if ſome of his meate be left, yet no heire ſhall be left to enjoy it after him.

Some of the Rabbins interpret it as a further aggravation of the greedines and cruelty of this man; *There ſhall none of his meat be left.* He will eat up all at once; he is reſolved to oppreſſe and ravine for more againſt the next meale; he cares not though all be ſpent to day, he will oppreſſe afreſh to morrow. He is reſolved not to want as long as any about him have any thing.

thing. Such Nimrods (as Chriſt ſpeaks, but in a quite other ſence then Chriſt ſpake it, *Matth. 6. 34.*) *Take no thought for the morrow*; Chriſt would have us doe ſo with dependance upon his proviſion, they doe ſo upon preſumption of their owne. Greedy Lyons have no ſtore-houſes, but make an end as ſoone as they can of what is gotten, and then out to get more.

None of his meate ſhall be left.

The Hebrew ſtrictly thus; *Nothing ſhall be left to eate.* Though he may leave many eaters behinde him, yet *nothing ſhall be left to eate*, or, *none of his meat ſhall be left.*

There is a threefold apprehenſion about theſe words.

Tam parcus eſt in victu quotidiano, ut cum vix ſibi ſatis ſumat, nullæ remaneant reliquiæ cibi. Cajet.

First, Some expound them as intimating the baſeneſſe of this mans ſpirit. He keeps ſo poore a houſe (as we ſay) though he be a rich man, that when dinner is done, there's none of his meate left, there's not a ſcrap nor a cruſt not a bit of broken bread left to give to a begger waiting and craving at his doore. His proviſion is but juſt enough to ſerve for himſelfe and his family.

Deſcribitur gaudioſitas impij qui de abundantia menſæ ſuæ nulli peregrino refectionem præbet.

Secondly, Others expound it not of the baſe narrowneſſe and niggardlineſſe of this mans ſpirit, but of his luxury, and laviſhnes. He is profuſe in his own expences; He cares not what he layes out upon his owne backe and belly, but as for the poore, they may ſtarve at his doore, he hath nothing left for them. The rich man (*Luk. 16*) fared deliciouſly every day, but had not a crum for *Lazarus*, all was waſted in gluttony and drunkenneſſe. When *David* in diſtreſſe (*1 Sam. 25. 11.*) ſent for ſome reliefe to *Nabal*, the Text ſaith; *Nabal kept a feaſt at his houſe like a King*, yet he had nothing for *David*; *Shall I take my bread, and my water, and my fleſh, which I have killed for my ſhearers, and ſend it to men whom I know not whence they are?* Some feaſt like Kings at home, and all their bounty keepes at home. 'Tis truely ſaid of theſe; *None of their meate is left.*

But thirdly, I rather underſtand this Text as a deſcription, not of his expenſivenes, or penuriouſnes to himſelfe, or others, but of his extreame poverty, ſent upon him as a puniſhment by the hand of God.

None of his meat ſhall be left. That is, he ſhall ſcarce have enough

enough for himſelfe. The wicked are oft reduced to a morſell of bread: God never leaves taking from them till all be gone. As *David* profeſſing his owne experience, ſaith, *I have been young and now am old, yet I never ſaw the righteous forſaken, nor their ſeed begging bread*; they had alwayes ſome of their meat left. So *Zophar* (it ſeemes) had obſerved in his experience, many wicked men forſaken and themſelves begging bread. They who have nothing left of their own, muſt of neceſſity aske or ſteale from others; *None of his meate ſhall be left.* And this interpretation ſuites beſt with that which followeth:

Ita omnibus ſpoliabitur bonis ut nihil reliquũ ei erit, quo veſci poſſit.

Therefore no man ſhall looke for his goods.

There is a threefold expoſition of this paſſage alſo: Some derive the word which we render *to look*, from a roote that ſignifies *to bring forth*, or *to multiplie*. And ſo the ſence is given thus; *None of his meate*, that is, of his eſtate or goods, *ſhall bring forth for his good*, or *multiplie to his profit*. If a man doe not encreaſe, he comes to nothing, if he ſpend, ſpend, ſpend, if he be alwayes giving out, and never bring in, though his eſtate be great, 'twill ſoone be gone; Unleſſe a mans eſtate be growing and multiplying, he cannot (as we ſay) *hold his owne*. In a ſhort time there will be none of his meate left. As vegitables grow properly, ſo alſo inanimates have a kinde of growth. A mans eſtate groweth; gold and ſilver grow by addition and multiplication, though not by augmentation. Thus riches bring forth. Now I ſay, if there be continuall ſpending, and carrying out, and no comming in, no growing, or increaſe, ſuch a man muſt needs come to povertie. What God ſayd at firſt to the cattle, and beaſts of the earth; he ſayth to all that a man hath, *Encreaſe and multiplie*; And when he ſayth, *Multiply not*, all muſt needs decreaſe, and the owner muſt lie under the curſe of want, when what he hath is under this curſe of Barrennes.

Vocem Hebræam deducunt a חזל *parturire, & legunt, non parturiet, vel non multiplicabitur bonum ejus.* Vatabl. Pagn. Peg.

Secondly, Others derive the word from a roote that ſignifies to *be ſtrong*, or *ſtrength*; rendring thus; *His meate* or *eſtate ſhall not be ſtrengthened*; that is, *his proſperitie ſhall not continue*. Mr *Broughton* renders it ſo; *therefore his goods continue not*; there ſhall be no tacke in them.

A חיל *quod ſignificat robur. Non roborabitur bonum ejus.* Rab. Abra. *Propterea non manebit proſperitas ejus.*

Beſides theſe two rendrings we take a third, and all three meet in the generall puniſhment of the wicked man; *Let no*

A יחל *quod eſt expellere.*

man

man looke for his goods. We derive the word from a roote ſignifying to expect and wait for a thing; *therefore no looking for his goods*; we put in thoſe words (*no man*) *Therefore no man ſhall looke for his goods.* Which is as much as to ſay, he ſhall have nothing left; for if a man hath any thing ſome or other will be looking for it, and making title to it. He that hath aboundance ſhall not want heyres. So that, when *Zophar* ſaith, *No man ſhall looke for his goods.* The plaine meaning is, He ſhall dye a beggar, and leave no eſtate worth the looking after, or ſuing for. He ſhall not need to make his Will, or appoynt Executors; The wrath and juſtice of God ſhall diſpoſe of all before he dyeth, there is no man needs to gape for his death. When a rich man is ſicke, many gape for his death, hoping that ſomewhat will fall into their mouths. Sometimes children are poring upon the day of their fathers death, and looking for his goods before he leaves them. But this man ſhall have nothing to leave, and therefore none ſhall looke for what he hath.

Filius ante diem patris inquirit in annos.

Laſtly, They who render the former part of the verſe by a perſon; *There ſhall none be left for his meate*, give the ſence of this latter part thus; Seeing none of his children, family, or kindred are left, *Therefore there ſhall be none to looke for his goods.*

Verſ. 22. *In the fulneſſe of his ſufficiency, he ſhall be in ſtraits, &c.*

The ſcope of this verſe and the next, is to ſet forth the ſeaſon or nick of time in which the Lord will reckon with this ſinfull oppreſſour (*verſ.* 22.) *In the fulneſſe of his ſufficiency*, (*verſ.* 23.) *When he is about to fill his belly.* Theſe are the times, or the advantages that God picks out to deale with this man in.

In the fulneſſe of his ſufficiency, he ſhall be in ſtraits.

The letter of the Hebrew is, *When his ſufficiency ſhall be filled.* The word ſignifies to ſuffice, or ſatisfie, and fill up. So (1 *King.* 20. 10.) In that threatning raging Letter ſent by *Zenacherib*; *The duſt of Samaria ſhould not be enough for handfulls for the men that follow me.* It ſhall not ſuffice for handfulls. The word alſo ſignifies to clap the hands together, or to ſmite the hand upon another part of the body, and this under a threefold notion.

כִּמְלֹאת שִׂפְקוֹ

Cum replebitur ſufficientia ejus.

First,

Firſt, To clap the hands in anger, and vexation, (*Num.* 24. 10.) *Balak* clapt his hands *together* (his anger being kindled againſt *Balaam*) when he could not have his will.

Secondly, In ſorrow; *Jer.* 31. 19. *After I was turned, I repented, and after I was inſtructed I ſmote upon my thigh.*

Thirdly, It notes clapping the hands for joy; and that two wayes.

Firſt, For joy at the hurt of others: (there is ſuch a wickedneſſe in the heart of man to rejoyce at the fall of his neighbour) (*Lament.* 2. 15.) *All they that goe by clap their hands and hiſs,* ſeeing *Jeruſalem* in ſorrow.

Secondly, For Joy at our own good; or when our ſelves receive good; ſo in the Text; *In the fullneſſe of his ſufficiency*, or when he hath ſo much that he claps his hands for joy, when he is in the higheſt plauditie of his owne happineſſe, then he ſhall be in ſtraits.

In the fullneſſe of his ſufficiency.

Here is a graduall elegancy: for a man to have a ſufficiency, is a very comfortable ſtate; *enough*, (as we ſay, for meat, and cloathing) *is all. Give me neither povertie, nor riches, feed me with food convenient*, was *Agurs* prayer. Sufficiency is, at leaſt, a competency; but the fulneſſe of ſufficiency is more. Such ſufficiency is abundance, if not ſuperfluitie, or *ſuperabundance*. There is an abundant grace of God (*where ſinne abounds, grace abounds.*) But beſides *abounding grace*, there is *ſuperabounding grace*, or (as it were) an exceſſe of grace, an hyperbole of grace (*Rom.* 6. 20.) So ſome in this life have an hyperbolicall eſtate, an exceſſive vaſt eſtate in riches and creature-comforts. They have enough, and more then enough; ſuch is the importance of this expreſſion; *In the fulneſſe of his ſufficiency,*

Cum putabit ſibi abundè, ſatis ſuperq; ſuppetere & ſufficere omnia ad feliciter & lautè vivendum neceſſaria, tum, &c. Merc.

He ſhall be in ſtraits.

There is nothing more oppoſite to *ſufficiency* then *ſtraits*, eſpecially to fulneſſe of ſufficiency. *He ſhall be in ſtraits*; in outward ſtraits, and inward ſtraits, in ſtraits on the right hand, and in ſtraits on the left. In the fullneſſe of his ſufficiency, he ſhall be full of ſtraits. The word is applicable to any kinde of trouble, becauſe what trouble ſoever a man is in, it ſtraitens him; it ſtraitens

straitens his spirits, it straitens his designes; every way he is straitned. To be in straits is to be in such affliction, that a man knowes not which way to turne himselfe, or what to doe next. Every affliction is a kinde of prison, great afflictions, straiten greatly, and shuts us up fast in prison.

Hence observe;

When it is best with wicked men in their owne opinion, or according to their present possession, then their worst is approaching.

I will not stay upon the generall discourse of this common theame, but onely shew foure wayes distinctly in which a carnall man may be sayd to be in straits in the middest of his sufficiency, or in the fulnesse of it.

First, Carnall men are in straits in the time of their sufficiency, as being troubled what to doe with their abundance. That's the case of some. I need give no other proofe of it then that represented (*Luk.* 12. 19.) which at least supposeth, that such a thing may be. There was a certaine rich man, whose ground brought forth abundance, and he sayd, *What shall I doe with all this?* The man was troubled what to doe with it; he was hard put to it for stowage, or where to bestow it. He must pull downe his barnes, and make bigger. This is a strait that carnall men are in, in the middest of their sufficiency: but I question whether that be here intended.

Secondly, A reall strait is upon him, how to keep his abundance, how to protect what he hath gotten. He is in many straits about this poynt, how to protect his store that it be not lost, and taken from him. What shall I doe to keepe this treasure? how shall I hold it? I am afraid it will get away from me. It is a common speech; *A great ship, is a great care*; a great deale of the things of the world are a great worldly burthen; they that are in the fullest sufficiency of outward things, their estates and possessions bring them in as great an increase of troubles as of revenues. As they have plentie of riches, so they cannot avoyde plentie of busines and labour about them. Some old rich men have sayd, they were then as hard put to it to keep their riches, as they were in their younger dayes to gather and heape up riches.

In anxietate erit sollicitus quomodo eam conservet. Drus.

Magna navis magna cura.

There is a third strait, which is worse then the former; as

he is ſtraitned to keep what he hath; ſo God in judgement gives him this ſtrait in his fulneſſe, that he feares his fulneſſe is not full enough, and that his ſufficiency is unſufficient for him; in the fulneſſe of his ſufficiency, he is thus in ſtraits. There is an inward ſtrait in his outward enlargements, when, indeed, he is rich, he is, in conceit, poore. For as it is with hypocrites in reference to ſpiritualls, they thinke they have a fulneſſe of ſufficiency in them, when indeed they are in ſtraits, in povertie and want: as Chriſt tells the Church of *Laodicea* (*Revel.* 3.) *Thou ſaiſt I am rich, and full, and need nothing, and knowe ſt not that thou art poore, and emptie, and naked, and blind, and wanteſt all things.* Now I ſay, as in ſpirituall hypocrites oft conceit themſelves full, when they are really empties ſo in temporalls, a worldly man often conceits himſelfe emptie, when he is really full. He ſayth, I have nothing, I am a poore man, I have ſcarce enough to ſerve another yeare, when indeed he is rich, and hath gold and ſilver, lands and goods enough for many yeares. This ſtrait God brings wicked men into, in the middeſt of their ſufficiency. This is a grievous curſe, that while a man is laying field to field, land to land, bag to bag, and heap to heap, yet withall his minde and ſpirit is troubled & ſtraitned, as if he had nothing, or were worſe then nothing. One of the Ancients deſcribes this ſtrait of a covetous man, with aboundance of lively Eloquence; *Give me* (ſayth he) *a covetous man, dayly eeking and ſtretching out the bounds of his habitation, as if he meant to live alone, and exclude all neighbourhood. Tell me now, doth this man* (*whom the whole earth cannot hold*) *ſeeme to thee to be enlarged or ſtraitned? Surely how farre ſoever he extends the line of his poſſeſſion* (*while that which he hath is not enough to him*) *he is locked up within the narrow compaſſe of his owne opinion.*

Conſtitue mihi avarum villarum quotidie terminos proferentem excludentem vicinos: utrum is tibi dilatari an coarctari videtur, quem tellus ipſa non capit? quantacunq; ſpatia domui ſuæ porrexerit, clauditur angustiis opinionis ſuæ finibus, cui quod habet non eſt ſatis. Ambroſ. ſer. 6. in Pſal. 118.

Fourthly, Beſides this internall and metaphoricall ſtrait, there is a plaine literall ſtrait into which God caſts the wicked man, when he ſuppoſeth himſelfe ſetled in the fulnes of his ſufficiency. That's the time God takes to bring him to it, when he ſtands upon the higheſt pinacle of worldly proſperitie, then downe he goes. In the Propheſie of *Daniel* (Chap. 4. 4.) wee reade what the Golden head *Nebuchadnezzar* ſpeaks of his fulneſſe. *I Nebuchadnezzar was at reſt in my houſe, and flouriſhing in my palace* (here was a fulneſſe of ſufficiency,) *ver.* 29, 30.) *at the end*

of

of twelve moneths he walked in the pallace, and ſaid, Is not this great Babylon that I have built for the houſe of the Kingdome, by the might of my power, and for the honour of my Majeſtie. Here he boaſts of the fulneſſe of his ſufficiency; now (*verſ.* 31.) *While the word was in the Kings mouth, there fell a voyce from heaven, and ſayd, O King Nebuchadnezzar, to thee it is ſpoken, The Kingdome is departed from thee, &c.* Thus he was brought to ſtraits in the middeſt of his fulneſſe. Againe, *Chap.* 6. While *Belteſhazzer* was in his height with his Nobles, in his cheare, and wine, he ſaw a hand-writing upon the wall, which made him tremble, and that very night *Babylon* was taken, and himſelfe taken away in the fulnes of his ſufficiency. So in the Propheſie of myſticall *Babylon*, in the fulneſſe of her ſufficiency ſhee ſhall be in ſtraits, (*Rev.* 18. 7, 8.) Shee ſhall be glorifying her ſelfe, the very moment before her ruine (they who glorifie themſelves, judge themſelves in a fulneſſe of ſufficiency) *by how much ſhee glorified her ſelfe, ſo much torment give her: for ſhee ſayth in her heart, I ſit as a Queene, and am no widow, and ſhall ſee no ſorrow: therefore ſhall her plagues come in one day.* When ſhee ſayth, *I ſit as a Queene*, not onely free from plagues, but full of majeſtie; then her plague comes. When the Apoſtle ſayd to the *Corinthians*; *Ye have reigned as Kings without us*, (1 *Cor.* 4. 8.) he checks their conceit of their owne ſpirituall ſufficiency, or ſufficiency in ſpiritualls, without the contribution of his ayde and helpe, as the former words of that verſe expound his meaning. *Now ye are full, now ye are rich.* And when *Babylon* ſayth; *I ſit as a Queene*, her meaning is, that ſhee hath a fulneſſe of ſufficiency, both in ſpiritualls and in temporalls, and then, even then her plague comes. (*Pſal.* 92. 7.) *When the wicked ſpring as graſſe, and all the workers of iniquitie flouriſh, it is that they may be deſtroyed for ever.* And (to give but one inſtance more, 1 *Theſ.* 5. 3.) *When they ſhall ſay, peace and ſafetie*, (not only peace, but ſafetie, all is quiet, and all will be quiet,) *then ſudden deſtruction ſhall come on them as travaile on a woman with childe, and they ſhall not eſcape.* The ſtraits of a woman in travaile, and her ſorrows, how terrible are they? and as theſe are alwayes unavoydable to her that is with childe, ſo they are often ſuddaine, when immediatly before ſhe was eating or ſleeping at eaſe and quiet; This is the wicked mans doome, he is not onely puniſhed but ſurpriſed, *In the fulneſſe of his ſufficiencie, he ſhall be in ſtraits.*

Every hand of the wicked ſhall come upon him.

Then there will be many hands upon him, for there are many wicked; yet there is a difference about that word which we render *wicked*; It hath two other ſignifications, beſides that in the Text.

שמר *ſignificat*
1 *impium.*
2 *calamitoſum.*
3 *laborioſum.*
Omnis manus laborantis veniet ſuper eum. Etiamſi acceſſerint omnis manus laborans. i.e. etiamſi omnes homines laborent in ejus commodum.
Rab. Abra. & Iſid. clar.

First, It ſignifies *a labouring man*, and in the verbe *to labour*; ſo the rendring is made in theſe termes; *Every hand of the labourer ſhall be upon him.* There are two wayes in which that may be underſtood. Firſt, ſay ſome, The hand of the labourer is, the hand of thoſe who labour to helpe him. The ſence which is intended by theſe Interpreters ſeemes to be that of *Solomon* (*Prov.* 11. 21.) *Though hand joyne in hand, the wicked ſhall not be unpuniſhed*; That is, though many with united forces labour to uphold and defend him, yet the curſe of God ſhall breake through and conſume him; his helpers ſhall helpe in vaine, and they who labour for him, ſhall labour in vaine; for the decree is gone out againſt him, downe he muſt; All the world cannot ſave him. In the fulneſſe of his ſufficiency, he ſhall be in ſtraits, *even while many are labouring to keepe him out of them.* This is a truth, but I paſſe it, as ſuppoſing it not intended here.

Manus laborantis, i. e. *pauperum & mercenariorum, quos impius ſua mercede & labore fraudavit.*
Rab. Lev.

Againe, The *hand of the labourer* may rather be the hand of ſuch poore as he ſet to worke. *Every hand of the labourer ſhall be on him.* He found many poore labourers worke, but he did not finde them bread, he pinched them, and uſed them hardly, he oppreſſed and deceived them in their wages; as the Apoſtle *James* complaines, (*Chap.* 5. 1. 4.) *Goe to now ye rich men, weep, and howle, for the miſery that ſhall come upon you; behold the hyre of thoſe labourers which have reaped downe your harveſt cryes.* Theſe poore men who ſweat at his work, and were ſent home ſad with teares in their eyes, not with money in their purſes; every hand of theſe labourers ſhall be upon him: ſo Mr *Broughton* renders it, *Each hand of the injured and grieved ſhall come upon him*; he injured and grieved the labourers, they laboured in body for him, and his cruell uſage was worſe then labour to their ſpirits. But as he tooke from the labourer, ſo the labourer ſhall take from him. *Every hand of the labourer upon him.*

Secondly, The word ſignifies A man any way diſtreſſed or brought to miſery. And then the meaning may be this; not onely

onely as before, that the hand of the poore who had laboured for him, but the hand of the rich whom he had impoveriſht, the hands of all thoſe whom he had unjuſtly vexed, ſhall come upon him and vexe him.

Thirdly, The word as it ſignifies a labourer, and a man in miſery; ſo a wicked man, as we tranſlate it here, and frequently in other places of Scripture. The ſame word ſignifies labour, miſery, and wickednes; becauſe there is ſo much labour, and miſery, ſo much trouble and vexation in wickednes; every hand of the wicked ſhall come upon him; God will let out the ſpirits of evill doers to take vengeance on him for his evill deeds.

In vadent eum omnes iniqui parati ad injuriam inferendam. Vatabl.

Hence note;

God often makes one wicked man ſcourge another.

As God uſually makes wicked men the ſcourge to his owne people, ſo ſometimes to one another. One Lyon deſtroys another, & a ravenous wolfe ſucks the bloud of a ravenous wolfe. This poynt hath been formerly hinted, and therefore I inſiſt not upon it. But proceed to the next verſe, which inſiſts ſtill upon the ſeaſon of the wicked mans deſtruction.

Verſ. 23. *When he is about to fill his belly, God ſhall caſt the fury of his wrath on him.*

This verſe, as was ſayd before, is of the ſame ſence with the former, ſetting forth the ſpeciall time of Gods wrath upon the wicked man.

When he is about to fill his belly.

Utinam impleatur venter ejus ut emittat in eum iram furoris ſui. Vulg.

The Vulgar renders the words thus; *O that he had filled his belly, that God might powre on him the fury of his wrath:* as if he had wiſhed for the filling up of the meaſure of the ſin of this man, that he might come to his puniſhment, becauſe till ſinne hath finiſhed its worke, the worke of Judgement ſeldome begins. But the words ſound threatning, not wiſhing, and are rather a propheſie then a prayer; *When he is about to fill his belly, God ſhall doe this.*

Non votum eſt ſed propheſia. Merc.

Eſto ut impleat ventrem ſuum deus tamen emittet ei furorem iræ. Tygur.

A ſecond, renders thus; *Let it be that he fill his belly, yet God will powre upon him the fury of his wrath.* As if he had ſaid, all his riches

riches and fulnes ſhall be no fence againſt the wrath of God. The wicked call riches, *their ſtrong Tower*, but the ſtrong Tower that riches can make is no defence, it is but as a paper wall againſt the wrath of God. His full belly makes but the fayrer marke for the arrowes of the Almighty.

We render it as reſpecting his action; *When he is about to fill his belly*, when the man thinks to take the fruit of his labours, he having been buſie in projecting, and acting, intendeth to ſit downe in quiet, and feed upon what he had gotten, but when he is about to fill his belly, even in the very act God ſhall caſt the fury of his wrath upon him.

Dimittet iram, non cohibebit neq; continebit indignationem ſuam ſed faciet liberam poteſtatem ſuæ juſtitiæ ſæviendi in impium.

God ſhall caſt] or ſend it out. The wrath of God is ſometimes (upon the matter) reſtrained, & kept in; as the Prophet ſpeaks of the compaſſions of God, what is become of them? *are they reſtrained?* (*Iſ.* 63. 15.) The compaſſions of God uſed to come forth, but then they were reſtrained, or did not ſhew themſelves. God was pleaſed to deale with them as if he had layd aſide or put off all bowels of compaſſion. So the wrath of God is reſtrained, or held in ſometimes. Men ſin and wrath ſtirres not; God deales as if he had forgotten to be angry; But anone wrath lets fly. God ſhall caſt fury and wrath, or the fury of his wrath upon him; he ſhall caſt, and ſend it, as a dart, or an arrow out of a bow, or as a ſtone out of a ſling, or as a thunderbolt from the clouds: *God ſhall caſt it* upon him; the Text doth not expreſſe who, but the ſcope cleares who it is; He, that is, *God ſhall caſt*, eyther immediately or mediately by ſome hand, commiſſion'd by him for that worke of judgement. God ſhall unpriſon, and let looſe *the fury of his wrath*, that is, his furious wrath, or hot fuming ſmoaking wrath upon him. Thus he ſpeaks to ſhew how extreamely the Lord is heated and heightened againſt wicked men. Thus Mr *Broughton* renders; *God will ſend his hot anger upon him.* The anger of his noſtrills. A phraſe often uſed to ſignifie Anger, becauſe of the appearance and tokens of Anger there, *Exod.* 11. 32. *Iſa.* 5. 25. and in divers other places which the reader may conſult. This anger in the noſtrils is oppoſed to the anger in the heart; for when the Scripture ſpeaks of the anger of the noſtrils, it notes anger acted, and put forth in execution. The Lord hath treaſured wrath, he hath wrath in his heart when he ſeemes to favour wicked

Iram naſi. Heb.

wicked men, and to ſhine upon them: wrath is not alwayes in his noſtrils breathed and powred upon them.

God ſhall caſt the fury of his wrath upon him, or upon it.

בו *Utroq; modo poteſt accipi. 1. in opſum impiũ. 2. in id quod paravit ad ventrem explendũ. Maſculine tamen potius accipiendum videtur ex eo quod ſequitur. Mere.*

It is taken both wayes. If we ſay upon it; The meaning is, upon his goods, or upon what he hath; *When he is about to fill his belly, God ſhall powre his anger upon his Table, or upon his meat.* We take it perſonally, *upon him*, upon the wicked man himſelfe, when he thinks to receive the greateſt pleaſure, ſhall feele the greateſt ſmart, God ſhall powre fury upon him. The obſervation which this paſſage offers, is the ſame with what was obſerved in the cloſe of the former verſe, therefore I ſhall but name it.

When wicked men are full of hopes to take their fill of worldly joy, then God fills them with worldly ſorrow.

This was ſaid before, *In the fulneſſe of their ſufficiency they ſhall be in ſtraits.* So that when we ſee wicked men at the fulleſt, or in their fulneſſe ſitting downe to reſt, to eat, drinke, and be merry with what they have gotten, we may look on it as the preſage of their approaching ruine. The Angel-Intelligencer, who was ſent abroad to ſee what was done in the world (*Zech.* 1. 11.) brought backe this report, that he had gon too and fro, and Behold all the earth ſate ſtill, and was at reſt; All were about to fill their bellies. By *earth*, he means *Babylon*, or the *Babylonians*, the temporall power of that State, in oppoſition to the Church of God, they were all at reſt, and ſayd in their hearts, ſurely the world will never change, yet preſently after they felt the greateſt change, ruine fell on that Empire. This may comfort the people of God, when they ſee the reall enemies of truth and righteouſneſſe in higheſt ſecuritie; for then the day of their calamity is neare, even at the doores. There is a twofold fulneſſe, which wicked men uſually have before their ruine. Firſt, a fulneſſe of ſin. Secondly, a fulneſſe of proſperitie, they come to their fulneſſe in both, and then comes their end. (*Gen.* 15. 16.) *The ſins of the Amorites are not yet full*; therefore the *Amorites* cannot be deſtroyed yet; and the Church of God cannot be delivered yet; but when the ſin of the *Amorites* is full, God will deſtroy them, and deliver his Church,

Church. God leaves them as Chriſt ſpeaks to the Phariſees (*Matth.* 23. 32.) to *fill up the meaſure of the iniquitie of their fathers*, and then he will deale with them. Now as there is a fulneſſe of iniquitie, ſo there is alſo a fulneſſe of worldly proſperitie; when the wicked have had their portion, their reward in the world, when as beaſts they are fed and fatted with good things, or are about to fat themſelves, then they are for the ſlaughter. So the Lord concludes concerning thoſe oppreſſours (*Amos* 4. 1.) *Heare this word ye Kine of Baſhan that are in the mountaines of Samaria, which oppreſſe the poore, which cruſh the needie, &c. The Lord God hath ſworne by his holineſſe, that loe the day ſhall come on you, that he will take you away with hookes, and your poſteritie with fiſhhookes*, when the fulneſſe of your worldly proſperitie, and fatneſſe is come, then God ſhall take you away, or ſend leanneſſe among your fat ones. And againe (*Chap.* 6. 1.) *Woe to them that are at eaſe in Zion, and truſt in the mountaines of Samaria, which are named chiefe of the Nations, to whom the houſe of Iſrael came. Theſe* (ver. 3.) *put farre away the evill day, and cauſed the ſeate of violence to come neare; They lay upon beds of ivory, and did eate the Lambes out of the flocke, &c.* While they were thus diſſolved into mirth and muſicke, a wofull voyce ſounded in their eares (*ver.* 7.) *Therefore now ſhall they goe captive with the firſt that goe captive, and the banquet of them that ſtretched themſelves ſhall be removed.* The very *now* of their freeſt joy, was the *now* of their captivation and ſorrow. *Zophar*, as if this were hardly beleeved at all, or could never be enough beleeved, preſſeth and repeateth it againe, in the laſt word of the verſe in hand.

And ſhall raine it upon him while he is eating.

This is but an explication or repetition of the former words; *When he is about to fill his belly, God ſhall caſt the fury of his wrath, and raine it on him while he is eating.* There are two words to be conſidered in this clauſe.

Firſt, Raining.

Secondly, While he is eating.

He ſhall raine it.

Here is a terrible ſhower, a ſhower of fury, of wrath, God ſhall raine it. God is ſayd to raine wrath.

Firſt,

Firſt, To note the ſuddenneſſe of it; raine (many times) comes very unexpectedly.

Secondly, To note the unavoydableneſſe of it: there is no ſtopping of the raine, who can ſtop the bottles of the clouds but God himſelfe? he can ſtop them up when he pleaſeth: but all the power on earth cannot. This raine is ſuch that there is no avoyding of it; we may get out of the ordinary raine into our houſes, or under covert; but the raine of Gods wrath ſoakes through every houſe, how ſtrongly ſoever leaded or covered; There is no ſhelter (but Chriſt) againſt the ſtormes of divine wrath. *He is a hiding place from the winde, and a covert from the tempeſt (Iſa. 32. 2.)* but beſides him nothing is.

Idem pluviandi verbum notat, quia ut pluvia vehementi & caſu decidenti nemo poteſt reſiſtere, ita, &c. Mere.

Thirdly, He is ſayd to raine wrath, to ſhew the quantitie of it, there ſhall be abundance, he will powre it downe on you. Raine is oppoſed to dew: it ſhall not onely come as the dew, or as a few heate drops, but as a ſoaking ſweeping raine. The Prophet exhorts *(Hoſ. 10. 12.) Sow to your ſelves in righteouſneſſe, reap in mercy, breake up your fallow ground: for it is time to ſeeke the Lord till he raine righteouſneſſe*, that is, till he ſend Chriſt, who is made to us of God righteouſneſſe in abundance; or till he powre out his Spirit upon you, who will cauſe you to bring forth the fruits of righteouſneſſe abundantly. As the raining of righteouſneſſe, ſo the raining of wrath, notes abundant wrath. *It ſhall raine upon him*

While he is eating.

There is a threefold rendring of that. For the word which we tranſlate *eating*, ſignifies *fleſh*, eyther that which is eaten, or that which doth eate, living or eating fleſh moſt properly, though it alſo ſignifie dead fleſh, or that which is eaten. So Mr *Broughton*, *He will raine upon him into his fleſh*; That is, upon his bodie; and the bodie by a ſynechdoche is put for the whole man, bodie, and ſoule. As if he had ſayd, God hath not a quarrell onely with this mans eſtate and his goods, but with his fleſh, and bones, yea, and with his ſoule, too; he will vex him ſoule and bodie: So that as before he ſhewed what God would doe upon his eſtate, that ſhould be conſumed; ſo now what upon his perſon; wrath falls upon his bodie, upon his very back; *He ſhall raine it upon him, into his fleſh.*

בשרו *carni ejus, ſuper eum, etiam in carnem ſive corpus ejus.*

לחם *cibus omnis, eſca hinc* בית-לחם *Bethlechem dicta quaſi regio frumenti ferax, domus panis.* Merc.

Secondly, The word ſignifies as the fleſh of a man, or living fleſh, ſo, any fleſh, dead fleſh prepared to be eaten, or any thing which is eatable. Hence the name of the place where Chriſt was borne was called *Bethelem*, that is, *the houſe of bread.* And thus it is rendred here, he ſhall raine it upon him, even upon his bread, or upon his meat. As God, when his owne people are eating, and their table ſpread, he not onely raines a bleſſing upon them, but upon their meat alſo, that is, he commands their meate to ſtrengthen and refreſh them. So when the wicked man is about to fill his belly, the curſe falls not onely upon him, but upon his meat; *God ſhall raine on him, even upon his meate.*

Our tranſlation referres to the perſon in the act of eating, not to the meate which he eateth. The generall meaning of eyther tranſlation meetes in one; For though wrath may fall upon a mans perſon, and not upon his meate, he may thrive with what he eates, grow luſty and ſtrong, while he is under wrath; yet whenſoever wrath falls upon the wicked mans meate, it is in order to his perſon or himſelfe. *He ſhall raine it upon him while he is eating.* How exact is the wrath of God? For at the inſtant when a man is eating, he of all other times would lay aſide feare, be chearfull, and rejoyce; Then he unbends himſelfe, though he have been buſie all the day; If any come to him he ſayth, I pray let me alone at meale, that I may be merry with my wife, and children, with my friends or neighbours; when I am at my meat, let me be quiet. But when he is eating, wrath is dropping; God picks out that time on purpoſe to put a ſting into his puniſhment, and to make his miſery more remarkable. Such (*Matth.* 24. 38.) is the deſcription of the judgement that came upon the old world, it rained upon them indeed, when they were eating; *As it was in the dayes before the floud, they did eat and drinke, and were marrying, and giving in marriage till the day that Noah went into the Arke.* Chriſt expreſſeth thoſe things eſpecially wherein men take moſt worldly contentment, *eating, and drinking, marrying, and giving in marriage.* To theſe that age let themſelves looſe, or ſet themſelves upon; theſe are not ſinfull in themſelves, but they uſed them ſinfully, that is, ſenſually, to ſatisfie their luſts, and pleaſe their ſences, therefore the Spirit of God fixeth the judgement upon that ſeaſon,

ſon, they were eating, & drinking, marrying, & giving in marriage, and then God rained upon them the fury of his wrath. The children of *Iſrael* luſted after fleſh (*Pſal.* 78.) and the Lord gave it them; *He rained fleſh upon them as duſt, and feathered fowles like as the ſand of the Sea* (*ver.* 27.) But he rained wrath upon them with it (*ver.* 30, 31.) *While their meat was yet in their mouths*, (while they were eating) *the wrath of God came upon them, and ſlew the fatteſt of them, and ſmote downe the choſen men of Iſrael.*

All theſe inſtances concenter fully in *Zophars* Text; That *In the fulneſſe of his ſufficiencie*, and while he is taking his ſweeteſt content in his ſufficiencie, God raines downe wrath.

Further, The old Latine Tranſlator gives the words thus; *And be ſhall raine his warre upon him.* This difference ariſeth from the copiouſneſſe of the Originall word, *Lechem*, which as it ſignifies eating, or any thing eaten; ſo alſo warre and battell. The reaſon is, becauſe the ſword is a devourer, and in warre men eat up one another; Nation eats up Nation; as men eat other fleſh, ſo warre is an eater, and devourer of men: therefore the ſame word may well ſignifie to eat, & to make warre. And this Tranſlation, though the Grammaticall forme of the Hebrew is wreſted by it (and therefore I lay it by) yet renders the ſcope of the Text fully, and anſwers that of the 11th *Pſalme* (*ver.* 5, 6.) *The Lord tryeth the righteous, but him that loveth violence his ſoule hateth; upon the wicked he ſhall raine ſnares, fire, and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup.* Which (I conceive) may (in purſuance of *Zophars* ſimilitude) be thus illuſtrated, as if he had ſayd, when he is drinking, when he hath a cup of ſweet wine in his hand, or ſome delicious liquor at his lips, God ſhall raine fire and brimſtone, and an horrible tempeſt into or upon his cup; the wrath of God ſhall fill his cup, and ſo be (as it were) the portion of it. While the wicked man is drinking, wrath is the portion of his cup, and while he is eating, wrath is the portion of his diſh. *God ſhall raine it on him while he is eating.*

Pluet ſuper eũ bellum ſuam. Vulg. מלחמה *bellum a* לחם *veſci, edere quia in bello homines ſe invicem cædendo devorant & abſumunt.*

Zophar having thus farre carried on this poynt, ſhewing what God will doe with the wicked man in all his enjoyments, ſhews yet other wayes and inſtruments, which God prepareth and armeth to vex and ruine him.

JOB, Chap. 20. Verſ. 24, 25, 26.

He ſhall flee from the iron weapon, and the bow of ſteele ſhall ſtrike him thorow.
It is drawn, and commeth out of the bodie, yea the glittering ſword commeth out of his gall: terrors are upon him.
All darkneſſe ſhall be hid in his ſecret places: a fire not blown ſhall conſume him, it ſhall goe ill with him that is left in his Tabernacle.

ZOPHAR having ſayd (*verſ.* 22, 23.) that God powres the fury of his wrath upon the wicked man when he thinkes himſelfe ſafeſt and furtheſt removed from it, *even in the fulneſſe of his ſufficiency, and when he is about to fill his belly* (then God deales with him, and raines upon him while he is eating, mingling his bloud with his bread, his teares with his wine) He proceeds in this context to ſhew

First, The inſtruments.
Secondly, The effects of that wrath or judgement.

The inſtruments are foure.

1. The iron weapon.
2. The bow of ſteele.
3. The glittering ſword.
4. A fire not blown.

Here are ſtore of armes to make warre upon the wicked man. We have here alſo the effects of this dreadfull warre, and theſe are of two ſorts.

First, upon himſelfe.
Secondly, upon others.

The effects which appeare upon himſelfe, are of two ſorts.

First, Outward.
Secondly, Inward.

The outward effects, firſt, he ſhall be ſtricken thorow with them. Secondly, he ſhall be conſumed with them. The inward effects are feares or terrours; which are teſtified by that conſequent; his flight; *He runs from the iron weapon, and the bow of ſteele.*

The

The effect which is upon others is layd downe in the cloſe of *verſ.* 26. *It ſhall goe ill with him that is left in his Tabernacle:* not onely ſhall wrath overtake him, but it ſhall overtake thoſe that appertaine to him. Thus of the analyſis or parts conſiderable in this context.

Verſ. 24. *He ſhall flee from the iron weapon.*

He ſhall flee] Flight is the pace of a coward. So the word is uſed, all the Scripture over; *The wicked man hath no heart for good, and he hath as little againſt evill.* His ſpirit is gon, and at the approach of danger his body is going or rather running; his ſpirit is fallen from his heart into his heeles; and he defends himſelfe by his feete not by his hands: when the iron weapon comes, the righteous will rather die, then run, if duty bids them ſtay: but the wicked

Shall flee from the iron weapon.

The word which wee tranſlate *iron weapon*, ſignifies all ſorts of hand weapons, or weapons with which we ſtrike at hand, ſuch as are the ſword, and ſpeare. The word properly ſignifies to ſalute, or kiſſe: And the reaſon why theſe kinde of armes and weapons, are expreſt by that word, is, becauſe a man fights with them face to face: and comes neare to an adverſary, even as if he came to ſalute or to kiſſe him. There are weapons with which we may fight at a diſtance, and never come neare our enemy.

נשק *denotat omne genus armorum quæ manu agitantur; radix ſignificat oſculari eo quod hujuſmodi armis non niſi cominus a parte ameniori vultus cui oſcula intigi ſolent, feriunt.* Bold.

He ſhall flee from the iron weapon] That is, from all ſorts of hand weapons, with which we oppoſe and ſmite our aſſaylants, or defend our ſelves.

Some interpret this Iron weapon, not litterally, but tropically for the plague, or peſtilence, or ſome deadly diſeaſe, which according to the language of Scripture, is compared to that iron weapon the ſword, or to an arrow (*1 Chron.* 21. 27.) when the Angel was ſent to deſtroy the People of *Jeruſalem* with the peſtilence, after *David* had numbred them, the Text ſayth; *The Lord commanded the Angel, and he put up his ſword againe into the ſheath thereof.* The peſtilence is the ſword, and the ſtroake of it is like ſmiting with the ſword. In the ninety firſt *Pſalme*, that other inſtrument of death, the Arrow ſignifies the plague.

plague (*verſ.* 5.) *Thou ſhalt not be afraid of the terrour by night, nor of the arrow that flieth by day*; That is, of the peſtilence. And even in prophane Authors, terrible diſeaſes, ſuch as the peſtilence, are called the weapons of their Gods, with which they contended, and made warre with mortall men. This metaphoricall ſword, and arrow of the peſtilence, is a weapon from vvhich many flee as faſt as from the ſvvord of the feirceſt enemy. Yet I conceive, that is not intended in this Text; the iron vveapon here, including all manner of outvvard inſtruments of divine vvrath vvhich vvound the vvicked man. *He ſhall flee from the iron weapon.* Wee tranſlate it as a direct aſſertion; *He ſhall flee.* Some render it as a ſuppoſition; *If he flee from the iron weapon*; Or as Mr *Broughton*, *When he flees from the iron armour.* And then the other part of the verſe joynes with it thus; *When he fleeth, or if he flee from the iron weapon, the bow of ſteele ſhall ſtrike him thorow.* And though there be not that particle, of ſuppoſition expreſt in the Hebrevv, yet it is uſually underſtood in Texts of this ſignificancy. *Malachy* 1. 4. *They ſhall build, and I will pull downe*; That is, *if they build, I will pull downe*; or *whenſoever they begin to build, I will begin to pull downe.* So here, *He ſhall flee from the iron weapon, and the bow of ſteele ſhall ſtrike him thorow*; That is, if he flee from the iron weapon, or vvhenſoever he thinks to make an eſcape by flying from the iron vveapon, then the bovv of ſteele ſhall ſtrike him thorovv. According to this reading the vvhole verſe is a proverbiall ſpeech, implying thus much; *That while a wicked man flies, or ſeeks to avoyd one evill, he ſhall fall into another*; When he flees from the iron vveapon, the bovv of ſteele ſhall ſtrike him thorovv. Like that of the Latines; *He fell upon the rock, while he thought to eſcape the gulph.*

Βὶς ἡ ἐκαβόλος Ἀπόλλωνος, Homer.

Fugientum ab armis ferreis, tranſverberat eum arcus chalibeus. Merc.

Vbi ſe putarit leviora pericula effugiſſe, in graviora incidet. Merc.

Incidit in Scyllam cupiens vitare charybden.

The bow of ſteele ſhall ſtrike him thorow.

The bovv, that is, the arrovv of the bovv, or the bullet put into the bovv: for from the bovv of ſteele ſometimes arrovves, ſometimes bullets are diſcharged; the arrovv, or the bullet vvith vvhich this ſteele bovv is charged ſhall ſtrike him thorow. The vvord rendered *to ſtrike thorow*, ſignifies exciſion or cutting off; and hence the Hebrew phraſe, *A Son of Exciſion*, anſwering that of the Greeke, which we expreſſe, *a ſon of perdition*, that is, a man devoted to totall deſtruction. The bow of ſteele ſhall ſtrike

חלם *excindo unde* בני חלום *filij exciſionis.* Druſ.

ſtrike him thorow, cut him off, or quite deſtroy him. *A bow of ſteele* is the ſtrongeſt bovv. *David*, to ſhevv the extraordinary ſtrength vvhich he expected to receive from God, ſayth, *A bow of ſteele ſhall be broken by mine armes* (*Pſal.* 18. 34.) To dravv a bovv of ſteele, ſhevvs ſtrength, and to breake it ſhevvs more ſtrength. A bovv of ſteele gives a deadly blovv, and ſmites home.

Againe, This vvord, vvhich vve tranſlate, *to ſtrike thorow*, others render, *to change*. *The bow of ſteele ſhall change him*, that is, kill him; death is our great change. Further, The vvord is rendred *to paſſe by*. The arrovv often miſſeth the marke, ſometime it glides by the marke, or doth but graze upon it. Taking this Tranſlation the ſence of the vvhole verſe riſeth thus; *Suppoſe the wicked man flee, and make his eſcape from the iron weapon; ſuppoſe alſo that the ſteele bow be diſcharged at him, and the arrow paſſe by, and not hit him; ſuppoſe, that he eſcape the firſt weapon, and the ſecond, yet* (ſayth he in the next vvords) *The glittering ſword ſhall come out of his gall; another weapon is ready to doe it.*

חלף *pertranſire; pertranſibit eum arcus, q. d. eia, ita ſit quod impius fugerit ab armis ferreis, ſed & pertranſierit eum arcus, numquid ideo immunis erit.* Bold.

According to this expoſition theſe tvvo verſes are connected as they connect the tvvo parts of this verſe, vvho give it (as vvas lately touched) thus; *If he flee from the iron weapon, the bow of ſteele ſhall ſtrike him thorow.* Novv the ſuppoſition is carried one ſtep further. *If he flee from the iron weapon, and the bow of ſteele miſſe him, or glance away, yet the glittering ſword ſhall come out of his gall.* But rather take it according to our reading: *He ſhall flee from the iron weapon, and the bow of ſteele ſhall ſtrike him thorow.* Here are many termes, and varietie of warlike inſtruments; The Text being (as it vvere) the Inventory of a little Magazine, or Armorie of vveapons.

Whence obſerve;

God hath inſtruments of all ſorts at command, with which to puniſh wicked men.

We have here the Iron vveapon, and the bovv, here is ſword, and fire. God cannot vvant meanes to take revenge upon thoſe vvho rebell againſt him. As the Lord hath various inſtruments of mercy for the protection and defence of his cauſe and people. (*Cant.* 4.) *In the Tower of David there hang a thouſand ſhields*; That is, ſhields enovv. God hath many and manifold inſtruments

ments of defence to protect and ſafegard thoſe that truſt upon him; he hath a thouſand ſhields for them. Now as the Lord hath a thouſand ſhields, or defenſive vveapons for the protection of his owne people, ſo he hath a thouſand bovvs and arrovvs, and ſpeares, and ſvvords, to vvound, and deſtroy his or their enemies. Hovv can God want vveapons, vvho can make any thing a vveapon? For as the Baptiſt told the *Jewes* who gloried in their fleſhly deſcent from *Abraham*, as if God were tyed to *Abrahams* line, or as if they being out of the vvay, God knew not hovv to be ſupplied with a people; *I tell you* (ſayth *John*) *God is able of theſe ſtones to raiſe up Children to Abraham.* (*Matth.* 3. 9.) As if he had ſayd; Thinke not that God will be ſtraitned for a people, if he remove you, for he can raiſe another people to himſelfe out of thoſe vvho are as unlikely, and in humane reaſon as much indiſpoſed to ſhevv forth his prayſe as theſe ſtones are. Even thus, if all vveapons and viſible meanes for the deſtruction of vvicked men were removed, God can make any thing a vveapon, he can make an iron vveapon out of a ſtravv, or the graſſe of the field. As God can eaſily ſupply himſelfe vvith inſtruments to ſerve his providence for the good of thoſe who are veſſels of mercy and heyres of ſalvation, ſo he can quickly have a ſupply of inſtruments to annoy thoſe who are veſſels of vvrath and children of perdition.

Secondly, We may take notice how theſe vveapons are deſcribed in their Effectualneſſe, *Striking thorow, &c.*

Whence obſerve;

The weapons and means which God uſeth for the puniſhing of wicked men, ſhall be effectuall, they ſhall doe their worke.

What ever vveapon God ſends on his arrand ſhall doe it to purpoſe, the bovv of ſteele ſtrikes thorovv. It doth not give a light vvound, and skare the fleſh a little, but goes to the heart, and cleaves the bones, God hath a mightie arme, and according to the might of his owne arme, is the might of his inſtruments. As they act not by their ovvn will, ſo not by their own might. What the Apoſtle ſpeaks about the vveapons of our ſpirituall warfare (2 *Cor.* 10. 4.) *They are not carnall but mightie through God.* What to doe? *To pull downe ſtrong holds*, to lay all levell, to ſubdue all ſinfull powers, or the povver of ſin within us.

What

What, I ſay, is ſpoken of thoſe ſpirituall weapons, is true alſo of theſe corporall and viſible vveapons, the ſvvord, the bow, and the arrow, when God ſends them forth to execute his will, and fulfill his counſels, *they are not carnall, but mightie through God.* Though they are vveapons of fleſh, yet they are not, like fleſh, frayle and powerleſſe; though they are weapons of fleſh, as to matter and forme, yet they will declare themſelves vveapons of ſpirit, as to the effect and ſucceſſe; they ſhall prevaile over the ſtrongeſt enemies, and ſtrike thorovv the thickeſt of their defences. The Lord can weaken the ſtrongeſt vveapons of the enemies, and ſo blunt their ſharpeſt edge, that they ſhall doe no hurt, but be as a wooden dagger in the hand of him that weilds them, of hovv vvell tempered mettall ſoever they are made, and how well ſoever their edge be ſet. This is it which the Prophet aſſures the Church of in the name of the Lord (*Iſa.* 54. 17.) For having made a promiſe of ſalvation and ſafety to the Church, It might be objected, how can vve be ſafe, vvho have ſo many enemies, ſo many vveapons formed againſt us? hovv can vve be ſafe when ſo many Smiths are at worke, making ſvvords, and forging inſtruments of death againſt us? The Lord anſvvers (*verſ.* 17.) *No weapon that is formed againſt thee ſhall proſper.* I grant there are many forming vveapons, whetting, and preparing their ſvvords againſt thee; but *no weapon that is formed againſt thee ſhall proſper.* Novv (I ſay) as the Lord gives check to all weapons that are formed againſt his people, and ſayth, they ſhall not proſper, they ſhall not hurt the leaſt of my children, the meaneſt of my ſervants. So, if himſelfe forme a vveapon againſt the higheſt and mightieſt of his enemies, it ſhall proſper to their deſtruction; the bow of ſteele ſhall ſtrike them thorow, and the fire ſhall conſume them to the very ſtumps. That is a ſecond note from the effectuallneſſe of theſe weapons here deſcribed.

Thirdly, When God is about to raine downe judgement and warre upon the vvicked man; vvhat doth he? The Text ſayth; *He flees from the iron weapon*; That is, he endeavours to flee from it, he doth what he can to eſcape.

Obſerve this from it;

The ſtudie of a wicked man, when trouble is upon him, is not how to improve, or make good uſe of it, how to get his heart humbled under it, and his life bettered by it; but onely how to get it off, or how to get away from it.

Here is not a word in the Text of humbling himſelfe when he ſees the iron weapon, here is no mention of ſuing to God, and ſeeking to make his peace with him, here is no acknowledgement of his ſin, that he deſerved to be wounded and deſtroyed; but all the matter is how to eſcape, how to get out of the reach of danger. He never labours to make his peace with God, but onely ſtrives how to avoyd the warre of God. There is another frame of ſpirit in beleevers, they doe not make it their worke to run from the judgements of God, but to make a right uſe and improvement of them; when the ſword comes, or the arrow comes, they enquire how to give God the glory of his ſmitings and woundings, they flee from thoſe weapons onely by fleeing to God. Whereas wicked men flee theſe weapons, by fleeing from God; godly men flee them, by flying to God, that is, they make God their refuge, their hiding-place; If they hide themſelves from the iron weapon, they hide themſelves in God; If they run from the iron weapon, they run to God. God is a godly mans Tower, and Fort, and hiding place, he flies unto, and into God that he may be ſafe.

Fourthly, As this ſhifting and fleeing, when the Iron weapon comes, notes the impenitency of wicked men, who never think of turning to but onely of running from God: ſo it notes alſo the cowardiſe and baſeneſſe of their ſpirits.

Hence obſerve;

A wicked man hath no courage in an evill day.

When troubles riſe, his ſpirit falls; though he may make a buſtle, yet he hath no heart, no true fortitude; he eyther flees, or is meditating a flight. And 'tis no wonder that a wicked man ſhould flee being purſued; when *Solomon* tells us that he fleeth, when none purſues him. It is no marvaile if he flee at the ſight of the iron weapon, when he flees meerly from a fancied weapon. How can he but flee from the ſtroake of the ſword; when another Text tells us, that he flees at the very ſhaking

ſhaking of a leafe; *They who are feareleſſe of doing morall evill, are moſt fearefull at the appearance of pœnal evills.*

Fifthly, He flees, but what doth he get by it? *When he fleeth from the iron weapon, the bow of ſteele ſhall ſtrike him thorow.* What gets he now by his flight?

The poynt is this;

The ſhifts and evaſions of a wicked man ſhall not profit him.

That is, when he fleeth, he ſhall not flee, or he ſhall not eſcape. If he get out of the ſtroake of one weapon, another weapon ſhall ſtrike him; or according to the ſecond interpretation of the words, ſuppoſe he flee from the iron weapon, and the bow of ſteele miſs him alſo, yet the ſword ſhall come out of his gall. So that by all his evaſions, he ſhall not evade the face of danger. As a carnall heart hath a thouſand deviſes and ſhifts to excuſe his ſin; but his deviſes and excuſes doe but faſten ſin more upon him: his conſcience gets no eaſe at all by his wit; yea his conſcience is more wounded by the excuſes and pleas that he makes for his ſinne. Such alſo is the fruit of all the evaſions and deviſes of a wicked man to get out of danger; they bring him and danger nearer together, or they entangle him in worſer dangers. We have a cleare Text for that, (*Iſa.* 24. 18.) *And it ſhall come to paſſe, that he who fleeth from the noyſe of feare ſhall fall into the pit, and he that cometh up out of the middeſt of the pit ſhall be taken in a ſnare.* He is remedileſſe after all his remedies. There was but *a noyſe of feare*, when he fled, danger was at a diſtance; but while he is fleeing from the noyſe of feare, he falls into the mouth of danger, a pit: And being in the pit, he ſtrives and ſtruggles to get out, hoping yet to finde his deſired ſafety and enlargement, but then he falls into a ſnare, a worſe evill then the pit: He that falls into a pit, is at libertie to get out, but he that is in a ſnare is bound faſt, he can get no further, ſtill his caſe is worſe and worſe. We finde the ſame ſucceſſe in the Propheſie of *Amos*, (9. 1.) *I ſaw the Lord ſtanding upon the Altar, and he ſaid, ſmite the lintel of the doore that the poſts may ſhake, and cut them in the head, all of them, and I will ſlay the laſt of them with the ſword.* As if he had ſayd, there ſhall be an utter ſlaughter; for the firſt two or three men may be ſlaine, yea hundreds may be ſlaine, yet the laſt may eſcape:

but when he ſayth, *The laſt ſhall be ſlaine*, the meaning is, I will ſlay them all, or all of them ſhall be ſlaine. But will theſe men ſtand till the ſword come to them, will the laſt man ſtand when he ſees the ſword deſtroy thoſe ſo faſt that were before him? No; it may be he will flee, yet ſaith God, *I will ſlay the laſt*: for, *He that fleeth ſhall not flee away*, that is, he ſhall not deliver himſelfe, nor eſcape by flight. The ſame Prophet ſpake as much before (*Amos* 5. 18, 19.) *Wo to you that deſire the day of the Lord, to what end is it for you? The day of the Lord is darkneſſe, and not light; As if a man did flee from a Lyon, and a Beare met him, or went into the houſe, and leaned his hand on the wall, and a Serpent bit him.* It will not be either unprofitable or beſides the poynt, to open this Text a little. *Wo to you that deſire the day of the Lord.* Why doth the Prophet thunder out wo againſt them that deſired the day of the Lord? Was there ſin in that deſire? was it a fault to wiſh for the day of the Lord? The day of the Lord, of which he there ſpeaks, is a day of judgement, or a day of tryall; why ſhould the Prophet denounce a woe againſt thoſe who deſire that day? It is a part of the character of the Saints in the New Teſtament, *To love the appearing of Chriſt* (1 *Tim.* 4. 8.) Saints long for the day of the Lord, they pray for it, and O that the day of the Lord would come; why then doth *Amos* ſay; *Woe to you that deſire the day of the Lord?*

I anſwer; The Prophet may be underſtood.

Firſt, Of thoſe, who in a kinde of prophane boldneſſe deſired the day of the Lord, as ſome will doe, calling God to judge them, or vviſhing that God vvould come to judgement; not that they have ground of confidence in the day of judgement, but only to cleare themſelves in the judgement, and from the cenſure of men. The Prophet might well ſay, Woe to you who thus deſire the day of the Lord; you thinke you are hardly dealt with now by man; But it will be worſe with you in the day of the Lord.

Secondly, As there are ſome who in a bold prophaneneſſe of ſpirit ſeeme to deſire the day of the Lord, ſo there are others who call for and invite it impudently in ſcorne and mockery. Such are deſcribed by the Prophet (*Iſaiah* 5. 19.) *Woe to them that draw iniquitie with coards of vanitie, and ſin as it were with a Cart rope. That ſay, let him make ſpeed, and haſten his worke*

worke that we may ſee it, and let the counſell of the holy One of Iſrael draw nigh and come that we may know it. They who draw iniquitie with coards of vanitie; that is, who make haſt to ſin, ſayd, let him make ſpeed, and haſten. What ſhould he haſten? The day of judgement, or thoſe judgements which the Prophet had often threatned. As if they had ſayd to the Prophet, You have often told us of the day of the Lord, and that he would reckon with us ſhortly, let him make ſpeed, and haſten the vvorke that we may ſee it, and let the counſell of the holy one of *Iſrael* dravv nigh; you have long ſpoken of it, as neere, even as at the doores, but as we feele, ſo vve believe no ſuch thing. The Apoſtle *Peter* Prophecieth of ſuch (2 Pet. 3. 3.) *In the laſt dayes there ſhall come ſcoffers, walking after their owne luſts, and ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleepe, all things continue as they were from the beginning of the Creation. Where is the promiſe of his coming?* Pray, let us ſee the performance of it. Woe to you that ſcoffingly deſire the day of the Lord, you will finde it no jeſting matter when once it comes, it vvill be a ſad a black day to you, who now make your ſelves merry with it.

Thirdly, Thus; *Woe to you that deſire the day of the Lord*, being conceited of your own innocency, as ſure (in your own ſence) that God will acquit and pronounce you innocent. For the Prophet ſpeaks of thoſe who had fallen under and were vext with the reproofes of the word; theſe deſired the day of the Lord, ſuppoſing he would deale more gently with them then thoſe Prophets had done, he would not be ſo ſevere, or not judge them ſo bad as the Prophets reported them to be; ſayth he, *Woe to you that deſire the day of the Lord*, becauſe you thinke his Prophets and Miniſters handle you too roughly; you know not what you ſay; if our day be ſo terrible, how terrible will the day of the Lord be? It will be as if a man ſhould flee from a Lyon, and a Beare ſhould meet him: you thinke we are Lyons, if you flee from our day, the day of the Lord will be as a Beare, it will teare you worſe. When (in this caſe) you appeale from us to the tribunall of God; it is as if a man leaning on a wall, and a Serpent ſhould bite him; ſuch you will finde the day of the Lord vvhen 'tis to late. What's our day to the day of the Lord? The day of the Lord is a terrible day of judgement

judgement upon the conſciences of wicked men. But the day of the Lords Judgement is farre more terrible. Some have had a hope that the hell of the damned beyond this life, is not ſo bad as the hell of conſcience, when a man is condemned of himſelfe in this life; and have therefore even wiſht for that hell, that they might be eaſed of this; yea ſome have ventured upon hell, thruſting themſelves by a violent hand out of this world, that they might eſcape the hell of a perplexed conſcience, which they felt in it. Whereas alas it is but fleeing from a *Lyon* to meet with a Beare, or going from the heat of the Sun into the heat of the fire. Thus the Text in *Amos* (taken in eyther of theſe ſences) is a proofe of the poynt in hand, that wicked men who would avoyd this or that judgement of God in this life, doe but run themſelves upon ſome worſer judgement here; even as they who would avoyd the judgement of God in his word ſhall finde a ſorer judgement at the end of the world. *Moſes* uſeth that phraſe *of fle ing ſeven wayes*, twice in one Chapter (*Deut.* 28. 7. 25.) At the 7th verſe it is threatned againſt the enemies of the people of *Iſrael*, in caſe they did obey; and in the 25 verſe 'tis threatned againſt *Iſrael* in caſe they diſobeyed, that *they ſhould flee ſeven wayes*. The meaning is not that they ſhould have ſeven or many wayes of eſcaping, or that in any of theſe wayes they ſhould be ſafe; for the intent of *Moſes* is to ſhew that they ſhould no way or no where be ſafe. For they ſhould be aſſaulted and compaſſed about with ſo many dangers that they ſhould flee ſeven wayes, that is, all manner of wayes, endeavouring to eſcape, but they ſhould eſcape in never a one of them: though they fled ſeven or ſeven hundred wayes, yet God would ſend a ſword, as many wayes after them, or if they miſt and eſcaped one ſort of evill, another ſhould be ready at their ſide; As *Zophar* hath it, *He ſhall flee from the iron weapon, and the bow of ſteele ſhall ſtrike him thorow.*

Verſ. 25. *It is drawne, and cometh out of his bodie.*

גוה פּ גו *proprie corpus metaphoricè vagina. Egrediens de vagina ſua.* Vulg.

What is drawne? We may referre it to the arrow of the bow before ſpoken of; *The bow of ſteele ſhall ſtrike him thorow, it is drawne, and cometh out of his body.* Out of what body? Some by the original word which we tranſlate *bodie*, underſtand the *Quiver* in which the arrow was; for the quiver is to the arrow as

as the body is to the ſoule, *The ſheath of it.* Now ſayth he, *it is drawne, and cometh out of his body*; that is, it is pulled out of his quiver, and put into the bow ready to be ſhot: Thus Mr *Broughton, The Arrow ſhall be drawne and come out of the quiver*: Others conceive, that by *bodie*, we are to underſtand the body of him that ſhoots, becauſe the Archer hangs his quiver by his ſide, and when he puls out an arrow, it is as if he pulled it out of his bodie.

Exijt e corpore i. e. *evagina, qua eſt velut corpus gladio intraquam continetur, vel ſi ad ſagittam referas eſt pharetra.* Merc.

Laſtly, Take it properly, *it is drawne, and cometh out of his bodie*, that is, out of the body of the wicked man, againſt whom it was ſhot, it ſtrikes him thorow, and cometh out of his body beyond him. And ſo it is a circumlocution to expreſſe a deepe and deadly wound. *It is* (that is, the bow is) *drawne, and cometh out of his bodie*; That is, the ſhot hits the man and comes out of his body. So the next clauſe ſuits with it,

Yea the glittering ſword cometh out of his gall.

As if he had ſayd; As ſoone as he is ſtricken thorow with the arrow, he ſhall be run thorow vvith the ſvvord too. The vvord vvhich we tranſlate *glittering ſword*, properly ſignifies *lightning*, and in that language the *blade of a ſword*, becauſe vvhen a man brandiſheth a vvell furbiſhed ſword, it glitters and flaſhes in the eye like lightning. So the Prophet *Ezekiel* deſcribes the ſword, (*Chap.* 21. 9, 10.) *A ſword, a ſword is ſharpned, and alſo furbiſhed; It is ſharpned to make a ſore ſlaughter, it is furbiſhed that it may glitter.* And as it ſignifies *a ſword*, ſo alſo (upon the ſame ground) *the head of an arrow*; For if the head of an arrow, of ſteele, or braſſe, be made very bright, it glitters in the ayre like lightning, as a ſword doth; And we reade in Scripture of making arrows bright as vvell as ſwords; as the ſame Prophet ſpeakes in the ſame Chapter (*verſ.* 21.) *The King of Babylon ſtood at the parting of the way, at the head of the two wayes to uſe divination: he made his arrows bright.* And (*Zech.* 9. 14.) *His arrows ſhall goe forth as lightning.* Thus we may render it here, keeping ſtill to the alluſion of *lightning*; *The bow of ſteele ſhall ſtrike him thorow, it is drawne, and cometh out of the bodie, and glittering it comes out of his gall.* So, Mr *Broughton*; *The arrows ſhall be drawne and come out of the quiver, the head ſhall be in his gall*; That is, the head of the arrow. But whether vve expound the word (*Barak*) of the ſword or of the arrow-head, it makes no difference as to *Zo-*

Acies vel lamina gladij appellatur Hebraicè ברק *ſulgur, quod fulgoris more ſplendeat.*

phars.

phars ſcope, which is onely to ſhevv that the wicked man ſhall certainly receive a deadly blow.

There is yet another tranſlation, vvhich draws up the Text into the forme of a ſimilitude, taking the word (*Barak*) in its proper ſence, for *lightning*, thus; *The bow of ſteele ſhall ſtrike him thorow, it is drawne, and cometh out of his bodie, and ſhall paſſe thorow his gall like lightning*; As if he had ſayd, it ſhall paſſe ſpeedily and ſwiftly; an arrow or a bullet from a ſtrong bow paſſeth like lightning. What makes ſuch ſpeed as lightning? Indeed the motion of an arrow is ſlow and ſluggiſh in compariſon of lightning; and therefore in Scripture the coming of a thing or perſon like lightning, notes the moſt ſudden coming. When Chriſt would ſet forth the quickneſſe and unexpectedneſſe of his appearance, he ſayth; *As the lightning cometh out of the Eaſt and ſhineth even unto the Weſt, ſo ſhall the coming of the Son of man be* (Matth. 24. 27.) And thus to ſay, a ſword or an arrow ſhall paſſe thorow the gall as lightning, carrieth this ſence, it ſhall paſſe ſuddenly. The vulgar tranſlation keeping it to that literall conſtruction of the Hebrew, uſeth the participle, and *lightning in the bitternes of it*; That is, in the bitternes of that death vvhich followes the wound inflicted: Death is bitter, and thoſe things which have death in them, may vvell be ſayd to have bitternes in them. Theſe words being thus an enforcement of the ſame thing more lively to deſcribe the unavoydable deſtruction and ſuddaine death of this wicked man, by ſome killing weapon, ſword or bovv, or any of like uſe and nature, I will onely give this note from it;

Et fulgurans in amaritudine ſua. Vulg.

The wound which God gives his enemies, is an incurable wound.

He that is ſtricken thorovv the gall, is paſt cure; we had that word (*Job* 16.) where complaining, he ſayth; *He hath powred my gall upon the ground*; that is, he hath given me *a deadly wound*. When a beaſt is killd for food, the gall is powred out, leſt that ſhould imbitter the parts about it. And if once the gall be vvounded thorovv, there's no remedy againſt death. The Lord can ſend a Judgement, vvhich ſhall be like an arrovv paſſing thorovv the gall, vvhich all the Phyſitians in the vvorld cannot heale. When the people of *Iſrael* ſavv their wound, they went

to

to this King, and to that King, to the *Aſſyrian* and to King *Jareb*, yet they could not heale them, nor cure their vvound, (*Hoſ.* 5. 13.) they were as a people ſtricken thorow the gall. God can give wounds which no Balſome of mans deviſing or compounding can cure.

Terrors are upon him.

Theſe words ſhevv the invvard effects of the judgements of God upon a vvicked man; *Terrours are upon him.* The vvord is *Enimi*, vvhich in Scripture is ſometimes uſed, to note a ſort of terrible people (*Deut.* 2. 10.) *The Emims dwelt there in times paſt, a people great, and many, and tall, as the Anakims.* The *Enims* vvere a great and tall people, a race of Giants; and they had their name *Emams* from a roote ſignifying *feare*, becauſe their great ſtature, and vaſt limbes raiſed the paſſion of feare in their beholders. *Enims are terrible ones.* So, ſome render it here, *The Emims ſhall fall upon him*, that is, men of fierce and cruell ſpirits, men of mightie povver, and emplacable malice.

But we take the vvord properly, as noting inward terrour, feare, and anguiſh take hold of a man, worſe then any *Emims* or Giants in the vvorld; A man were better to have all the ſons of *Anak* take hold of him then the feare of which the Text ſpeaks. This argueth the compleatneſſe of a wicked mans miſery, he ſhall not onely feele the iron vveapon, and the bow of ſteele, and the glittering ſword, outward terrours, but he ſhall be fill'd with inward terrours. His ſoule is wounded worſe then his body. Some interpret it neare this ſence, of evill ſpirits and furies that vex the minds of wicked men, as if legions of theſe ſhould be alwayes about him. The vulgar Latine ſayth, *The horrible ones ſhall fall upon him.* This point hath been ſpoken to at large (*Chap.* 15. 24. and *Chap.* 18. 21.) and therefore I ſhall not proſecute it in this place, but referre the reader to thoſe former diſcuſſions of it. Onely take this obſervation:

Venient ſuper eum horribiles. Vulg.

God can wound within, as well as without.

He hath weapons to ſmite the ſpirit, as well as the fleſh, when the arrow and the ſvvord are in the fleſh, feares and terrours ſhall beſet the ſpirit of his enemies. Man can both ſpeake

and act terrible, but God onely can ſend out Terrours. *Terrours are upon him.*

Verſ. 26. *All darkneſſe ſhall be hid in his ſecret place.*

All darkneſſe] Imports darkneſſe of all ſorts, and of all degrees. All darkneſſe, is whatſoever can be called darkneſſe. Or all darkneſſe, is perfect darkneſſe, pure darkneſſe, darkneſſe without the leaſt mixture of any light; Darkneſſe which hath nothing but darkneſſe in it. God is all light; Therefore the Apoſtle ſayth, *He is light, and in him is no darkneſſe at all.* There is not the leaſt tincture of darkneſſe in him. The portion of this man is all darkneſſe, and no light, no comfort at all, vvholly darkneſſe. So the vvord (*Col*) is uſed (*Eccleſ.* 12. 13.) *Feare God, and keep his Commandements, for this is* (*Col ha Adam*) *All man*, that is, the whole dutie of man. Thus here, *All darkneſſe ſhall be upon him.* We may diſtinguiſh this darkneſſe, into outward, or invvard darkneſſe; ſpirituall or corporall darkneſſe. I have upon other paſſages ſpoken of both: therefore I forbeare here. *All darkneſſe ſhall*

Be hid in his ſecret place.

Trouble ſhall lie cloſe like a theefe to ſurpriſe him; As men hide themſelves in darkneſs, ſo this mans darkneſs ſhall be hid. Both words ſignifie to hide, or to lay a thing up. We may interpret it firſt of trouble upon the ſpirit of the wicked man. The minde and conſcience are ſecret places; Novv as the minde and conſcience of the wicked man is defiled (*Tit.* 1. 15.) as well as his hand and tongue, ſo his minde and conſcience ſhall be darkned, there ſhall be nothing but darkneſſe there.

Secondly, Whereas he ſaid before, *The wicked man ſhall flee*; and he that flees, betakes himſelf to ſome ſecret place (hiding places are ſecret places) Some therefore interpret it thus; He ſhall flee to ſome hole, or thicket in his retirement; but vvhen he comes thither, all darkneſs ſhall be hid there, that is, he ſhall finde no ſafety in thoſe places to which he flees for refuge. When he flees from affliction, he ſhall finde affliction. The place whither he goeth for refreſhing, ſhall be filled with ſorrowes. And the houſe of his expected freedome from trouble, vvill be but a ſtore-houſe of trouble, or his houſe of bondage. He that is himſelfe

Quaſcunq; quæſierit latebras, ubi ſe tutum fore putat & immunem a dei Judicio id nihil eiprodeſſe ubiq; ei abdita erunt tenebræ calamitatum. Merc.

ſelfe unholy and prophane in all places, ſhall never finde any place a Sanctuary to him.

All darkneſs ſhall be hid in his ſecret place.

Another renders it thus; *All darkneſſe ſhall be hid becauſe of his ſecret*; that is, his ſecret ſins; As if he had ſayd, would you know why this wicked man is followed with ſvvord and arrovv without, and with terrours within; all this pœnal darkneſſe is upon him, becauſe ſinfull darkneſſe is hid in his ſecret place, or becauſe he keeps his ſin ſecret. *He* (as was ſhewed in the former part of the Chapter) *hides it under his tongue, and keepes it cloſe.* All darkneſſe ſhall be upon him, becauſe of this beloved darkneſſe remaining in him. Mr *Broughtons* tranſlation ſeemes to hold out this meaning, *All darkneſſe ſhall be hid up for his ſtore*; and he puts in in the margine, *for his ſtore of ſin*, he hath ſecretly layd up a ſtock and ſtore of ſin; which ſtock and ſtore of ſin is anſwered with all manner of darkneſſe, with a ſtock and ſtore of puniſhment. This ſence hath occurred in divers paſſages, therefore I will onely name the obſervation.

The darkneſſe of ſin bringeth darkneſſe of ſorrow.

They who lay up ſtore of iniquitie in ſecret, ſhall one time or other finde a ſtore of miſery layd up for them. If we hide ſin and provide ſecret places for it, God will hide darkneſſe for us in our moſt ſecret places. They who (vvhen light comes towards them) love darkneſſe more then light, ſhall be ſure to meete with darkneſſe, where they moſt expected light.

A fire not blowne ſhall conſume him.

What is this fire not blowne? This circumlocution ſpeakes more then ordinary fire; we ordinarily make fires by blowing; but this is *A fire not blowne.*

There are divers apprehenſions about this fire.

Firſt, A fire not blowne, is expounded by ſome, metaphorically, of a fire in the conſcience; Many a wicked man finds fire in his boſome; an evill conſcience is like a flaming furnace, much worſe then *Nebuchadnezzars* furnace of fire when heated ſeven times more then ordinary. None have been ſo tormented and ſcorched, as they who have been caſt into theſe burnings; but I paſſe that.

Secondly, Others by *this fire not blowne*, underſtand corporall diſtempers; As if *Zophar* in this touched upon *Job's* diſeaſed bodie; *A fire not blowne, ſhall conſume him.* The Text may very well beare that notion; for there are many hot and fiery diſeaſes. Such fires are threatned (*Deut.* 28. 22.) *The Lord ſhall ſmite thee with the conſumption, and the feaver, and with an inflamation, and an extreame burning.* Here are three bodily diſeaſes, which (without ſtraining) may be called, *A fire not blowne*; *A feaver, and an extreame burning, and an inflamation.* God conſumes ſome men by ſuch fires. *Job* had much and very ſad experience of them.

Ignis Gehennæ cum ſit incorporeus, neq; ſtudio humano ſuccenditur neq; lignis nutritur, ſed creatus durat inextinguibilis & ſuccenſione non indiget & ardore non caret. Greg.

Thirdly, Many of the Greeks interpret this fire not blown, of hell. There needs no bellows to kindle that fire. *The breath of the Lord as a river of brimſtone ſhall kindle it.* *Iſa.* 30. *ult.* *Tophet is prepared of old.* It needs no blowing to make it burne. But though the fire of hell may be called a fire not blowne, yet I conceive this Scripture hath no relation to it.

Fourthly, Others expound this fire not blowne, of thoſe extraordinary fires which God ſends from heaven, to deſtroy enormiouſly wicked men. Thus he rained fire upon *Sodome* and *Gomortha*, which conſumed thoſe Cities (*Gen.* 19. 24.) We reade alſo of ſuch fires in the firſt Chapter of this Booke, where it is ſaid; *The fire of God deſtroyed Job's ſheepe*; poſſibly his friends would minde him of that here, as in many other paſſages, they cloſely hint to him the manner of Gods dealing with him.

Fifthly, A fire not blowne, may be taken for the extreame heats and ſcorchings of the Sunne; Theſe in Scripture are called burnings, yea they are called fire, and we may truely call them, *A fire not blowne.* (*Joel* 1. 20.) *The beaſts of the field cry unto thee: for the rivers of water are dryed up, and fire hath devoured the paſtures of the Wilderneſſe.* What fire? onely the heat of the Sunne. God ſent heat and drought which burnt up the paſtures of the wilderneſſe; and this the Prophet calls a fire. And beſides the heate of the Sunne by day, the very cold of the night is a fire not blowne; In the ſpring of the yeare while the fruits and corne of the earth are young and tender, God many times ſends a Bleſting, which by a ſtrange kinde of cold burnes and ſcorches the budding fruits. The Latines call this *uredo*, which properly ſignifies a *burning*, we call it *Bleſting*. Sixth-

חסיל a rad. חסל conſumere; aptiſſimè illa frugum uredo ignis non ſuccenſus dicitur quia non ab homine ſed a deo ſuccenditur.

Sixthly, A fire not blowne may be interpreted of that which is the kindler of all penall fires, namely, the anger and wrath of God. The wrath of God is often in Scripture compared to fire, *Pſal.* 78. 21. *Pſal.* 18. 4. *Deut.* 4. 24. And ſo the ſence is, *A fire not blowne ſhall conſume him*, that is, the anger of God ſhall conſume him. There is no ſtanding before the wrath of God: when that burnes, it burnes to conſumption. Hence the Apoſtle exhorts the Saints to beware of this fire (*Heb.* 12. *ult.*) *Let us have grace to ſerve him acceptably with reverence and godly feare*, (take heed of provoking God to anger) *for our God is a conſuming fire.*

Seventhly, *A fire not blowne*, is any great or terrible judgement; Warre is ſuch a fire (*Ezek.* 20. 47.) *Behold I will kindle a fire in thee, and it ſhall devoure every greene tree in thee, and every dry tree*; That is, all ſorts of people, rich and poore, ſtrong and weake, young and old, ſhall be conſumed; *The flaming fire ſhall not be quenched.* Great fires need no blowing, the buſineſſe is to quench, not to kindle them. Fires made of greene fuell will not kindle without much puffing and blowing; but dry light fuell is ſo conceptive of fire, that the very ſmell of fire puts it into a flame. The Judgements of God take oftentimes as ſuddenly as fire doth in ſtubble fully dry, as ſuddenly as a ſparke in tinder or Gun-powder, yea the greene tree, is as combuſtible in this fire as the ſeare and dry. And as this fire is eaſily kindled, ſo it is as hardly quenched. That which the Church ſpeakes of her love to Chriſt (*Cant.* 8. 6, 7.) is as true of the wrath of Chriſt againſt the wicked; *The coales thereof are coales of fire, which hath a moſt vehement flame. Many waters cannot quench this wrath, neyther can the floods drowne it.* Mr. Broughton renders the Text, thus; *An unquenchable fire ſhall eat him up.* That fire needs no blowing to kindle it, which cannot be quenched.

Eightly, *A fire not blowne*, may be a ſoft gentle fire, as if he had ſayd, he ſhall conſume ſecretly, and without noyſe.

Laſtly, That which I rather pitch upon, is, *by the fire not blowne*, underſtand thoſe judgements which come no man knowes how, ſudden unexpected judgements. We have two ſorts of fires; ſome fires are intentionall, that is, we purpoſe to make them; ſuch fires are for our uſe and ſervice; nor is

any

any thing more ſerviceable to us then fire; this intentionall fire, is a fire blowne. But ſecondly, there are caſuall fires, accidentall fires; A fire takes in a houſe, we ſee all on a flame, no man knows how. Thoſe Judgements of God, whoſe beginnings and inſtruments we ſee not, are to us, as a caſuall fire, a fire not blowne. I conceive, this is it which *Zophar* chiefely aymes at, *A fire not blowne ſhall conſume him.* He is conſumed, but he can give no account who or what kindled the fire.

Hence obſerve;

God can rayſe up troubles, conſuming troubles, immediately, or without any appearances from the creature.

He cauſeth ſome fires without mans blowing; God needs not the helpe of the creature, eyther to doe good or to doe evill; As he *himſelfe formes the light, ſo he creates darkneſs,* (*Iſa.* 45. 7.) What the Apoſtle ſayth of our glorious eſtate hereafter (2 *Cor.* 5. 1.) *If the earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands*; that is, a houſe not made by the hand of man, but built by the immediate power of God; the ſame may be ſayd of the calamitous ſtate of many here, Their houſe is unmade or puld downe, not with hands; They are ruin'd, but they cannot ſay which way, they are conſumed, but they cannot ſay by whom the fire was kindled. There are many fires in the world, that is, troubles and evils which we may eaſily ſee how they come, and by whom they were blowne up; there are bellows which blow up fires, the fires of diſcord and contention among brethren. Theſe fires conſume, Cities, and Countries, and Nations. The Prophet (*Amos* Chap. 7. 4, 5.) ſpeaks of God contending by fire, which as we may interpret of warre and drought, ſo of diſcords and jealouſies in the bowels of that nation. Theſe fires are too much blowne in many places, to the conſumption of many, and the hazzard of all. And 'tis no hard matter to finde out the bellows: We commonly call men of ſtrife, *Incendiaries*; they blow up and foment unnaturall fires, by bitter ſpeeches and provoking language. 'Tis the ſtudy of ſome men to kindle fires between partie, and partie, between State and State, yea to make them of the ſame ſtate and partie ſuſpitious of one another, till all be in a flame. How hath this fire been blowne in

theſe

these dayes? and we have sometimes seen the bellows themselves (as they well deserved) burnt in it. *By the blessing of the righteous* (saith *Solomon*, *Prov.* 11. 11.) *the Citie is exalted*; *But it is overthrowne by the mouth*, (that is, by the contentious words, and dividing counsels) *of the wicked*. These stirre the coales, and blow up the fire. (*Prov.* 29. 8.) *Scornefull men bring a Citie into a snare*, or, *set a Citie on fire*, as the Margin expresseth it; But though such men, and their enflaming practices are often discerneable by all, yet sometimes the fire of trouble and contention kindles, while every one stands wondring who blowed it, or which way it was kindled: both Nations and persons have been ruined by an invisible hand; they are consumed and undone, that they know; but how it came about they know not; As to them it was by a fire not blowne. Some have complained, that it was more then all their misery to be under misery whose original they knew not. The Heathens have taken notice of this, as a great aggravation of sufferings. Not so much as this ease is given to the miserable, *to know whence their misery came, or by what hand they were undone.*

Nec hoc levamen deniq; arumnis datũ est. Videre saltem & nosse quo pereant malo. Sen. in Agam. Act. 3.

The Lord hath infinite wayes to kindle fires upon us, and we shall not see who are the bellows that doe it. That which is sayd of the fire in hell, *It hath heat in it, but no light in it*; is verified of many Judiciary fires here on earth; They have heate in them, but no light in them; Not onely hath the afflicted no light of comfort in them, but no light of knowledge about them. 'Tis a smothering fire, and in this sence it may also be called a fire not blowne; for the breath of the bellows in blowing draws the more subtile vapour out of the fuel, and causeth the flame: where there is no blowing, there is little flame: Such fires like the fire of hell, have heat, but no light. This should make us afraid to blow up the fire of divine displeasure against us, eyther by open or secret sins; seeing the Lord can consume sinners by secret fires, and kindle a flame upon them without blowing. It may be terrible to the Monarkes and Powers of the world to remember, what is prophecied by *Daniel*, That they shall be destroyed *by a stone cut out without hands* (*Dan.* 2. 34.) that is, without any visible meanes, or humane preparations. It should make all Nations tremble before God, and take heed how they lift up their hands against him who

who can breake in pieces the iron, the braſſe, the clay, the ſilver, the Gold, that is, all their power, even their moſt ſolid and beſt compacted power, by a power they never ſuſpected, and whoſe originall and riſing they are not acquainted with. *A ſtone cut out without hands*, and *a fire kindled without blowing*, are expreſſions of the ſame generall tendency; teaching us what great things God can doe without noyſe, by unobſerved yea unſuſpected wayes.

Secondly, Note;

If God ſend a fire it will take.

A fire not blowne ſhall conſume him. Though it may ſeeme a fire that lies dead as that commonly doth which is not blown, though it looke like a fire that hath no force, no flame in it, yet God will make it a conſuming fire. There is no ſtanding before the leaſt of Gods judgements: when he commands them, execution ſhall be done. As was further ſhewed in opening the effects of the Iron weapon, and of the bow of ſteele, which ſtrike and paſſe thorow the gall of thoſe who are the markes of Gods provoked indignation. Neyther ſhall theſe arrowes ſmite and this fire not blowne conſume the wicked man in perſon onely, but they ſhall reach all that relate and appertaine unto him, as appeares in the laſt clauſe or cloſe of this verſe.

It ſhall goe ill with him that is left in his Tabernacle.

רע aut a רעש contero aut a רע male habuit. Druſ.

The word which we tranſlate *to goe ill*, ſignifies in the root of it, morall evill, as much as penall evill. Theſe two are ſo neare that they may well be expreſſed by one word: where morall evill goes before, penall evill will follow after. It ſhall goe ill with them that doe ill, unleſſe their evill deeds be pardoned. It went ill with Chriſt while he was procuring pardon for evill-doers; and therefore it muſt needs goe ill with them who are unpardoned. *It ſhall (ſurely) goe ill with him*, or *be ſhall be wringed*, ſayth Mr Broughton.

That is left in his Tabernacle.

This is expounded two wayes.

Some thus, *A fire not blowne ſhall conſume him*, and though he be

be *left in his Tabernacle*, yet he ſhall be afflicted. So 'tis meant of the wicked man himſelfe, who if he eſcape the danger abroad, yet ſhall not be ſafe in his own houſe; they who give this ſence relate it to *Job*; For when the fire of affliction had conſumed his eſtate, yet *Job* was left in his Tabernacle, and ſupervived thoſe calamities. Now ſayth *Zophar*, ſuppoſe he be left in his Tabernacle, yet it ſhall be ill with him: As if he had ſayd, *Thy children, and thy ſubſtance are conſumed, and thou art left in thy Tabernacle, but doth it not goe ill with thee? Thou art full of diſeaſes without, and haſt a troubled minde within.* There is a truth in that.

But I rather conceive that this latter clauſe reſpects thoſe who belong to the wicked man, then the wicked man himſelfe. This renders the judgement more compleat and extenſive. The Originall word which we tranſlate *left*, is applicable to things and perſons. Some reſtraine it here in the firſt ſignification to his eſtate and goods. As if he had ſayd, Fire ſhall conſume him abroad, and if there be any thing left in his Tabernacle, any goods, fire ſhall deſtroy them too. It ſhall goe ill with that which remaines, if there be a poore pittance left, he ſhall be wringed in that, or that ſhall be wrung from him.

שריד *tum ad perſonas tum ad res referri poteſt.* Merc.

Secondly, Wee referre it to a perſon, to his children, and relations. As he himſelfe ſhall fare ill, ſo they that are his ſhall fare no better. That the ſins of wicked men redound to, and draw judgements upon their poſteritie, or thoſe who are left in their Tabernacle, hath been obſerved from other Texts of this Booke, and therefore I forbeare to draw out or enlarge upon that poynt here.

JOB, Chap. 20. Verſ. 27, 28, 29.

The heaven ſhall reveale his iniquitie: and the earth ſhall riſe up againſt him.
The increaſe of his houſe ſhall depart, and his goods ſhall flow away in the day of his wrath.
This is the portion of a wicked man from God, and the heritage appointed to him by God.

ZOphar having in the former paſſages of this Chapter ſet forth the miſerable eſtate of a wicked man; in theſe three verſes he winds up all, and concludes his diſcourſe with a reinforcement of his miſery, by the joynt ſuffrage of heaven and earth againſt him, and by the determinate counſel and purpoſe of God concerning him.

The heaven ſhall reveale his iniquitie, &c.

In the 16th Chapter, *verſ.* 18, 19th, *Job* had appealed to heaven, and earth, and as it were provoked both, to declare and ſpeak what they could againſt him; *O earth, cover not thou my bloud, my witneſs is in heaven.* Here *Zophar* tels him he ſhall have his wiſh, heaven and earth ſhall unite to diſcover his bloud, that is, the bloudy ſins which he had committed, they ſhall bring in their teſtimony, and condemne him; *The heaven ſhall reveale his iniquitie, and the earth ſhall riſe up againſt him.*

The heaven ſhall reveale.

There is a twofold revelation.
Firſt, Formall and expreſſe.
Secondly, Virtuall and equivalent.

Latini per metonymiam cœlum pro incolis cœleſtibus terram pro terrigenis accipiunt.

In proportion to this twofold revelation, there is a twofold notion of heaven.

Firſt, Some by *heaven*, underſtand the inhabitants of heaven, or they whoſe place and ſeat, is chiefely in heaven; *The heavenly dwellers ſhall reveale his iniquitie.* Who are they? Firſt, God himſelfe, whoſe throne is heaven, as the earth is his footſtoole. Secondly, The Angels. Thirdly, The Saints who though they dwell

dwell upon the earth while they are in the body, yet even then their converſation is in heaven, & when they goe out of the body, their ſpirits go to heaven, or return to God who gave them, and therefore they may well be reckoned among the dwellers in heaven. If we expound *heaven* in the Text of theſe, and theſe revealing the iniquitie of this wicked man, then the revelation is formall and expreſſe: God himſelfe, the good Angels, and good men, ſhall in their ſeverall degrees and capacities *reveale his iniquitie.*

Secondly, Take the *heavens* properly and literally, and ſo they may be ſayd to reveale his iniquitie virtually, or equivalently, while they by the powerfull diſpoſe of God, hold out that which carrieth a ſignification of it. *As the Heavens declare the glory of God, and the firmament ſheweth his handi-worke (Pſal. 19. 1.)* ſo (in a ſence) the heavens declare the ſin of man, and the firmament ſheweth what his hand hath wrought. Thoſe judgements which fall from heaven cry out of and reveale the iniquitie of wicked men on earth; ſin troubles not onely our owne houſes, but the powers of heaven. Some interpret the preſent place, as if *Zophar* did here intimate the fire which fell from heaven upon *Job's* flockes of ſheepe, and devoured them; as alſo the winde which ſmote the houſe where his children were feaſting, and deſtroyed them. 'Tis proper enough for us to ſay, and very profitable for us to confeſſe, that the heavens reveale or declare the wickedneſſe of men, as often as extraordinary fires from heaven, or impreſſion from the ayre by windes and ſtormes ſcorch and ſmite them in perſon, or ſpoyle their poſſeſſions.

Further, The heavens declare, when the heavens are ſhut up, when their influences are ſtopt, when they withhold the raine. As God threatens in the old Law (*Deut. 28. 23.*) *The heaven that is over thy head ſhall be braſſe*; That is, It ſhall yeeld thee no more moyſture then braſſe doth. When the heavens are as hard braſſe, they declare the hard-heartedneſſe of men, or that their hearts are like braſſe; as the Prophet concludes of the ſtubborne and unreformed *Jewes (Jer. 6. 28.) Thus the Lewen ſhall declare his iniquitie.*

Cœlum & terra tanquam teſtes in ipſum judicis ſententiam exequuntur, negando benedictionem & vim ſuam. Coc.

Hence note;

The iniquitie of man ſhall be revealed.

There is nothing hid, but it ſhall be made knowne; and rather then it ſhall not, ſenceleſſe creatures ſhall make it knowne; and that which hath not a mouth ſhall utter it. *The heaven ſhall reveale, &c.* yea if nothing elſe will reveale the iniquitie of man, mans iniquitie will reveale it ſelfe. Sin will prove like the oyntment of the right hand of which *Solomon* ſayth (*Prov.* 27. 16.) that *it wrayeth it ſelfe.* There is no way for us to get our ſin covered, but by revealing it, nor hid, but by confeſſing it. *Pſal.* 32. 1. *Bleſſed is the man whoſe iniquities are forgiven, and whoſe ſin is covered.* Covered, how? Not with any covering of our owne. The Prophet complaines of ſuch coverings, and ſhewes the uſeleſneſſe of them. (*Iſa.* 31. 1.) *They cover with a covering, but not of my Spirit.* There are ſome that cover their ſins, but it is with a cover of their owne making, not with that covering which the Spirit of God hath made. The covering which the Spirit makes is onely the free grace and love of God in the righteouſneſſe of Chriſt; this is a covering of the Spirits making. Now they who cover with a covering which is not of this making, doe indeed diſcover their ſinfulneſſe in ſtead of covering their ſinne. For as the Prophet there adds, *Theſe coverings are narrower, then that a man can be wrapped in them.* And with whatſoever of our owne we hide our ſin, we doe but ſhew our nakedneſſe. Mercy covereth thoſe iniquities which we confeſſe, and thoſe which we conceale ſhall be diſcovered by Juſtice. *The Heavens ſhall declare his iniquitie.*

Secondly, Obſerve;

The extraordinary motions or ſuppreſſions of the heavenly powers, reveale the ſins of men.

Unuſuall apparitions in the heavens, fiery meteors and lightning, ſtormy winds and tempeſtuous confuſions in the ayre, minde us of thoſe confuſions which rage in the lives and hearts of men. When the clouds of heaven are not diſſolved into refreſhing ſhowers, when they doe not give out their vertue to cheriſh and quicken the earth; theſe ſtops and checks are witneſſes of mans iniquitie; *The heaven ſhall declare his iniquitie.*

And

And the earth ſhall riſe up againſt him.

That is, all earthly things ſhall appeare his enemies, and proclaime warre againſt him. *Inanimates* the very ſtones of the field, *Vegetables* the trees of the wood, *Senſitives* the beaſts of the earth ſhall riſe up againſt him. As when 'tis promiſed (*Chap.* 5. 23.) that *the ſtones ſhall be in league with the godly man, and the beaſts at peace with him* (that is, he ſhall have benefit by them, and no hurt) this reveales his integritie and innocency. So when the Lord cauſeth the ſtones to fall out with a wicked man, and the beaſts to turne upon him and rent him, this reveales his iniquitie; yea not only theſe creatures, which are upon the earth, but the whole body or bulk of the earth declares it ſelf his enemy; when God ſtrikes the earth with barrenneſſe, that it doth not beare nor yeeld its ſtrength, when he denies the wicked man bread to eat, wine to drinke, with other common conveniences for this life, then the earth may be ſaid to riſe up againſt him. When man lookes to the earth for corne, wine, and oyle, and findeth none, but it is as iron under him; when the graſſe withers, and the fruits of the earth are burnt up, this reveales his iniquitie, and convinceth him of his barrenneſſe in doing good, and fruitfulnes in doing evill. Thus *the earth riſeth up* (as an enemy, or as a witnes) *againſt him.*

Hence note;

All creatures arme againſt the wicked.

The wicked are Gods enemies, the creatures will take part with their Lord. He is the Lord of Hoſts, he can muſter an hoſt of wormes, of lice, of flyes, of any thing, of the moſt contemptible things upon the earth againſt the wicked of the earth; *The earth is the Lords, and the fulneſſe thereof.* As the earth and the fulneſſe of it is at the Lords command and diſpoſe, ſo alſo is the earth and the emptines of it, the earth and the barrenneſſe of it at his command and diſpoſe. *The earth ſhall riſe up againſt him.*

Verſ. 28. *The increaſe of his houſe ſhall depart, his goods ſhall flow away in the day of his wrath.*

The increaſe of his houſe] The word which we render *increaſe*, ſignifies

ſignifies properly, *a bud, a bloome, or bloſſome.* And it is interpreted two wayes.

☞ Firſt, For the children of the wicked man; and though I finde not the word applyed in Scripture to children, yet indeed they are the chiefe increaſe of a mans houſe, they are his buds and bloſſomes. *This increaſe of his houſe*

Shall depart.

Or as the Original may be tranſlated, *goe into captivitie.* So ſome take it here, *His children ſhall goe into captivitie, they ſhall be made bond-men, and bond-women in a ſtrange Land, or unto ſtrangers.*

Secondly, As the word is applyed to their children, in a metaphor, ſo properly to their riches or profits; Theſe alſo are the increaſe of a mans houſe, his buds and bloſſomes: many wicked men bloſome, bud, and grow greene in outward proſperitie, as *David* ſpeaks, *I ſaw the wicked like a greene bay tree.* Theſe buds and bloſſomes, or (as we render) *this increaſe of his houſe ſhall depart.* His treaſure ſhall be lead captive, taken and ſpoyled, or become the portion of ſtrangers.

גלה *revelare migrare.*

Againe, As the verbe ſignifies *to depart and be lead captive,* ſo likewiſe *to reveale, or to make a thing appeare.* Thus 'tis tranſlated in the former verſe; *The heaven ſhall reveale his iniquitie.* Some give it that ſence here; *The increaſe of his houſe ſhall be revealed, or made to appeare:* which may be taken two wayes.

Firſt, Thus; He hath ſecret riches, or riches in ſecret, he hath hidden treaſures (treaſure is expreſſed by a word in the Hebrew, which imports *hiding,* becauſe men are apt to hide and lay up their treaſures) treaſures doe not lie abroad, they are cloſely lodged. But ſayth *Zophar, his treaſures that were hid ſhall appeare, or be brought forth.* Thoſe treaſures which have not ſeene the Sunne for many yeares, ſhall be ſeene in the open light. So the words are a predictive threat upon the increaſe of the wicked mans houſe, he hoarded and ſhut all up, he kept his gold and ſilver priſoners under lock and key, under irons and bolts, but a time ſhall come, when God will reveale the increaſe of his houſe, and bring all to light, the locks ſhall flee open, and the priſoners ſhall come forth. God will take away their coverings, and preſent thoſe concealed treaſures to the view of ſpoylers.

ſpoylers. *The increaſe of his houſe ſhall be revealed.* That's one way.

Secondly, The revealing of his increaſe may be expounded thus; God will make it appeare at laſt how this man came by his increaſe, how he got his eſtate; he hath gotten much, and hath gone long for an honeſt man in common reputation; but God will make it appeare, that he compaſſed this increaſe by indirect courſes, by fraud, and oppreſſion, by deceit, and guile, by grinding the faces of the poore, or by wronging the rich; God will make it appeare, that his ſin, not his diligence, much leſſe a bleſſing from above, gave him that great increaſe. This is a good ſence; *The increaſe of his houſe ſhall be revealed*, the man ſhall be laid open, and it ſhall be manifeſt that his goods were ill gathered.

We render according to the firſt ſignification of the word, not by revealing, or manifeſting, but by *departing*. *The increaſe of his houſe ſhall depart*, or goe into captivitie; his treaſures ſhall be taken, and tranſmitted into other hands. Thus the Lord threatned *Hezekiah*, a good King, (yet God threatned him) that the increaſe of his houſe ſhould depart, and depart in this ſence, that it ſhould be carried captive (2 *King.* 20. 17.) *Behold the dayes come that all that is in thy houſe, and that which thy fathers have layd up in ſtore unto this day, ſhall be carried into Babylon, nothing ſhall be left ſayth the Lord. Hezekiah* fell under that temptation of pride and vain-glory; He was ambitious to have it knowne in *Babylon*, what a rich Prince he was; therefore the Lord layd this judgement on him; *The increaſe of thy houſe ſhall depart and be carried captive.* Thou haſt been forward to ſhew thy riches to ſtrangers, therefore ſtrangers ſhall ſpoyle thy houſe, and tranſport thy riches into a farre Countrey. Our glorying in riches, or in any thing but God, provokes God to ſtaine our Glory. Thus *Zophar* threatens the wicked man; *The increaſe of his houſe ſhall depart.*

And his goods ſhall flow away in the day of his wrath.

The Hebrew is, *Flowing away in the day of wrath*; we ſupply thoſe words, *his goods*, yet the ſence is full in the Original without them; *The increaſe of his houſe ſhall depart, and flow away in the day of his wrath.* We ſay, *And his goods ſhall flow away in the day of his wrath.*

Flow

Flow away.

It is a metaphor taken from waters; and that two wayes; Eyther from water ſpilt upon the ground, of which the wiſe Woman of *Tekoa* ſayd; *There is no gathering it up againe.* Or from the ordinary flowing of water; there is an ebbing of vvater, and a flowing in of vvater. Here *flowing away* is ebbing. The flowing in of water is the floud; but the flowing away of vvater is the ebb. His goods ſhall ebb, they ſhall decreaſe, and flow avvay. The motion of ſome vvaters flowing avvay is ſwift, and with a kinde of violence. Thus the increaſe of his houſe ſhall flow away, there ſhall be no ſtopping, no ſtaying of it. What the Pſalmiſt ſpeaks of perſons, is true alſo of things, (*Pſal.* 90. 5.) *Thou carrieſt them away as with a floud*; Flouds are carried with a mightie force; ſo the goods of a wicked man flovv avvay, or are carried as with a floud.

Againe, The alluſion may be to thoſe waters vvhich flovv avvay inſencibly. The decreaſe of ſome waters is not to be ſeene, yet they flovv avvay and decreaſe. Such alſo is the decreaſe of ſome wicked men in their worldly enjoyments, they doe not flow away violently, but ſlowly, and are long in decaying. In deep ſtill Rivers you can hardly perceive the water move, and yet it moves, or that it ebbs, but yet it doth till it comes to a dead low water. As it is with all trees and plants, we may perceive they have growne, but we cannot ſee them grow; ſo it is with many waters, we may perceive they have fallen, but we cannot ſee them fall. Thus inſencibly at leaſt the wicked mans Higheſt-flowen eſtate, and *the increaſe of his houſe ſhall flee away.*

Thirdly, We may apply the alluſion to waters which are carried or divided into many ſtreames or rivolets. Thus the wicked mans increaſe flows away; God makes many cuts and ſluces, to draw out his eſtate this way, and that way; this part runs into ſuch a channel, and that into another; fire ſhall conſume ſome, and water ſome, violent enemies ſhall take ſome, ſecret thieves, and unfaithfull ſervants ſhall take the reſt. Thus it ſhall be divided into ſeverall channels, till the floud be made drie. *The increaſe of his houſe ſhall flow away.*

And when?

In

In the day of his wrath.

Of whose wrath? In the day of the wrath of God. That is, when God appeares angry, and manifests his wrath. There is no change in God; As he is not at all moved by any passion, so that which for our understanding is expressed of him by a passion, doth never move. His love and his wrath, his favour and his displeasure, are fixed from everlasting to everlasting. The Scripture calls that a day of Gods wrath, when he puts forth his wrath in the visible tokens and evidences of it, as that also is called in Scripture a day of his mercy, and grace, of his patience and long sufferance, when he declares himself in grace and mercy to his people: so then, the *day of wrath* is that season whensoever it is, wherein nothing but wrath and visions of amazement appeare to wicked men. There is a twofold day of wrath, a lesser, and a greater. The lesser day of wrath is here in this world, when judgement breaks forth, and divine anger is stamp't upon every former enjoyment. The great day of wrath is in the world to come. Then wrath shall be powred out to the utmost. That will be a day as of the revelation of the righteous judgement of God to all, so a day of the revelation of the dreadfull wrath of God to most. *Zophar* here intends the former, the lesser day of wrath. *The increase of his house shall flow away in the day of his wrath.*

Hence note;

When judgement goes forth, wrath goes forth.

There are dayes of great affliction to the godly, which are not dayes of wrath, but of love, *Whom I love I chasten.* There may be a time, when the increase of a beleevers house departs, and all his goods flow away like a streame, and yet that no day of wrath, but onely a day of tryall. Floods of temptation doe not drowne, but wash the furniture of grace, that increase of the soule never flowes away. But judgement is ever mingled with the wrath of God, in the cup of ungodly men: personall Judgements are so, and so are publique judgements: Woe to a provoking people when judgement appeares, for that is the appearance of wrath, and beares in its face the image of a fiery indignation to consume the Adversary. *Moses* saw

wrath in that plague with vvhich God ſmote the people of *Iſrael* (*Num.* 16. 46.) *There is wrath gone out from the Lord, the plague is begun.* And therefore he haſtens *Aaron* to the duty of his place. *Take* (ſaith he) *a Cenſer and put fire therein from off the Altar, and put on incenſe, and goe quickly to the Congregation, and make an Atonement for them.* Thoſe ceremoniall atonements, typified the Atonement of Chriſt, who alone delivers us both from preſent wrath, and from that wrath which is to come.

Secondly, From the effect of this day of wrath; *The increaſe of his houſe ſhall depart, and his goods ſhall flow away in the day of wrath.*

Obſerve;

If the wrath of God goe forth againſt a man, no good thing will ſtay with him.

His increaſe will be gone, riches will ſay, we muſt depart and flow avvay; credit will depart, health will depart, friends will depart, if once wrath come in preſence; God is wroth with thouſands of wicked men, vvhoſe increaſe doth not depart, nor doe their goods flow away, they rather flow in abundantly; but if once God declare and let out his wrath, their fulneſſe turnes to emptineſſe, and their increaſe haſtens to be gon. *If God be for us, who can be againſt us?* And if God be againſt us, what can be for us? As the love of God eſtabliſheth the creature to us, and makes that which (like quick-ſilver) can hardly be fixed, as firme to us as a rock of Adamant, ſo the wrath of God ſhakes our hold of the creature, and makes thoſe things which vve looked upon as a rock of Adamant, our lands, our friends, our comforts and relations diſſolve like ſnow before the Sun, and flow away like vvater. There are three wayes, in which the increaſe of a mans houſe departs and flows away in the day of Gods wrath.

Firſt, By prodigalitie, and that ſometimes his owne; God gives up ſome to ſcatter and ſpend that vainely, which they gat here unjuſtly; but moſt uſually it flovves away, and the houſe of the vvicked man vvith the vvhole increaſe of it, is (as we ſay) throvvne out at the vvindovvs, by the prodigalitie of a ſpend-thrift heyre.

Secondly, His increaſe departs by the oppreſſion of others;

As

As he tooke violently or fraudulently from others; ſo God gives him up to ſons of violence and fraud, vvho take all from him. Thus the Prophet threatens (*Iſa.* 33. 1.) *When thou ſhalt ceaſe to ſpoyle,* (A vvicked man may ceaſe from ſome ſin, not becauſe he repents of it, but becauſe he is glutted with it, or barred from it; novv when thou ſhalt thus ceaſe to ſpoyle) *thou ſhalt be ſpoyled, and when thou ſhalt* (upon thoſe termes) *make an end to deale treacherouſly, they ſhall deale treacherouſly with thee.*

Thirdly, His increaſe flovvs away by a ſecret curſe. A man ſees the increaſe of his houſe departing he knovves not hovv, he perceives his goods flowing avvay, but he can give no reaſon of it. For as ſome men increaſe, and goods flow in unto them they ſcarce knovv hovv themſelves, their care and labour hath not been more then other mens, yet they grow rich beyond other men. As the lilly attaines her beautie (as Chriſt ſayth, *Matth.* 6.) without labour or ſpinning, ſo it is vvith ſome, they get the beautie of the vvorld, though (comparatively) they neyther labour nor ſpin for it; wealth drops into their boſomes and golden ſhovvers fall into their laps. Novv, (I ſay) as ſome grovv rich they knovv not how; ſo others grow poore they know not hovv. When they are called to an account, they cannot ſay hovv their eſtate waſted: Aske them, have you had bad debts? No; Have you had loſſes at Sea? No; They are undone, but ſee not vvhat hath done it. What the Prophet (*Hag.* 1. 6.) ſpeakes of vvages earned, is true of all their vvealth gained, it is as put *into a bagge with holes*, or *peirced through*. While a man takes his money out at the mouth of the bagge, he knovvs how it goes away, and vvhat becomes of it; but if his bagge have holes in it, and his money ſlip out there, he cannot ſay what's become of it; Holes in the bagge are nothing elſe but a ſecret curſe. That alſo is meant by the ſame Prophet (*verſ.* 9.) *When ye brought it* (that is, your goods) *home, I did blow upon it, or blow it away.* If God doe but blovv or breath upon our good things in anger, they are blaſted and preſently blovvne avvay, or they melt and flovv avvay. The Prophet (*Iſa.* 64. 1.) ſpeaks of the flovving dovvne of the Mountaines; *O that thou wouldeſt rent the heavens, that thou wouldeſt come downe, that the mountaines might flow at thy preſence.* Mountaines are firme and abide for ever in their place; Rivers flow, but who ever ſavv mountaines flovv?

What mountaines doth he meane? not naturall, but metaphoricall mountaines; the mountaines of humane ſtrength, riches and greatnes: theſe, ſome pyle up as ſo many mountains, to ſecure themſelves by; they call riches their mountaine, and vvorldly povver their mountaine. (Holy *David* looked upon his power and riches as a mountaine, *Pſal.* 30. 7. *Lord in thy favour thou haſt made my mountaine to ſtand ſtrong*) But if the Lord rent the heavens, and come downe in a day of vvrath, theſe mountaines flovv avvay; and what was ſuppoſed as ſtedfaſt as a rocke, proves as unſtable as vvater.

Zophar in the laſt verſe of this Chapter, winds up all in a rhetoricall acclamation.

Verſ. 29. *This is the portion of a wicked man from God, and the heritage appointed him by God.*

As if he had ſaid, Review vvhat I have ſpoken, conſider my words againe, I cannot abate you one ſyllable, this, and all this that I have ſayd is true, I will not recall a title of it; *This is the portion of a wicked man from God, and the heritage appointed him by God.* Both parts of this verſe carry the ſame minde and meaning.

This is the portion of a wicked man from God.

The word which vve render *portion*, ſignifies *ſweetneſſe*, as alſo *flattery*, becauſe many are delighted with flattery; flattering words are ſweet words. So 'tis rendred *Chap.* 17. 5. Some taking that ſence of the Originall, conceive *Zophar* ſpeaking ironically, or in a kinde of ſcorne to *Job*. As if he had ſayd, *Thou haſt expected good from God, or that he ſhould ſpeak kindly to thee; thou haſt waited when ſweet ſugered words ſhould drop from heaven into thine eare: here are the flatteries, theſe the ſoothings which God will give thee; remember what I have at large diſcourſed; that's thy portion; Thy glory ſhall be made as dung; thy Children ſhall beg; the enemy ſhall devoure thy ſubſtance; the ſtrele bow, and the ſword ſhall ſtrike thee thorow; wrath ſhall raine upon thee when thou art eating; Theſe are the delicates prepared for thee, theſe the pleaſant morſels thou art like to have.* We render, *This is thy portion, or thy part.* And ſo it is an alluſion to the manner of feaſting, and banquetting, where the meate is divided into ſeverall diſhes and meaſſes, every

Pars, portio relatiua a conuiuijs, ubi cuiq; ſua portio etiam calix dabatur. Diuſ.

every one hath his part, or portion, or ſo many have their meaſſe: Now ſayth *Zophar*, this is the meaſſe of meate that God hath provided for a wicked man, here are the diſhes, and the courſes which ſhall be ſerved up to his Table, in that ſorrowfull feaſt; *This is the portion* (or proviſion) *of a wicked man.*

From God.

The word is *Elohim*, vvhich is applyed to God as a Judge; As if he had ſayd, God the moſt wiſe juſt and impartiall Judge, hath ſet this out for his portion. He hath not ſaid this in haſt, or given it out in paſſion, but as a Judge upon mature deliberation, and the ſerious weighing of his caſe. God loveth judgement, and this is the award, the Judgement, which he hath paſſed concerning ſuch a wicked man.

And this is the heritage appointed him by God.

The Hebrew is, *This is the heritage of his word from God:* ſo ſome render it; we put in the margine, *This is his decree from God.* The Originall may be taken, eyther for the word of the wicked man, or the word of God himſelfe. Some interpret in the firſt ſence; *This is the heritage of his word, by, or from God*; that is, God hath ſet out this heritage as due to him for his word, or words; all this ſhall come upon him for his ill words, or blaſphemies. *This is the heritage of his word*; this he hath got by his ungovernd tongue, and unſavory language; *Words coſt many a man deare.*

נחלת אמרו *Hæreditas dicti ejus.*

Hæreditas verborum ejus. Vulg. *Hæc eſt portio quam ipſe ſibi comparat ſermonibus ſuis & maledicentiis ſuis.* Jun. *Portio ſermonis ejus.* i. e. *ejus quod adverſus eum dictum eſt & decretum a domino.* Merc. Rab. Sol. מאל *a deo forti & potenti ad exequendum decreta & judicia ſua in impium.* Merc.

But underſtand it rather of the word ſpoken againſt him by God; And ſo *word* is put for *decree* or *appoyntment*; as we tranſlate, *The heritage appointed him by God:* That is, God hath determined thus concerning him by an irrevocable decree. As mercies are under an appoyntment, ſo alſo are Judgements. Every heritage of man is laid out by God.

We have God in both parts of the verſe, but under two different titles in the Originall. In the former part, *Elohim*, here *El. This is the portion of the wicked man from Elohim the Judge, and the heritage appointed him by El, the ſtrong God, or the puiſſant.* As if he had ſaid; *Let not the wicked man thinke (though it be a hard ſentence) to avoyde the execution of it; for as the Judge is juſt*

to

to determine that which is his due, so he is strong to see the execution done. This is the heritage appointed him by the strong, the mightie, the powerfull God; who will not abate any thing in the execution of what he hath spoken, and declared against him.

παρὰ τοῦ ἐπισκόπου. Sept. *ab episcopo & visitatore dei haud dubio providentiam & pervigilem oculum in impios qui se eum latere putant significare voluerunt.* Deus est πανεπίσκοπος. Dionys.

The Septuagint render this word somewhat differently; *This is the heritage appointed him by the Bishop or Overseer*, which is a periphrasis of God, who hath the view and inspection of all, who is the visitor General and superintendent of mankinde. Hereby intimating the provident and watchfull eye of God over all the wayes of men, to protect and reward the righteous, to punish and take revenge upon the wicked.

Observe hence, first.

The portion of a wicked man is decreed, and appointed by God.

The portion and heritage of the Saints is of Gods appointment. And as he doth it, so they are willing he should doe it, yea, it is their comfort that he doth, and will doe it. They would not be their owne carvers, nor have the setting out of their owne portion, eyther in temporals or eternals; It pleaseth them best that all should be of Gods appointment. Thus it is with wicked men too, whether they will or no. They would faine be their owne carvers, they would have another portion, eyther for matter or measure in this world then God assignes them. If he assigne their portion in good things (as he doth sometimes) yet they would have it larger then he gives, they would have more then he appoints, they are not satisfied with his provision. But when their portion is assigned in wrath and judgements, they cannot at all submit to that, yet they must, for it is appointed them by God. The portion of a wicked man may be considered under a double notion. Sometime it is called *wages*, sometimes, *an inheritance*. Wages, is due to a servant, an inheritance is due to Children, or to a Son, under both these notions the portion of a wicked man is set out in Scripture. It is wages for his sin-work; He is the servant of sin; and, *The wages of sin is death*; all manner of deaths; sin payes all its servants in Black-money. And as the wages, so the inheritance of sin is death, the portion which wicked men receive as children, as children of wrath, as children of the Devill (so Christ calls them, *Joh.* 8. 44.) is nothing else but death, their whole

whole eſtate lyes in the valley of the ſhadow of death. The troubles of this life are at leaſt the ſhadows of death, or a kinde of death, and they are their portion; The diſunion of ſoule and body at the end of this life, is death in kinde, and that is their portion. The everlaſting ſeparation of ſoule and body from the face or favourable preſence of God, is the moſt deadly death. This alſo is *the portion of a wicked man from God, and the heritage appointed him of God.*

That this is their portion, ſtands in a double oppoſition.

Firſt, To the opinion which others have of them. The men of the world account them very happie, and thinke they have a good portion. But this is the portion appointed them by God; though many flatter, and applaud, admire and adore their felicitie, as if they were the onely men in the world, yet in oppoſition to this, ſayth God, *miſery is their portion*, they are the moſt unhappie men in the world.

Secondly, This portion appointed by God ſtands in oppoſition to what their own hearts appoint them, or at leaſt point them to; their owne hearts ſpeake peace, and aſſure them all is well, and ſhall end well; For as flatterers and fawners never deale plainly with them, nor tell them of their miſerable end, ſo neyther doe their owne hearts. (*Pſal.* 36. 2.) *The wicked man flatters himſelfe in his owne eyes, till his iniquitie be found hatefull.* He thinks his way is good, and that his end ſhall be better; he heares of, and delights in nothing but flattery; others flatter him, which is bad and dangerous enough, and he flatters himſelfe, which is worſt and moſt dangerous of all. In oppoſition to both theſe flatteries, 'tis ſaid; *This is the portion of the wicked man from God.* God tells him it will be thus, and he doth not flatter. (*Pſal.* 11. 5.) *The Lord tryeth the righteous*; he layes many afflictions upon his owne people, *but upon the wicked he will raine an horrible temp ſt, this ſhall be the portion of their cup* And againe (*Pſal.* 75. 8.) *In the hand of the Lord there is a cup, the wine is red*; (red with wrath, in the day of Gods wrath) *It is full of mixture* (it hath no mixture of good, no ſweetneſſe at all in it, but all ſorts of evill are mingled in that cup) *and he powres out of the ſame* (upon many occaſions he powres it out in the world) *but the dregs thereof all the wicked of the earth ſhall wring out and drinke.* They have not onely the cup, but the dregs

of

of the cup, that is, the worſt of the cup; For as in a good cup, the deeper the ſweeter, ſo in an evill cup, the deeper the worſer: the dregs are the worſt, the bottome is the bittereſt of a bitter cup. Therefore God puts this word into the Prophets mouth (*Iſa.* 3.) *Say to the righteous it ſhall be well with him, ſay to the wicked it ſhall be ill with him*; tell him, evill ſhall be his portion, tell him from me it ſhall be ſo. *The wrath of God is revealed from heaven, againſt all unrighteouſneſſe; Tribulation and anguiſh upon every ſoule of man that doth evill*; That is, on every ſoule that lives and dyes doing that which is evill.

But here a Queſtion ariſeth; *Is it thus with all wicked men?* How are we to underſtand this propoſition; *This is the portion of a wicked man from God, and the heritage appointed him by God?* Doe not wicked men divide the good, the beſt things of this world among them? Is not pleaſure their portion, and riches their heritage? Doe not the tabernacles of robbers proſper? as *Job* ſaid, *Chap.* 12. Have not they the fatteſt ſhare, and the faireſt lot in this life? How then doth *Zophar* (ſpeaking of temporall judgements and troubles) ſay; *This is the portion of a wicked man from God?* When we daily ſee wicked men, not a few, enjoying a pleaſant portion. Doe not the diſpenſations of God vary from his threatnings and comminations? or how ſhall we reconcile this propoſition with our experiences?

I anſwer, Though God gives wicked men, many portions of outward good things in this world, yet that doth not abate much leſſe croſſe and contradict this commination. God gives ſome wicked men a great portion in the good things of this life upon many accounts, yet the event is not good to them upon any account.

Firſt, God gives them a portion as they are his creatures, how ſhould they live, and ſubſiſt elſe? God maintaines all that he hath made, he is the great houſholder. Under that relation of creatures they have alwayes ſomewhat in the world, and under another relation they may have very much. For

Secondly, Some wicked men are in the relation of his ſervants. And we may call the good which they have in the world, their wages, or a reward for ſome good ſervice they have done in the world. The purpoſes of God are fulfilled, & his providences ſerved, even by wicked men, & ſome wicked men do him eminent

ſervice.

ſervice. They who are evill, may doe that which is good, for the matter, in the eyes of God. For though it be not poſſible to pleaſe God without faith (*Heb.* 11.7.) yet it is poſſible to ſerve him without faith, or though God be never pleaſed with the perſon doing a worke without faith, yet he may be pleaſed with that worke which is done without faith. A wicked man may doe what God would have done, that pleaſeth him, and he throws him in ſomewhat as wages for his worke; ſometimes, very great wages. *Jehu*, a wicked man, a man of a naughty heart, yet he did the worke that was in Gods heart, in deſtroying *Ahabs* houſe. *Now*, ſayth God, *take the Throne for foure generations*, a great reward, a whole Kingdome, and for foure Generations to a wicked man (*2 Kings* 10.30.) God will not be behind-hand with any. They that have been inſtrumentall for him, ſhall have ſo much as their worke comes too; they who doe it for a temporall reward (many will be very zealous for an outwardly reall reformation, both in matters of Religion and civil adminiſtration, while not onely their hearts are unchanged, but their lives unreformed, and all this they doe to ſet themſelves up in a worldly intereſt, now, even theſe) ſhall have their penny, they ſhall not looſe their reward.

Thirdly, There is a kinde of neceſſitie that ſome wicked men ſhould riſe high, and be great, that they may be fitted to doe the workes which God hath appoynted; as thoſe others (ofwhom I ſpake laſt) are rayſed high to reward and pay them for the worke which they have done. As

Firſt, For the ſcourging of other wicked men. God ſuffers one wicked man to proſper to vex another. Sometimes he ſcourgeth a whole Nation, by one wicked man; therefore he muſt proſper much. Uſually there is a proportion betweene the worke and the inſtrument. Great ſcourges are made of Great men.

Secondly, For the trying of his owne people; if wicked men were not high, powerfull, and proſperous, they could not perſecute the righteous. *They who will live godly in Chriſt Jeſus, muſt ſuffer perſecution.* And there are ſome kinds of perſecution which ungodly men (though they never want will, yet) cannot act till they have gotten power. Weake ones can mocke and ſcoffe; but they who kill and deſtroy muſt be ſtrong.

Fourthly, Wicked men proſper that they may have opportunitie to ſhew what is in their hearts, how vile they are. Halfe the wickedneſſe of man appeares not, if his portion be alwayes ſhort in the world. Many wickednesſes in the heart of man cannot diſcover themſelves and appeare above-board, till they themſelves are above and aloft in the world. For as afflictions upon the people of God, diſcover many corruptions in them which they did not thinke of, as murmuring, unbeliefe, and diſcontent, &c. They thought in their proſperitie, that they could have borne ſuch a croſſe patiently, and quietly, and have taken it well at Gods hands, but when it comes upon them, they finde corruptions ſtirre, which till then ſtirred not. Therefore (*Deut.* 8. 2.) God cauſed the people of *Iſrael* to wander fortie yeares in the wilderneſſe, to prove, and try what was in their hearts. God knew, intuitively, what was in their hearts, but they did not know it, they did not conceive that there was ſo much vanitie, and unbeleefe there, till God led them about, and about to try them. So, wicked men, though their corruptions flow out faſt enough, yet if they ſhould be alwayes kept to hard meat and want, their luſts would be ſtifled and ſtarved, though not at all mortified. As the wit and parts of ſome are kept downe by their poverty, ſo alſo are the luſts and wickednesſes of many. But worldly affluence and warmth draw out corruption, as well as affliction doth: riches and power let the luſts and wickednesſes of men looſe as well as their wits and learning. *Hazael* was a cruel man, but he did not believe that there was ſo much crueltie in his heart as indeed there was (2 *King.* 8. 13.) When the Prophet told him what he would doe; *Doeſt thou think I am a dog* (ſayth he) *that I ſhould doe ſuch things as theſe?* The Prophet replyed; *The Lord hath ſhewed me that thou ſhalt be King of Syria.* As if he had ſayd, thou ſhalt have a great portion, and much power put into thy hands, and then the wickedneſſe of thy heart will appeare fully, thou doſt not know how naught thou art now, thy luſt lies cloſe in thy owne ſpirit; But when thou art King of *Syria*, thou wilt have ſcope for thy cruelty, and then it will appeare that I am a true Prophet in foretelling thee what bloudy, what cruel worke thou wilt make. *It would never be knowne how bad ſome are, if they ſhould not enjoy much worldly good.*

Fifthly,

Fiftly, The Lord gives ſome wicked men a rich portion in temporals, to take off the loves and to dull the deſires of the godly to them. For when they ſee the beſt things of the world in their hands who are evill, they cannot but remember that God hath provided better things for them. And if God beſtow ſo much upon thoſe who rebell againſt him, and are his enemies, what hath God in ſtore for them who love him, and are loved of him.

Sixthly, Hereby God commends his owne patience, long-ſufferance, and goodneſſe. Theſe Attributes are highly honoured and advanced by it. We alſo by this patterne are inſtructed to patience, long-ſufferance and goodneſſe towards others, though evill men and our enemies. Chriſt preſſeth love to enemies, by the example of God himſelfe, (*Matth.* 5.45.) *He makes his Sun to ſhine upon the good, and upon the evill, and the raine to fall upon the juſt and unjuſt.* The Lord gives wicked men a portion here for our inſtruction; That we might learne to doe good to our enemies; to feed them when they hunger, and when they thirſt, to give them drinke.

Seventhly, The good which evil men receive from God, leaves them without excuſe, this ſtops their mouthes for ever; What can they ſay, when God powres out the vialls of his vvrath upon them vvho kickt againſt him, vvhile he fed them and fild their veſſels vvith aboundance of outward bleſſings. As they vvho deſpiſe this riches of his goodnes treaſure up to themſelves vvrath againſt the day of wrath; ſo, they ſhall have nothing to plead for themſelves in the day of vvrath. Theſe are ſome of thoſe accounts upon vvhich vvicked men to vvhom God hath appointed miſery as their portion, doe yet at preſent receive a portion of outward proſperitie.

But though upon theſe, and other conſiderations vvhich might be added, the Lord puts exceptions to this generall rule, *That miſery is the portion of a wicked man*; yet the truth ſtands firme. For in that ſome vvicked men are priviledged from it, it is a confirmation that all are lyable to it; *Exceptions ratifie the rule*: that ſome vvicked men are exempted and excuſed from trouble, ſhews that is the proper portion of them all.

Againe, I anſwer; Firſt, This is fulfilled in the letter upon very many wicked men: looke upon their lives, their por-

tion is miſery; though they ſcrape and heape much together, though they bud and bloſſome, yet their encreaſe goes into captivitie, and their goods flow away. Their pompe is brought downe, and their beauty is ſtained. 'Tis rare to finde a vvicked man flouriſhing to the end of his dayes, or his hoary head going to the grave in peace. As *David* obſerved of the Godly (*Pſal.* 37. 25.) *I have been young and now am old, yet have I not ſeene the righteous forſaken, nor his ſeed begging bread.* So they who have been young and now are old, have often ſeene the wicked who proſpered a while, yet at laſt forſaken, and their ſeed begging bread.

Secondly, The Propoſition ſtands firme upon this ground; becauſe miſery is the deſert of wicked men; 'tis as their heritage as they are children of diſobedience, and their wages as they are workers of iniquitie. Wrath is the portion appointed for them, though they have it not preſently in their hands. We ſay of a childe who is heire to a great eſtate, ſuch lands are his heritage, his portion, though he hath nothing in poſſeſſion, but the bread he eates, and the cloathes which he puts on. We ſay of a condemned malefactor, death is his portion, becauſe he deſerves death, and the ſentence is gone out againſt him, though he be reprieved for many yeares after.

Thirdly, Though ſome wicked men are not actually in a miſerable outward condition, yet they are ſubject to it every moment. The cloud hangs over them, and vvho can tell how ſoone it may breake? The word is out, the decree is paſt, and who can tell how ſoone God may ſeale the Writ for execution, or command the judgement written to take hold of them, or be done upon them. They hath no fence for it, no plea, nothing to keepe it off, or avoyd it with. *He that may juſtly expect evill at any time, is at no time free from it.*

Fourthly, The very preſent proſperitie of wicked men is a puniſhment to them; Their Table is their ſnare, and that which (according to the nature and uſe of it) ſhould have been for their *welfare*, becomes (as the Pſalmiſt ſpeaks, *Pſal.* 69. 22.) *a Trap.* Their good is evill to them, and it had been better for them if they had never had ſo much good. For as it had been better for a man not to have knowne the way of righteouſnes, then after he hath knowne it to turne from the holy commandem nt

dement delivered to him, (2 *Pet.* 2. 21.) ſo it had been better for a man not to have enjoyed vvorldly happineſſe, then while he hath it, to be found out of the way of the holy commandement; ſeeing as the knowledge of truth, ſo the fruition of good, encreaſe the ſinne, and ſo the miſery of thoſe vvho abuſe and walke unworthy of them. And becauſe evill men alvvayes abuſe the good which they enjoy, therefore the enjoyment of good is worſe to them then the ſuffering of evill. And as God chaſtens and ſmites his owne children in love, ſo he forbeares to ſmite the wicked in anger; Not to be puniſhed is their puniſhment. The ſoareſt ſtroake which revolting *Iſrael* felt, was expreſſed in theſe words, *Why ſhould ye be ſtricken any more (Iſa.* 1. 5.) When vvicked men proſper, it is a fore-runner of their perdition. So that if they have not miſery their portion in kinde or in the letter at all times, yet they have it in truth and realitie. There is a threefold evill ſpringing to a vvicked man out of his preſent proſperitie.

Firſt, Proſperitie hardens his heart; that's a ſpiritual judgement in temporall enjoyments.

Secondly, Proſperitie is but fuell to his luſts, it draws out and multiplies the acts of ſin. Novv that which makes the heap of ſin greater, makes the heap of vvrath greater. Our ſuffering of evill is not onely deſerved, but proportioned by our doing of evill.

Thirdly, Preſent proſperitie hath this evill conſequent in it to him that is and continues evill, that, evill, when it comes is the more grievous to him, by how much he hath been the more a ſtranger to and unacquainted with it. When God actually powres miſery in kind upon a vvicked man who hath had a long time of vvorldly contentments, this makes him more miſerable, becauſe he was in a ſeeming ſtate of happineſſe. It will encreaſe his ſorrow, when God comes to reckon with him (as poſſibly he will, in this life, and 'tis certaine he will in the life to come) that he hath had a few yeares of joy. His ſhort joyes will lengthen his ſorrowes, and he will be for ever the more ſorrowfull, becauſe he hath had theſe taſts and glaunces of joy. For as the afflictions of a godly man are a bleſſing to him many wayes, and eſpecially this way, becauſe as the Apoſtle ſpeaks (2 *Cor.* 4. 17.) *Our light afflictions that are but for*

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a moment, work for us (not by vvay of merite, but of preparation) *a farre more exceeding and eternal weight of glory*: ſo vve may ſay, the preſent proſperitie of a vvicked man is his curſe, becauſe it vvorks for him, a far more exceeding and eternall weight of miſery.

Laſtly, (to ſhut up the poynt) as we may ſay of believers, that outward proſperitie is their portion, and the heritage appoynted to them by God, becauſe they alwayes ſtand under thoſe promiſes of outward proſperitie (*Matth. 6. 33.*) *Seeke ye firſt the Kingdome of God, and the righteouſneſſe thereof, and all other things ſhall be miniſtred unto you.* (1 Tim. 4. 8.) *Godlineſſe is profitable for all things, having the promiſes of this life, and of that which is to come.* Upon theſe and the like Scripture-promiſes (I ſay) we may conclude that proſperitie in this life is the portion of every godly man (becauſe they are the heires of thoſe promiſes which concerne the good things of this life, as well as of thoſe which concerne eternall life) though it pleaſe God in his wiſedome to exerciſe them under outward wants, and to keepe them in heavineſſe through manifold temptations all their dayes. So it is a truth, that in this life miſery is the portion of wicked men, becauſe they alwayes ſtand under all the threatnings which are written in the booke of God. Though it pleaſeth God for the reaſons before remembred, or for any other reaſon lockt up in his owne boſome, to give them a rich portion in outward bleſſings, and to cauſe their cup to overflow with the fading dying comforts of this preſent life.

Thus farre *Zophar* hath ſpoken, and he ſpeakes no more. *Job* gives Anſwer in the next Chapter, with which poſſibly he was ſatisfied and ſo joyned in opinion with him, or gravel'd, and ſo had no more to ſay againſt him, or ſo deeply offended, that he eyther would not, or ſaw it bootleſſe to ſay any more.

JOB, Chap. 21. Verſ. 1, 2, 3, 4, 5, 6.

But Job anſwered, and ſaid,
Heare diligently my ſpeech, and let this be your conſolation.
Suffer me that I may ſpeak, and after that I have ſpoken, mock on.
As for me, is my complaint to man? and if it were ſo, why ſhould not my ſpirit be troubled?
Mark me, and be aſtonied, and lay your hand upon your mouth.
Even when I remember, I am afraid, and trembling taketh hold on my fleſh.

IOB having received this ſecond charge from his three friends; all three concluding, as in the firſt, that they are the worſt of men, whoſe ſufferings are worſt. Having (I ſay) heard out his friends in their ſecond charge, he now deſires that they would heare him; *Verſ.* 1. *But Job anſwered, and ſaid.*

Verſ. 2. *Heare diligently my ſpeech.*

In which ſpeech, *Job* anſwers their arguments, and refutes them more clearly and convincingly, then he had done in his former anſwers; affirming contrary to what *Zophar* had laſt, and his other friends before him aſſerted, *That the beſt men are not priviledged from the ſoareſt evills, and that the vileſt are ſometimes not viſited with any evill.*

The ſcope and ſum of his whole diſcourſe may be drawne out into theſe three propoſitions.

Firſt, *That all wicked men are not alwayes afflicted with great evils in this life.* Secondly,

Secondly, *That onely wicked men are not afflicted with evils in this life.*

Thirdly, *That many wicked men enjoy much good in this life, and have all things to their hearts content, even unto their laſt breath; and not onely ſo, but their children inherite and ſucceed them in the poſſeſſion of thoſe outward bleſſings which themſelves enjoyed.* Which three aſſertions being confirm'd, the whole building of *Zophar*, and of his two other friends, muſt needs ſhake and fall to the ground.

And as in theſe three aſſertions, we have the ſumme of *Job's* argumentative part: ſo the whole Chapter may be conſidered in three parts.

Firſt, An Exordium, or Preface.

Secondly, A refutation of their arguments, or his anſwer to their Propoſals.

Thirdly, The concluſion, or peroration of the whole.

The exordium or preface is conteined in the ſix former verſes of the Chapter.

His anſwer to their arguments extends from the 7th verſe, inclufively to the end of the 33d verſe.

The concluſion is the 34th, *How then comfort ye me, &c.*

The context under preſent diſcuſſion, conteines the Preface; *Heare diligently my ſpeech, and let this be your conſolation.* This Preface hath two things chiefly in it.

Firſt, It tends to the gaining of attention, to what *Job* had further to ſay.

Secondly, It carries in it a reprehenſion of what his friends had alreadie done.

Firſt, It carries in it a deſire of attention to what he had to ſay; and that by a fourfold argument; or he moves for attention upon foure grounds.

Firſt, Becauſe if they did heare him diligently, it would be matter of conſolation.

Secondly, He moves for it from the common dutie of man, who ſhould not judge, much leſſe condemne another, before he hath heard him, and this he layes downe *verſ.* 3d; *Suffer me that I may ſpeake, and after that I have ſpoken, mock on.* As if he had ſaid; *It is a dutie which all men owe their brethren, to heare them ſpeake before they judge them, eſpecially before they mock them.*

them: therefore ſuffer me to ſpeak, and then mock on if you pleaſe.

The third argument, by which he craves attention, is from the principall object, whom his diſcourſe and complaint concerned, *verſ.* 4. *As for me, is my complaint to man, &c.* As if he had ſayd, *I complaine to more then man, I complaine to God, and God heares me, therefore ſurely ye ought; if God be intereſſed in what I have to ſay, ye ought not to take your ſelves diſingaged.*

The fourth argument is from the greatneſſe of his preſent ſorrows, great enough they were to work aſtoniſhment, therefore ſurely great enough to deſerve attention, (*verſ.* 5.) *Marke me and be aſtoniſhed, and lay your hand upon your mouth.* And (*verſ.* 6.) he tels them, that the very remembrance of them did terrifie him, and that his fleſh did tremble, while he thought of the diſpenſations of God to him; therefore the matter was not light, or unworthy of a hearing.

Further, As in the Preface, he challengeth attention to what he had to ſay, upon theſe foure grounds, ſo likewiſe he cloſely reprehends what his friends had alreadie done, and that in three things.

Firſt, He reprehends them for not having given him a due libertie of ſpeech, (*verſ.* 3.) *Suffer me that I may ſpeak*; As if he had ſaid, *Ye have cut me off heretofore, and interrupted me, now ſuffer me to ſpeak.* While he begs this at their hands, he intimates, that as yet he had been denyed it, or that it had not been granted him with ſuch freedome as his caſe and ſtate called for.

Secondly, He reprehends them as having mocked him when he ſpake, or as having ſlighted him when he anſwered: that is implyed in the cloſe of the third verſe; *After that I have ſpoken, mock on.* While he ſayth, *mock on*, he chargeth them that they had mocked alreadie: no man can proceed or continue to doe that which he had not done before. To ſay, *mock on*, is to reprove them for mocking.

Thirdly, He reproves or reprehends them, as not having been duly affected, nor touched with what had touched him, with what he had both ſpoken, and felt: they were inſenſible of his condition, & regardles of his diſcourſe. He implyeth that (*verſ.* 5.) when he ſayth, *Mark me, and be aſtoniſhed.* As if he had ſayd, Ye would have been grieved, yea, even aſtoniſhed with my condition, had ye markt me, but to this day ye are

not; therefore *mark me, and be aſtoniſhed.* You ſhould have trembled in ſilence to heare how God hath dealt with me, whereas you have rather inſulted over me; *Marke me, and be aſtoniſhed, lay your hand upon your mouth.* Thus I have opened the ſcope, and parts of the whole Chapter; as alſo the tendency of theſe ſix verſes, which I have layd together as making up the preface of his anſwer. Wherein we may note; Firſt, his expectation of attention upon foure grounds, and their reprehenſion upon three.

Heare diligently my ſpeech, and let this be your conſolation. Thus he begins, this is his firſt argument to move attention, and it may be framed thus:

Ye ought to heare him, whom your very hearing will be a conſolation to:

But if ye give me a diligent hearing, it will be a conſolation to me.

Therefore ye ought to heare me diligently. There are two things upon which this argument may be enforced.

Firſt, From the common dutie of that relation in which they ſtood to him: they told him they were his friends, now the common dutie of a friend, coming to his friend in trouble, is, to comfort and counſel him. Ye ſay ye are my friends: now if your diligent attention will be my conſolation, ye ought to heare me, conſidering your relation, and that ye beare your ſelves in profeſſion as my friends.

Secondly, There is another argument which lies cloſely preſt in this, from the deſigne of their coming to him; your relation as friends obliges you to comfort me. But doe ye not remember your owne errand to me? doe ye not know why ye came this long journey to viſite me? did ye not ſet this downe in your propoſals (*Chap.* 2. 11.) *That ye would come to mourne with me, and to comfort me?* Now for as much as your ſpeciall ayme was to comfort me, and ſeeing I ſhall take it as a ſpeciall comfort to be heard, ye ought to give me the hearing, for that reacheth your own deſigne, and anſwers your intendment in viſiting me.

ακοαστε ακοαστε Sept. *Non leviùs ſed ſolicitè audite & date operam ſedulam ut intelligatis.* Marc.

Heare diligently my ſpeech.

The Original ſpeaks double, *hearing heare*, a frequent Hebraiſme. The Septuagint render it, *Heare ye, heare ye*; ſo that here

here is *Job's O yes, O yes*, as a Cryer ſpeaks when he calls for ſilence and attention in a Court; *Heare ye, heare ye; hearken, hearken.* And we render it well to the ſence of that Hebraiſme, *heare diligently.* To heare, and heare, or hearing to heare, is diligent hearing. The doubling of that word hath theſe two things in it.

Firſt, It hath an excitation of them to attend his ſpeech.

Secondly, It ſhews the confidence of his owne ſpirit about what he was to ſpeake. I ſpeake that which I care not if it be twice heard, yea, a hundred times heard. Some ſpeake ſo, that they are content if they have but halfe a hearing; They who ſpeake ſlightly, care not to be heard ſlightly; but they that ſpeake confidently and weightily, care not if they be heard over and over. *Hearing heare*, or diligently heare, carries as a motive to heare, ſo the boldneſſe and aſſurance of his ſpirit about what he was to ſpeake, he cared not who heard him, or how oft it was heard.

Againe, When *Job* ſaith, *Hearing heare, or heare diligently*, he ſeemeth to require another manner of hearing than he had before: When he openly calls upon them to heare diligently, he ſecretly taxeth them for their indiligence in hearing; As if he had ſaid; *Ye heard me before, but it was as if ye did not heare; let me have a hearing indeed, now heare diligently.* Which may more diſtinctly be conceived in theſe two things.

Firſt, Heare me with more calmenes and quietnes, then as yet ye have done. Meeknes is more then one thing neceſſary, 'tis almoſt *The one thing* neceſſary toward diligent hearing. If the ſpirit be wild, if a mans minde be unfixed and uncompoſed, he will never heare diligently. Heare diligently, be not moved with paſſion or prejudice againſt the ſpeaker, be not moved with impertinent thoughts while I am ſpeaking. Make it your worke, to heare what I have now to ſay.

Secondly, It hath this in it alſo, heare with a patient ſpirit. In ſome ſence a patient hearer is the ſame with a quiet hearer, but in a peculiar ſence, a patient hearer is he who not onely heares himſelfe reproved, or told of his faults, and take it well; But a patient hearer is he that will heare all out, or continues hearing to the length or end of what is ſayd. A patient hearer is content the ſpeaker ſhould make out his matter, he doth not

ſnap him off with replies, before he hath fully opened and unburdened his minde. Such patient hearing is diligent hearing. *Job* now cals his friends to the higheſt exerciſe of the dutie of hearing. He would not have them heare him any more with troubled ſpirits, and impatient eares, but deſires they would ſet themſelves to it, and make a buſines of it. And there is ſomewhat of argument for this in the word *ſpeech*; *Heare diligently my ſpeech.* The Hebrew ſignifies.

Firſt, A plaine ſpeech; As if he had ſayd, *I doe not intend to flouriſh it over, and catch your eares with ſtudied oratory, or eloquence. I will ſpeake plainely, therefore heare me.*

Verbum ait, quod brevitatem pro mittenda audientiam exambiret.

Secondly, It notes alſo conciſeneſſe of ſpeech; As if he had ſayd, *Doe not thinke, becauſe I call you to heare me diligently, that I intend to ſpeake tediouſly: I have but a word or two to ſay. I purpoſe to contract my ſelfe, and to ſpeake much in a little. Doe not feare that I will burden and tire you out in hearing me, I intend brevitie:* Therefore *heare diligently my ſpeech.*

Hence obſerve; firſt,

It is no eaſie worke to heare well.

'Tis no hard matter to heare, but 'tis hard to heare well: we may heare eaſily, but it put's a man to it to heare diligently. Hearing may be conſidered as a threefold work.

Firſt, As a naturall work, and ſo it is an eaſie thing to heare; no man ſtudies, nor is any man taught to heare; we doe it naturally and freely. Thus we uſe to deſcribe the ſpirituall actings of believers, when we ſay, they performe duties naturally; that is, they doe them with a kinde of eaſe, even as the eare heares, or the eye ſees, the naturall work of the eye is an eaſie work, and ſo is the naturall work of the eare, there's no labour in it.

Secondly, We may conſider hearing as it is a morall work, or as it tends to the receiving of inſtruction in any poynt of knowledge or learning; if a man doe but receive inſtruction about a worldly buſineſſe or truſt, it requires ſome paines, to take his arrand right: and hence when we ſpeake to a ſervant to doe ſuch a thing, and we perceive he heares but ſlightly, we uſe to ſay, *You are gone without your arrand*; there's need of diligent hearing to receive any direction in civill matters, or inſtruction about moralls.

Thirdly,

Thirdly, Hearing may be conſidered as a ſpirituall work; and ſo it is hardeſt of all, and requires double diligence, heare diligently, hearing heare. Let every word that is ſpoken once, be twice heard. Spirituall hearing hath a fourfold work in it.

Firſt, A work of the eare to take in the impreſſion of words.

Secondly, It hath a work of the underſtanding, which (as it were) garbleth the words which are ſpoken, conſiders, and makes choice of them, trying their truth, their goodneſſe, their fitneſſe, and their profitableneſſe.

Thirdly, There is a work of the affections in ſpirituall hearing; a work of love, a work of joy and delight; Many receive the truth, who doe not receive the love of it, nor rejoyce in it. Hearing is a work of the internal powers as well as of the external organs, and this requires diligence.

Fourthly, In ſpirituall hearing, there is a work of our graces: there may be a work of the underſtanding, and a work of the affections, without a work of Grace. The ſtony ground underſtood the word, and received it with joy. The underſtanding acted, and the affections acted, but the work went no further. In ſpirituall hearing, there is a work of our graces; Firſt, A work of faith to believe what is ſpoken. Secondly, A work of meekneſſe to ſubmit to what is ſpoken. Thirdly, a work of new obedience to practice and follow what is ſpoken. The work of all theſe graces, attendeth ſpirituall hearing. Here is diligence, and we have not heard double, or hearing heard, till we have had this fourfold work in hearing the word of God, though ſpoken by man. *Heare diligently my ſpeech.*

Secondly, Obſerve;

Double, or diligent hearing is our dutie in all weightie matters.

That which is ſinfull and vaine, ſhould not be heard at all; 'tis our dutie to ſtop the eare from hearing vanitie; ordinarie matters, the affaires of the world, the buſineſſes, and concernments of our callings, call onely for ſingle hearing; ordinarie attention will ſerve the turne for ordinary things. But we cannot be too diligent (we are ſeldome, if at all, diligent enough) in hearing the word of eternall life. Some words are loaded with

with the concernments of eternitie; There is a ſound, yea a ſavour in them of life, or death, of heaven, or hell, of ſalvation or damnation for ever. Words of this worth, of theſe concernments, call for double hearing: Diligent hearing is more then due in matters thus weightie; We have reaſon to heare that word judiciouſly, by which we muſt be judged; to heare as for our lives, when we are hearing the word of life. The ſpeaker hath then reaſon to cry aloud, *heare diligently my ſpeech*, and the hearer hath reaſon to anſwer, I will attend with diligence.

Thirdly, *Job* had before (and he doth it here againe) called his friends to diligent hearing. I doe not finde in all his diſcourſe that he called upon them to anſwer, or provoked them to ſpeake, but ſtill to heare, he is frequent upon that; He thought them forward enough with their tongues, but too ſlow with their eares.

Hence note;

Man is more readie to ſpeake, yea to judge and cenſure others, then he is to heare.

Job's friends came quick upon him with their cenſures and replyes, they were ready with their tongues to cenſure, and reprove him; But he ſuppoſed them dull of hearing, or ſlight in weighing what they heard. The Apoſtles exhortation intimates that moſt men are readier to ſpeak then to heare, or that they who are readieſt to ſpeake, are often indiligent in hearing, (*Jam.* 1. 19.) *My beloved brethren, let every man be ſwift to heare, ſlow to ſpeake, ſlow to wrath*; He puts a bridle upon the tongue, but (as it were) ſpurs the eare, *Be ſwift to heare.*

I have from other paſſages (*Chap.* 11. 2. *Chap.* 18. 2.) noted this before, and therefore I onely touch it. *Heare diligently my ſpeech.*

And let this be your conſolation.

Let this, what's that? your attention to me: let that be your conſolation. The word which we render *conſolation*, ſignifies three things in the verbe.

נחם *doluit ſuis vel alterius rebus* 2 *pœni-*

Firſt, To grieve, or to be ſorrowfull, whether upon our owne account, or upon the account of others: to be ſorrowfull

full becauſe of our owne ſins or ſufferings, which is the ſorrow of paſſion, or to be ſorrowfull, becauſe of the ſins and ſufferings of others, which is the ſorrow of compaſſion, both are comprehended in this word.

tuit vel ſententiam mutavit. 3 per antiphraſin dolere deſijt conſolationem invenit.

Secondly, It ſignifies to repent; ſo it is applyed to God himſelfe. (*Gen.* 6. 6.) *It repented the Lord that he made man upon the earth.* As alſo (1 *Sam* 15. 11.) *The Lord repented that he had made Saul King.* Some take this ſignification of the word here, and render the Text thus; *Heare diligently my words, and repent, or it will be repentance to you*; that is, you who have ſtood ſo ſtiffly all this while in your owne opinion, and have maintained thoſe poſitions which are ſo unſutable to the common diſpenſations of God; if you would but heare me out, and heare me diligently, you would repent of this your opinion, and change your mindes. That rendering is uſefull, there is onely this againſt it, that howſoever the verbe ſignifieth to repent, yet Grammarians tell us that the noune is never found to ſignifie repentance; and therefore I paſſe it.

Thirdly, By a contrary kinde of ſpeaking (which is very frequent in the Hebrew) as it ſignifies to grieve and repent, ſo to take comfort. And the reaſon why the ſame word, notes both repentance, and comfort, is, becauſe true repentance, wrought by godly ſorrow, is the way to and concludes in the trueſt conſolation: the neareſt way to peace is by humble confeſſion of, and converſion from our ſinnes. The word is uſed in this ſence (*Gen.* 24. *ult*) *Iſaac was comforted concerning his Mother.* So (2 *Sam* 13. 39.) *The ſoule of King David longed to goe forth unto Abſalom*, that is, he extreamely deſired to ſee him againe, and rather then not, even to fetch him home himſelfe, or at leaſt (could he doe it with a ſaving to his Honour and Juſtice) to meete him (upon his returne) halfe way; *for he was comforted concerning Amnon, ſeeing he was dead.* Mourning could not recover him from the grave, why then ſhould he continue mourning? The Prophet uſeth the word of the Text, while he deſcribes that woefull time wherein many ſhould be mourners, but there ſhould be no comforters, (*Jer.* 16. 7.) *Neither ſhall men teare themſelves for them in mourning to comfort them for the dead; neither ſhall men give them the cup of conſolation to drink for their father, or for their mother.* That is, none ſhall

be

be ſo courteous or ſencible of the ſorrows of others, as to uſe any meanes of comforting them, when they are in the ſaddeſt condition, even mourning for the death of father or mother. That expreſſion (note it by the way) *The cup of conſolation*, is an alluſion to an ancient cuſtome, when in great ſorrows ſome cordiall or comfortable drinke was given to mourners. *Solomon* intimates that uſage (*Prov.* 31. 6.) *Give ſtrong drinke to him that is readie to periſh, and wine to thoſe that be of heavie hearts*; that is, give them a cup of conſolation, or a conſolatory cup. *Job* being in heavineſſe and ſorrow, doth but deſire to be diligently heard, and this ſhould be to him, as if his friends in tendereſt compaſſion of his condition, had given him a cup of conſolation. As I ſhall now (paſſing from the ſignification and uſe of the word) further ſhew in opening the matter.

For here 'tis queſtioned, whoſe conſolation *Job* meanes it ſhould be, when he ſayth; *Heare me, and let this be your conſolation.*

Talia taliq; modo loquuturus ſum ut maximam ex meis verbis relaturi eſtis conſolationem. Bold.

Firſt, Some underſtand it thus; *It ſhall be your conſolation*; That is, it ſhall be a comfort to you: if ye will heare me ſpeake, my ſpeech ſhall be your conſolation, I ſhall ſpeake ſuch things, and in ſuch a manner, that ye ſhall have reaſon to ſay, it hath been good for ye to heare, or that ye have received benefit by what ye have heard. This is a fayre ſence, and carrieth a generall truth in it. To heare another ſpeake, *may be our great conſolation.* And not onely to heare a doctrine of conſolation may be conſolatory, but to heare a doctrine of reproofe. Sowre and bitter words often prove ſweet to the hearer. A doctrine ſteeped in vineger, words of gall, and wormewood, may be hony and ſugar (in their effects) to the ſoule. Any word of truth and ſoberneſſe diligently heard, may turne to conſolation. As the ſweet words of flattery and falſhood being received are bitterneſſe in the end, ſo the bittereſt words of ſobriety and truth being received, are ſweetneſſe in the end. *Paul* gives that charge to *Titus* concerning the *Cretians* (*Tit.* 1. 13.) *Rebuke them ſharply, that they may be ſound in the faith.* Cutting words have done great cures. Many a diſeaſed feſtred ſoule hath been made ſound, both in faith and manners, by ſevereſt reprehenſions. Thus *Job* might ſay to his friends, *Heare diligently my ſpeech*, and though I ſhould ſpeake nothing but rebukes, yet make uſe of it; *Let that be your conſolation.* But

But ſecondly, and more generally, 'tis conceived that *Job* intends here his owne conſolation, or conſolation to himſelfe, *Heare diligently my ſpeech, and let this be your conſolation*; That is, let this be in ſtead of thoſe conſolations which you as friends ſhould adminiſter to me, and which I have long waited to receive from you. As if he had ſayd, *You came purpoſely to comfort me, but I finde very little comfort by your coming, all that you have ſayd to me doth not comfort me, now therefore I deſire you to beare what I have to ſay to you, and I will take that for the comfort which you intended me: beare me ſpeak, and that ſhall goe for the conſolation which you promiſed, and I expected at your comming.* Job puts the word in the plurall number, he ſayth not *this ſhall be your conſolation, or I will take this in part of payment for the conſolation you promiſed me:* but, as if this were the whole ſumme or the full payment, he expreſſeth it in the plurall number, *This ſhall be your conſolations.* I will give you an acquittance and diſcharge for all the conſolations you owe me, if I may now at laſt have a more reſpectfull and friendly hearing. *Heare diligently my ſpeech, and this ſhall be your conſolations.*

Si me patienter audieritis, idi mihi veſtrarum conſolationum loco erit. Merc.

Hence note; firſt,

'Tis a comfort to any man, eſpecially to a man in affliction, to be diligently and patiently heard.

The afflicted ſhould heare words of comfort, and 'tis a comfort to the afflicted when their words are heard.

Firſt, When their words of petition, or their prayer-ſpeech is heard by God, that's conſolation indeed. And 'tis no ſmall comfort, when their prayer-ſpeech or petitions are heard by man. If a poore diſtreſſed creature puts up his petition to a man in power, and can but get it received, and heard, he rejoyceth; *my petition is heard* (ſaith he) ſomewhat will be done upon it.

Secondly, The afflicted take comfort when their counſell and advice, when their opinion in any caſe, or their pleadings in their owne are heard. As it is a multitude of conſolations to the afflicted when God heares them (all conſolations are wrapped up in that one) ſo many and very great conſolations, yea poſſibly all the conſolations which a man deſireth of man, may be found in this, if he will but heare what he hath to ſay

for himſelfe. When the afflicted ſpeake they give vent to their ſorrows, and when they are heard, 'tis an income of joy. Though to be heard, be not comfort formally, or directly, yet effectively and virtually there is much comfort in it; yea, God ſpeaks as if he were comforted when he is but heard, or as if we comforted him when we heare him. God beſeecheth us, and ſpeakes intreaties to us, that his counſels and commands may be heard. (*Pſal.* 81. 13.) *O that my people had hearkened unto me.* The Lord tells them indeed it would have proved their conſolation (*verſ.* 14.) *I ſhould ſoone have ſubdued their enemies, and turned my hand againſt their adverſaries.* Yet while he ſpeaks ſo pathetically, he ſeemes to include his owne conſolation in it as well as theirs. *O that my people had hearkened unto me*; it would have been good for them, and it would have given high content to my ſelfe. And on the contrary we finde the Lord ſpeaking of it as a trouble, and a burthen to him, yea as the breaking of his heart when his people ſtop their eares, and will not heare him. *I am broken* (ſaith the Lord) *with their whoriſh heart which hath departed from me, and with their eyes which goe a whoring after their Idols* (Ezek. 6. 19) Now, when or how doth the heart depart from God? Is it not by refuſing to heare his voyce, or the voyce of thoſe who ſpeake in his Name. This is a griefe to God whoſe the word is, and a griefe to thoſe who are the Meſſengers of his word. The faithfull Miniſters of Jeſus Chriſt can ſay this from their ſoules to thoſe that heare them, *Heare our ſpeech diligently, and this ſhall be your conſolation.* This ſhall comfort us more then all the good things you can beſtow on us; doe but receive this gift, the truth, the word of truth ſpoken to you, and this ſhall comfort us more then all that you can give. As all the ſorrows and miſeries which the wicked feele and ſhall be compaſſed about with for ever, ariſe from this, becauſe they have not diligently heard that which hath been ſpoken; ſo, much ſorrow ariſeth to many who are godly, becauſe what they ſpeake is not diligently heard. How often doe they ſay to ſtubborne children, to evill ſervants, to ſcandalous and looſe-walking friends, What joy would it be to our ſoules, if you would but attend and follow the counſel which we give you; We ſhould looke upon this as a great mercy to us as well as to you. Why did *Paul* call the *Philippians his*

joy

joy and crowne (Phil. 4. 1.) Why ſayth he the ſame of the *Theſſalonians* and more, *Ye are our glory and joy?* (1 Epiſt. 2. 19.) Was it upon any other account then this, becauſe they had received the Goſpel at his mouth, & diligently heard his ſpeech? *Paul* received ſo much conſolation and joy when his ſpeech was heard, that he calls his hearers *his joy*, yea *his joy and his crowne*, that is, his chiefe his principal joy, or that which he rejoyced in more then he could in any earthly crowne; It would not have pleaſed him ſo much to have been Emperour of the world, as to ſee ſoules brought off from the world by his miniſtery to the obedience of the word. This made them his crowne and joy, his glory and joy at preſent, and this gave him hope (in which ſence he calls the *Theſſalonians his hope*, verſ. 19.) that he ſhould rejoyce and glory on their behalfe for ever, yea, that through free grace he ſhould receive *the crowne of righteouſneſſe*, as himſelfe calls it (2 *Tim.* 4. 8.) or as the Apoſtle *Peter* ſpeaking to the ſame poynt, calls it (1 *Pet.* 5. 4.) *A crowne of glory that fadeth not away*. How can it be but a conſolation to be heard, when ſuch are the conſequences of being heard in ſome things; and in what things ſoever we are heard, we judge it to be of ſome conſequence to us, if we get nothing but a hearing. We ſometimes heare a poore man thus beſpeaking the rich; Sir, if you will but heare me open my caſe to you, though you doe nothing for me, I will take it as a favour, and thanke you for it: though you give me no reliefe, yet if you doe but lend me your eare a little, that will be an Almes to me. Thus poore *Job*; *Heare diligently my ſpeech, and let this be your conſolation.*

Verſ. 3. *Suffer me that I may ſpeake, and after I have ſpoken, mock on.*

We have here the ſecond argument whereby *Job* beſpeakes attention; *Let me ſpeake, and after that mock on*, doe not judge before you heare. As approving ſo mocking or diſapproving ſhould follow judgement, and judgement ſhould follow hearing; no man ſhould judge till he hath heard the matter; nor ſhould he eyther approve it till he hath judged it ſound and good, nor mock at it, till he hath judged it vaine and worthleſſe. *Suffer me that I may ſpeake, and after I have ſpoken, mock on.*

Suffer me that I may ſpeake.

נשׂא *ad pondus referri ſolet. Indicat ſuam orationem eneroſam & gravem viſam fuiſſe amicis.*

The word which we render *to ſuffer*, ſignifies to beare a thing as a burthen, and ſo ſome underſtand it here. Beare me though I am burdenſome to you, and though my ſpeech be as a preſſure upon you. Some words are preſſing burthens, and require ſtrong ſhoulders to beare them. Some men are never ſo burdenſome as when they are ſpeaking, it were eaſier to beare any part of them, then their tongues; Vaine words burden the wiſe, and the words of the wiſe are alwayes burdenſome to fooles. The Sermons of the Prophets are called *burthens*; *The burthen of Babylon*; *The burthen of Moab*; *The burthen of Judah*, was the word which the Prophet ſpake concerning *Babylon*, &c. Theſe Prophecies were called burdens, becauſe they foreſhewed the heavy judgements of God, which ſhould fall upon thoſe places. And not onely is that word burdenſome, which carrieth wrath and judgement in it, but that alſo is burdenſome to many, which carrieth any thing of holines or truth in it. And becauſe no man is very willing to beare a burthen, therefore *Job* begs, *Suffer me to ſpeake*; that is, beare with me that I may ſpeake, or beare me while I am ſpeaking.

Further, the words imply that as it was a burden to *Job's* friends to heare him ſpeake, ſo likewiſe to *Job* that he was not ſuffred to ſpeake, *ſuffer me to ſpeake*; his ſpirit was troubled becauſe he had not freedome to ſpeak, *Give me leave, let me have a fayre hearing*; Such ſpeeches proceed from a troubled ſpirit, from a ſpirit troubled with ſome ſtop, or meeting with ſome impediment in doing that which it hath a great minde to doe.

Hence note;

Firſt, *Interruptions are troubleſome.*

When a man cannot be permitted to ſpeake his minde, he is moved to ſpeake his paſſion. *'Tis as grievous to be hindred in doing ſome things, as to be enjoyned to doe ſome others.*

Note ſecondly;

Words which doe not pleaſe our ſpirits, nor hit our opinions, are very burthenſome.

Job ſpake the apprehenſion of his friends about himſelfe. He

He ſuppoſed his ſpeech would be burdenſome to his friends, becauſe he knew it would croſſe their judgement. Men heare that pleaſantly which ſuits their humour, and complyes with their opinions or corruptions. They can heare ſuch diſcourſes all day long with delight: but if that be ſpoken which oppoſeth their judgement, or their intereſt, they are weary to beare it. A few ſuch words are as heavie as a mountaine of lead. The falſe Prophet cenſured the words of *Amos*, ſo heavie that they were enough to ſinke the earth out of its place; *The Land is not able to beare all his words* (Amos 7. 10, 11.) *For thus Amos ſaith, Jeroboam ſhall dye by the ſword, and Iſrael ſhall ſurely be led away captive out of their own Land.* This was a burdenſome word indeed, and ſo is every unpleaſing word. The Apoſtle ſpeakes this ſence (2 *Cor.* 11. 1.) *Would to God you could beare with me a little in my folly, and indeed beare with me.* Folly is alwayes burdenſome, and a foole is uſually moſt burthenſome when he ſpeaks. *Solomon* ſaith (*Prov.* 27. 3.) that the wrath of a foole is heavier then a ſtone, or then the ſand. His wrath is extreame heavy, and his breath is not much lighter; he is not to be borne when he is angry, and 'tis hard enough to beare him if he doe but utter a word; and if nothing elſe be burdenſome in his ſpeech, yet the lightnes of it is. Therfore *Paul*, as *Job* in the Text, ſpeaks according to the opinion or ſence that ſome at leaſt among the *Corinthians* had of him, You judge me but a babler, or that I doe but diſcover my own folly when I ſpeak; and I know that cannot but be burthenſome to wiſe men, yet *I would to God you would beare with me in my folly*; if you call it folly, beare it a while, though it be a troubleſome burden. For (as he grows further upon them in that Chapter (*verſ.* 19.) *Ye ſuffer fooles gladly ſeeing ye are wiſe*; Therefore for once ſuffer me too. 'Tis a ſuffering to heare fools ſpeake, yet you ſometimes ſuffer this, knowing that your ſelves are wiſe, & able to judge what is ſpoken; *Ye ſuffer fooles gladly*; ſuffer me patiently while I doe that which may incurre a ſuſpicion of folly, *commend my ſelfe.* For a man to commend himſelfe, though truly, hath in it a ſavour of vain-glory, and that is folly. Therefore *Paul* with a rhetoricall inſinuation begs their pardon, and their patience, while he doth that for their benefit, and the vindication of his Apoſtleſhip, which had a ſhew of vanity in it. Now as all fooliſh

liſh ſpeaking is grievous to the wiſe, ſo alſo may that which is wiſely ſpoken, if it croſſe the graine of their ſpirits, as was toucht before. Therefore ſaith *Job*, *Suffer me that I may ſpeake.*

Thirdly, *Job* might thus crave their patience, becauſe he had been taxed by his friends with too much ſpeaking; *Should not the multitude of words be anſwered?* (ſayd *Zophar*, Chap. 11. 1.) *Should a wiſe man utter vaine knowledge, and fill his belly with the Eaſt-winde?* ſayd *Eliphaz*, Chap. 15. 2. As if they had both ſayd, *This man will never have done, he talkes everlaſtingly.* Now *Job* as to this alſo anſwers their ſence of him; For as they diſtaſted what he ſpake, ſo as they thought, he ſpake too much; therefore he now adds; Be it that I have ſpoken too much, yet give me leave to ſpeake a little more, *Suffer me to ſpeake*, I have yet ſomewhat to ſay. From this ſuppoſition; obſerve;

That a man of many words is very burthenſome.

Id genus homines fugiat oportet quiſquis febre carere vohit. Theoph. lib. de Char. cap. de Garruli.

This hath been noted from other paſſages, whether I referre the Reader; Talkativeneſſe hath been diſtaſtfull in all times: One of the Ancients in his Character of much ſpeaking, puts this Odium and ſcoffe upon it; *If a man* (ſaith he) *would avoyde an ague, or a fit of a feaver, let him keep out of the company of men given to talke.* It is enough to make a man ſicke, or to turne his ſtomacke to heare ſome ſpeake; and 'tis not eaſie to heare any man ſpeake very much; ſome knowing this run into a further error, burdening their hearers with many words to excuſe their many words, and (which makes the matter worſe) make long Apologyes for their long and much ſpeaking. *Job* ſeemes to make an Apology for his, but 'tis a very ſhort one: *Suffer me that I may ſpeake.*

And after I have ſpoken, mock on.

Rogat ut priuſquam habenas laxent ad ridendum audiant, quæ fidicturus; fore forte quod conſiliũ mutent, vel ſi non ſe non curaturum. Merc.

The Hebrew is in the Singular, *After I have ſpoken, mock thou on*; and hence ſome conceive that *Job* applies himſelfe, eſpecially to *Zophar*, having obſerved him, more then the reſt, contemptuous, and ſcornfull, *mock thou on Zophar*; yet under the Singular number, all may be comprehended, and what he ſpeakes to one he meanes of the whole three, *mock on.*

In ſaying ſo, *Job* doth not encourage them to mock, or coun-

counſell them to ſcorne him or his words, he had checkt and reproved them for mocking more then once before. But we may underſtand him;

Firſt, That he ſpeaks *permiſſively*, or by way of grant, *Doe but heare me, and then I give you leave to mock. Or when I have ſpoken againe, if I doe not ſpeake to purpoſe, if I doe not anſwer your arguments, and offer that which may ſatisfie any reaſonable man, I am content to be laught at, mock on.* As if he had ſaid; *Before you give your ſelves full ſcope in mocking me, before you let your ſelves looſe, to contempt, and ſcorne. Let me adviſe you to heare me once more, and I deſire it for your owne ſakes as much as for mine owne, that it be not ſayd that you condemne me, much leſſe ſlight and mock me unheard: therefore heare me firſt, and then mock on; you will have time enough, and more occaſion, if I ſpeake beſides the point, or not home to it, to mocke when I have done ſpeaking.* From this firſt interpretation we may obſerve, That

> *He who hath ſpoken his conſcience, and hath ſpoken it conſcientiouſly, is at a point (ſo farre as concernes himſelfe) how his ſpeech is entertained.*

Let me ſpeake my minde, and then come on't what will. The Prophet *Ezekiel* received his Commiſſion in this ſtile; *Thou ſhalt ſpeake to them, whether they will heare, or whether they will forbeare* (Ezek. 2. 7.) doe you your dutie. If they heare it, well and good, if they forbeare, yet you are accepted. He that faithfully delivers the truth and minde of God, (as *Job* was about to doe) whether his ſpeech be received or rejected, he is ſatisfied. If it be received he rejoyceth, and he is not diſcouraged if it be rejected: whether they conſent, or diſſent, whether they returne approbation or ſcorne, whether they imbrace or mock, as to himſelfe the care is taken, though (as *Jeremy* ſpeakes, *Chap.* 13.) *his eye ſhall weep in ſecret* for the pride of thoſe who reject and mock, as alſo for the miſery that is coming upon them, except they repent. 'Tis ſinfull, and ſo, dangerous enough when the word of God is not received, much more when it is ſcorned and mocked; yet the faithfull miniſters and ſervants of Jeſus Chriſt may take comfort in that diſpenſation, which the hearers receive with ſcorne; they have done their Maſters will, and are, as the Apoſtle ſpeaks (2 *Cor.* 2 15.) *unto God a ſweet*

Poſtquam quod ſui muneris eſt præſtant ſancti doctores, ſi rideantur ab auditoribus, ſuſtinent patienter. Greg.

ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh, in them that entertaine the word, and in them that mock at it.

Secondly, Note;

Some are readier to mock thoſe who oppoſe them, then eyther to anſwer their arguments, or to recover them from their ſuppoſed errors.

Surely *Job* tooke notice of ſuch a ſpirit moving in his friends, elſe he had not ſuggeſted this unto them. A man of judgement and underſtanding falls upon the Arguments of his opponent with reaſon, not upon his perſon with ſpleene. A tender heart pities thoſe that are miſſead, and mournes over them whom he conceiveth in an error, he doth not mock or triumph over them. Yet 'tis often ſeene that when men of contrary perſwaſions ingage upon a diſpute, whether about matters of providence (as *Job* and his friends did) or of faith, they who judge themſelves victors, deride the weakneſſe and hiſſe at the miſtakes of their brethren; and they who are overcome and have nothing more to ſay, will yet wrangle and revile rather, then ſay nothing.

And thus 'tis not onely in ſpeaking, but in writing, pens as well as tongues drop ſcorne, when they thinke they have their adverſaries at an under, or are not indeed able to deale with their adverſaries. We may ſay to ſuch (though they are, not only in their own conceits, but in common eſteeme, as ſtrong as Oakes in judgement, and as tall as Cedars in knowledge) as the Lord doth in the Prophet to *Jeruſalem*, becauſe of her ſpirituall Adulteries (*Ezek.* 16. 30.) *How weake are your hearts ſeing ye doe all theſe things, the worke of an imperious whoriſh woman.* To mock and ſcorne any man upon ſuch termes as theſe, is below a man, yea below any humble-minded modeſt woman; How much then doe they degrade themſelves, below man, below reaſon, and good manners, who fall to mocking the perſon, in ſtead of anſwering his arguments, or who mock thoſe who may poſſibly fayle eyther in arguing or anſwering? He is weake who indeed fayles thus, but he is weaker who mocks thus.

Secondly, *After I have ſpoken, mock on*, carrieth in it the ſence of

of an ironicall conceſſion; as if he had ſaid; *Let me ſpeake out, and then mock if you can. I doubt not but I ſhall take you off from mocking, or I believe you will have little minde to mock by that time I have done with you.* Hence the Septuagint render by a direct Negative, *Let me ſpeak, and when I have ſpoken you will not mock me.* And One of the Greek interpreters gives it in this Affirmative, *When I have done my ſpeech you will be quiet*, I ſhall make you as quiet as Lambes, you will give over mocking, by that time I give over ſpeaking.

Deinde non irridebitis me. Sept. Poſt ſermones meos quieſcetis i. e. ceſſabitis a ludibrijs & irriſione. Sym:

Hence obſerve;

When truth is put home, it will put the wittieſt beſides their jeſting, and the proudeſt beſides their ſcorning.

Truth is ſtrong and will prevaile. The wit of man is no match for the word of God. Some have come purpoſely to mock at a Sermon; who before they have gone away have had little minde to mock; they who have come to laugh at the Preacher, or his doctrine, have found it no laughing matter, they have been ſent weeping and crying home. They who have come to catch at the word, rather then to heare it, the word heard hath caught them; the word hath arreſted and layd hold upon them with irreſiſtible, unanſwerable convictions, and ſo (which proves the nobleſt freedom) they & their wits have bin led captive to the obedience of Chriſt. *Auſtin*, ſome where, confeſſeth of himſelfe, that he came to heare *Ambroſe*, (a man of an excellent ſpirit) rather to pick quarrells, then to receive inſtruction, but before he went away his heart was toucht and then he had little leiſure and leſſe deſire to play the critick with what was ſpoken. The word of God ſubdues the ſoule, it makes a man ſtoop, and take in his flag, it makes the ſcorner ſerious, and the lofty lowly. They who were moſt quarrelſome, have not had a word more to ſay againſt the word, much leſſe to ſcorne it.

Laſtly, Theſe words, *After I have ſpoken, mock on*, may very well beare the ſence of a dreadfull threatning.

Hence obſerve;

The greateſt threatning of evill againſt ſinners, is to bid them ſin, or goe on in doing evill.

There are many terrible threatnings in the word of God

againſt thoſe who continue in ſin, but to be bid continue in ſin, is the moſt terrible threatning in all the word of God. That ſeemingly favourable permiſſion or diſpenſation granted to wicked men, is a moſt fearefull commination or threat againſt them. (*Revel.* 22. 11.) *He that is unjuſt, let him be unjuſt ſtill, and he that is filthy, let him be filthy ſtill*; you that are mockers, mock on ſtill, and you that are deſpiſers, deſpiſe ſtill; To be given up to vile affections, and to be given up to wicked actions, is an argument of wrath given out to the utmoſt. And as it is unſpeakeably ſad to be given up to doe evill, ſo it is unſpeakably worſe to be given up to mock at that which is good. Let mockers feare and tremble, leſt God give them up to a ſpirit of mocking. How ſhall they eſcape or be delivered from evill, who mock at that which is for their Good? *Now therefore be ye not mockers, leſt your bands be made ſtrong* (Iſa. 28. 22.) 'Tis ſinfull enough not to obey the word, but it is the height of ſin to mock at it. They ſhall have ſtrong bands that obey not the word, how ſtrong then ſhall theirs be that mock at it? The bands that are upon the moſt ſober ſinners (ſo we may call ſome ſinners comparatively to others) are ſtronger then they ſhall ever be able to break, but God will make bands for mockers ſevenfold ſtronger. Their danger is great, who walke in the counſel of the ungodly, theirs is greater who ſtand in the way of ſinners, but their caſe ſeemes deſperate, paſt helpe or hope, paſt cure or recovery, who ſit downe in the ſeate of the ſcornefull.

JOB, Chap. 21. Verſ. 4, 5, 6.

As for me, is my complaint to man? and if it were ſo, why ſhould not my ſpirit be troubled?
Mark me, and be aſtonied, and lay your hand upon your mouth.
Even when I remember I am afraid, and trembling taketh hold on my fleſh.

THe firſt ſix Verſes of this Chapter (as hath been ſhewed already) are a preface to the whole. In which, upon many preſſing conſiderations, *Job* beſpake his friends attention. Two of them were diſcovered in the ſecond and third verſes. He comes now to a third in the fourth verſe.

Verſ. 4. *As for me, is my complaint to man? and if it were ſo, why ſhould not my ſpirit be troubled?*

The word which we render *Complaint*, ſignifies eyther a complaint formed out in words, or a complaint onely wrought and retained in the heart; here we may underſtand it both wayes; *Job* was much in meditation, and he was much alſo in diſcourſe; he was anſwering his friends, and he enquired of them; *Is my complaint, my open complaint, the bill of complaint which I bring in, is it to man? Job* was both plaintiff and defendant; while he defended himſelfe againſt man, he was forced to complaine of men to God. But to whom was *Job* ſpeaking? was he not before his friends? had *Job* a Congregation of Angels to ſpeak to, or was he admitted immediate acceſſe to God? or why ſaith he, *Is my complaint to man?* Some render the word *Le Adam*, *againſt man*, or, *of man*; *Is my complaint againſt man?* As if he had ſaid; *Had I no greater trouble to complaine of then man is able to give me, though I might have, and upon that ground have juſt cauſe of complaining, yet I ſhould have leſſe cauſe to complaine, but the truth is, I have greater cauſe of griefe then that, for the hand of God hath touched me, and the terrors of the Almightie encamp againſt me.* But rather as we, *Is my complaint to man?* Is he the object of my complaint? or doe I make my moane to him? Others interpret, *to man*, by,

שִׂיחַ *meditatio conqueſtio.*

לאדם *contra hominem vel ad hominem. Numquid contra hominē diſputatio mea?* Vulg.

about, or concerning the things or dealings of man; As if he had ſaid, *Doe I complaine of the wrongs received from men, or doe I complaine becauſe I receive no helpe from man, my wound is from the hand of God, and from him my helpe muſt alſo come. Is my complaint to man?*

Ad hominem, i. e. ſuper ulla re humana, de qua apud hominem conqueri poſſim nihil malorum meorum illatum eſt humana induſtria ſed divina providentia res omnes moderante.

And if it were ſo, why ſhould not my ſpirit be troubled?

And if (it were) wee ſupply thoſe words: The Originall is only, *And if*; *If it were ſo, why ſhould not my ſpirit* (*my breath* ſay ſome) *be troubled?* The word which we render *to trouble*, ſignifies to *abbreviate* or *ſhorten*. *Why ſhould not my breath be ſhortned*; And then the ſence is made up in this manner; *Did I ſpeake to men onely, why ſhould I not quickly make an end, and ſhorten my ſpeech, why ſhould I ſpend ſo much breath upon them?* Others by the word *ruarkh*, underſtand *the minde*, or, *the whole inward man*; *Why ſhould not my minde be troubled, or ſhortned?* Shortning of the minde, or ſhortneſſe of minde is applyed in divers Scriptures to men under griefe and trouble of minde, (*Exod. 6. 9.*) *Moſes ſpake to the Children of Iſrael, but they hearkened not to Moſes, for the anguiſh of their ſpirit*, or, *for ſhortneſſe of ſpirit*. Againe (*Numb. 21. 4.*) *And they journeyed from Mount Hor by the way of the red ſea to compaſſe the Land of Edom, and the ſoule or ſpirit of the people was much diſcouraged,* (wee put in the margine, *ſhortned*) *becauſe of the way*: Eyther becauſe of the troubleſomeneſſe and danger of the way, or becauſe of the length of the way, their ſpirit was diſcouraged; there was a Lyon (danger) in the way. Or, the way was long, and this ſhortned their ſpirits, that is, they thought they ſhould never get thorow that vaſt wilderneſſe. The ſoule of the people was diſcouraged or ſhortned, becauſe of the way.

קצר *abbreviatus decurtatus; denotat contriſtationem animi, quod afflictis ſpiratio ſit brevior ob anguſtiam ſpiritus.*

We finde this Negatively expreſſed concerning the ſpirit of God (*Micah 2. 6, 7.*) while ſome were about (as it were) to ſilence and ſuſpend the ſpirit it ſelfe; *Propheſie not, ſay they, to them that propheſie. They ſhall not propheſie to them, that they ſhall not take ſhame. O thou that art named of the houſe of Jacob, Is the ſpirit of the Lord ſtraitned*; ſo we render, and put *ſhortened* in the margine: As if the Prophet had ſayd, *You may ſhorten or ſtraiten the ſpirit of man, but you cannot ſtraiten the ſpirit of God, you cannot ſhorten his ſpirit. Is the ſpirit of God ſhortned? cannot he inlarge himſelfe,*

ſelfe, and ſpeake out by the meaneſt of his meſſengers, notwithſtanding all your oppoſitions and contradictions? Or, *Is the ſpirit of the Lord ſtraitned?* that is, *is the ſpirit of the Lord ſo weakened that he cannot make his word effectuall?* ſo it follows in the cloſe of the ſame verſe; *Doe not my words doe good to him that walketh uprightly?* As if he had ſaid, *Is the ſpirit of the Lord ſtraitned from doing good to thoſe that receive the word?* And if the word threaten you with evill, you may thank your ſelves for it: you ſhould not heare of evill from my word were it not for ſin, nor ſhould you feele it, did you not continue and perſiſt impenitently in your ſins, therefore know that the Spirit of the Lord is not ſtraitned, eyther in doing good to thoſe who accept and obey the word, nor in bringing evill upon thoſe who reject and diſobey it.

In *Job's* Text the word is applyed to griefe or ſorrow, this ſhortneth the ſpirit every way. Sorrow ſhortneth the ſpirit of man, as ſpirit is taken for life: ſorrow cuts aſunder or breakes the thread of life. *The ſorrow of the world cauſeth death,* (ſayth the Apoſtle, 2 *Cor.* 7. 10.) 'Tis a killing ſorrow.' Tis a ſhortner of the Spirit alſo, becauſe we cannot doe that good we might; ſorrow over-acted, weakens the whole man, and leaves him unable to put himſelfe forth in action. Joy is the dilatation or widening of the heart, a heart full of joy, is enlarged, much joy makes the ſpirit free to act. Therefore the Sunne is ſaid *to rejoyce as a ſtrong man to run a race* (*Pſal.* 19. 5.) A ſtrong man rejoyceth, and joy makes him run ſtrongly, and put himſelfe forth mightily. Now as joy enlargeth and openeth the heart, ſo ſorrow is a ſtraitner of it, it makes a man narrow-hearted, and narrow-handed, it ſtops him in his actings, or ſtays him from acting. Therefore when the *Jewes* were overpreſſed with ſorrow, away with it ſayth *Nehemiah* (*Neh.* 8. 10.) *The joy of the Lord is your ſtrength*; and I may ſay, the ſorrow of man is his weakneſſe, and the ſhortneſſe of his ſpirit.

Why ſhould not my ſpirit be troubled, or ſhortened?

Job ſpeakes paſſionately and appeales to their judgement. Can ye ſhew me any reaſon why I ſhould not be troubled under my afflictions, yea though they were but ſuch as men uſually inflict, whereas mine ſpeake the arme of God. Being thus preſſed you will confeſſe, that it is as hard for me not to complaine, as it is to keepe due bounds in complaining.

Having

Having given theſe touches from the ſingle tearmes, I ſhall offer three or foure interpretations upon the whole.

As for me is my complaint to man?

The queſtion denies, my complaint is not to man. Though *Job* ſpake to man, yet man did not determine, or bound his ſpeech, he ſpake beyond man. Taking the queſtion in this negative ſence, the latter branch of the verſe may be underſtood as a proofe that he did not ſpeak to, or that his ſpeech was not bounded in man. As if he had ſayd; *If I were to deale, or had to doe with men alone in proving this poynt, or in approving my perſon; If I had not an outlet to God, if my thoughts did not worke towards him, my ſpirit muſt needs be troubled: it could not be otherwiſe, but my ſpirit muſt be ſhortned, or ſtraitned, I muſt faile and ſink under the burthen you have layd upon me; but I ſubſiſt, and my ſpirit beares up, I maintaine and ſtand my ground ſtill, yea my heart is enlarged, therefore this is an argument I have not to deale with man onely but with God, who ſupplyes me with freſh ſpirits and renewes my ſtrength.*

Secondly, Theſe words (as hath been touch't before) are an argument to move attention; *As for me, is my complaint to man?* As if he had ſaid; *My worke is not with you, not with you alone; my ſoule aſcends to heaven, and there I have libertie of ſpeech, God admits me, and I have acceſſe to him: therefore why ſhould I not have audience and acceptance with you alſo?*

Hæc attentum auditorem & ſerium poſtulant oratorem.

Others upon that account interpret thus; *Let me have your attention; for I ſpeake not of earthly mundane matters, but of the weightieſt heavenly truths; I ſtand up to maintaine the honour and juſtice of God in his diſpenſations to the children of men, therefore heare me;* Theſe things require much ſeriouſneſſe from me in ſpeaking, and no leſſe diligence from you in hearing.

Thirdly, The words may be expounded disjunctively, and ſo like a bell that rings out, they ſtrike on both ſides; *As for me, is my complaint to man? and if it were ſo, &c.* As if he had ſayd, *Which ſoever of theſe you take, whether you ſay my ſpeech, and complaint is to man; or whether you ſay it is not to man but to God; which of theſe ſoever you take, why ſhould not my ſpirit be troubled? If you ſay my complaint is to man, have I not reaſon to be troubled at his hard dealings, and unkinde cenſures? When my words finde ſuch ill conſtruction, & my perſon ſuch ill entertainment, have I not reaſon to be troubled?*

bled? Or be it that my complaint is to God, have I not reaſon to be troubled? for doth he not deny me preſent deliverance, doth he not hold me yet in darkneſſe? Is he not pleaſed to hide himſelfe and all thoſe comforts from me, which I am waiting for? So, that whether my complaint be to man, or to God, why ſhould not my ſpirit be troubled, conſidering the preſent poſture of my condition; ſeeing things goe thus with me. As for me, is my complaint to man?

Obſerve; firſt,

Great and painfull ſufferings put the beſt to complaints.

Job denied not that he complained, he onely denied that man was the ſole object of his complaint. What man in paine, eſpecially in ſuch paine as *Job's* was, can forbeare complaining? An eminent Martyre in the Marian perſecution, ſaid thus to the Smith that was faſtning the chaine with which he was to be bound to the ſtake; *Be ſure you make it faſt, For the fleſh will have its courſe*; Though the inordinate courſes of ſinfull fleſh are ſtopt and mortified, yet ſenſitive fleſh, being pinched and pained will have its courſe, even in thoſe that are ſpirituall. The title of the 102^d *Pſalme*, is, *A prayer of the afflicted when he is overwhelmed, and powreth out his complaint.* And againe (*Pſal.* 55. 2.) *I mourne in my complaint, and make a noyſe.* Such confuſion was upon his ſpirit, that he rather made a noyſe then ſpake; to utter a voyce is an act of reaſon; inanimate and irrationall creatures make a ſound, or a noyſe. *David* was ſo diſturbed in his complaint, that he rather made a noyſe, like the winds, or like a beaſt, then formed an articulate voyce like a man, *I make a noyſe in my complaint.* So when he made his prayer in the cave, (*Pſal.* 142. 2.) *I powred out my complaint before him. David* was ſhut up in the cave; and though it were a willing impriſonment (for he went thither to ſecure himſelfe, he was glad to goe to the cave for ſhelter) yet he complained and begged of God that he might not have occaſion of going to the cave for ſhelter. We finde *Aſaph* in ſuch complaints (*Pſal.* 77.) and *Heman* (*Pſal.* 88.) and *Hezekiah* (*Iſa.* 38. 14.) He complained and chattered like a crane or a ſwallow. Indeed that queſtion put by the Prophet hath a negative ſence in it (*Lam* 3. 39.) *Wherefore doth a living man complaine, a man for the puniſhment of his ſins?* As if he had ſaid; *What reaſon hath man to vex himſelfe or murmur*

againſt

against God, as if he dealt rigorously and roughly with him; when all his sufferings are procured by his owne sins. And hence an ancient Version renders the Text thus; *Why doth the living man complaine? let each man complaine for his owne sinne.*

There is a twofold complaint.

The first ariseth meerly from the sence of affliction, or the feeling of what we suffer; this is naturall, this even Christ himselfe was under, while he was on earth in a suffering condition.

Secondly, There is a complaint which ariseth from discontent and murmuring at our afflictions, vexing our selves at the things wee suffer. This is sinfull, such complaining becomes not the people of God. Though they complaine under the feeling of affliction, yet they must not murmur at affliction, but bewayle their own transgression; The best of Saints under affliction have cause to complaine of their own sin, and the sin of many is the cause of all their afflictions. Every complaint which hath murmuring in it is evill, and all the complaints of evill men are murmurings. The Apostle puts such murmurers and complainers together, (*Jude* 16.) *These are murmurers, complainers, walking after their owne lusts.* Complaining, which comes from, or is accompanied with murmuring, hath its originall in lust, and is their worke who walke after their owne lusts. We may complaine, but we must not murmur, God doth not deny us to bemoane our selves, when he is pleased to lay his hand upon us, but he will not beare it if we murmur at his hand.

Secondly, From the object of *Job's* complaint; *As for me, is my complaint to man?*

Observe;

A good man eyes God chiefly even while he is complaining to man.

Job was before men, but his complaint was to God. There is little gotten by complaining barely to man; and as there are but few who can give any ease to our complaint, so there are not a few, who encrease and adde to it. To tell them that it is ill with us, makes our case worse. For,

First, Many are insencible of the sufferings of others, they lay them not to heart, they are to the complaints which come before

before them about matters of affliction, as *Gallio* was to thoſe who complained about matters of religion; *He cared for none of thoſe things*, he regarded them not; you were as good ſpeake to a wall, or a rock, as to ſome men, they are inſenſible of what others feele, therefore why ſhould they be complained to.

A ſecond ſort are over-ſencible, and account it a great burthen to receive complaints from the poore and diſtreſſed; 'tis indeed a burthen, yet ſuch a burthen as we ought to beare; and we may number it among thoſe which the Apoſtle ſpeakes of, (*Gal.* 6. 2.) *Beare ye one anothers burthens, ſo fulfilling the law of Chriſt.* That we have our ears open, to receive the complaints, and our hearts ready to grieve for the miſeries of our brethren, is a burthen which the law of Chriſt hath layd upon us; and the bearing of that burthen is therefore called *the fullfilling of the law of Chriſt*, becauſe much love (which is the fullfilling of the law) goes out and is acted in bearing it.

Thirdly, There are others, who though they give the hearing contentedly, and will haply tell you they are ſorry to ſee your afflictions, yet they ſay little and doe leſſe to eaſe your ſorrow: at moſt they give you but a mouth full of good words, a breath of charitie, or charitie onely upon the breath. Of ſuch the Apoſtle *James* ſpeaks, (*Chap.* 2. 15, 16.) *If a brother or ſiſter be naked and deſtitute of daily food, and one of you ſay to them, depart in peace, be ye warmed, and filled; notwithſtanding you give them not thoſe things that are needfull for the body, what doth it profit?* Such kinde of cheape reliefe, a wiſh it were otherwiſe with you, be you warmed, and filled, and cloathed, is all that many give; they give nothing that is reall ſuccour, eyther for ſoule or bodie; and who would complaine to ſuch a generation as this?

Fourthly, There are a ſort who anſwer complainings with deſpiſings, who mocke at miſerie, and take advantage to inſult over others in their neceſſities; They will not give ſo much as a parcell of good words, nor be at the charge of a good wiſh to thoſe who are compaſſed about with evill. Such entertainment *Davids* complaint had when he ſent to *Nabal* (1 Sa. 25. 10) *And Nabal anſwered and ſaid, who is David, and who is the ſon of Jeſſe? there be many ſervants now adayes that breake every man from his Maſter.* As if he had ſaid, *what is he but a fugitive?* Thus he reviled

him; *Shall I take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?* a company of runnagates and wanderers, doe you think I will have to do with such as he & his, or give them relieſe? How common is it to snap up complainers, with, *What are you? whence come you? what's that to me? what can I doe for you? or why should I though I can? upon what acquaintance, pray?* An ingenuous spirit can easier dye under his burthen, then aske helpe at the hands of such.

Fifthly, Complaine to some; and they will tell you, they have it not for you, they cannot relieve you; when yet it is in the power of their hand to doe it. Some who never want money for a good bargaine, or a profitable purchase, will alwayes be in want when they should do a good work, or give to those who have nothing. They who have enough to buy out two or three rich men, have not enough to relieve one poore man; they will rather make themselves poore then helpe the poore, and be accounted weake rather then support those who are ready to sinke under their burdens; who would complaine to men of such a temper as this?

Sixthly, There want not some to whom if you complaine, they will tell you plainly they will not relieve your wants, they make no excuses, but refuse down-right.

In the seventh and last place, very many are indeed unable to helpe those who complaine to them; though they are free enough, and have cordiall desires to doe what is desired, yet they cannot. They cannot reach such relieſe as the complainers case calls for; they are not able to doe it though they would. The line of the creature when it is longest and stretched to the utmost, may yet be too short for our helpe. A great King had not wherewith to stop the cry of a poore woman (2 *King.* 6. 26.) *And as the King of Israel was passing by upon the wall, there cryed a woman unto him, saying, helpe my Lord O King. And he sayd if the Lord doe not helpe thee whence shall I helpe thee? out of the barne-floor, or out of the wine-presse.* There was nothing in the barne-floor, nothing in the wine-presse; therefore he turnes her over to God: the Lord must help thee, I cannot. As in that case so in many the creature is short-handed, it hath no helpe. The Prophet gives an elegant description of this (*Isa.* 3. 6, 7.)

When

When a man ſhall take hold of his brother of the houſe of his father, ſaying, thou haſt cloathing, be thou our ruler, and let this ruine be under thy hand. In proſperous times men are ambitious of preferment, they bribe and begge for places of truſt and power, but in calamitous and confuſed times preferments and great places goe a begging, and are refuſed. *In that day ſhall he ſweare, ſaying, I will not be a healer: for in my houſe is neither bread, nor cloathing, make me not a ruler of the people;* As if he had ſayd; *What doe you meane to make me a ruler? I have nothing ſutable to ſuch a ſtate; your ruine cannot be under mine hand; your ruine is too ruinous, and your trouble is too troubleſome for me to engage in.* As 'tis ſaid of ſome diſeaſes, *they are the Phyſitians reproach*, they cannot cure them; ſo the wounds and breaches of a State may be ſuch as no man dares undertake their cure and healing. And as publick ſo private and perſonal evills are ſometimes ſo deſperate, that every man ſtands off, and ſaith, I will not, I cannot be a healer, I have neither bread nor cloathing enough for it; this ruine cannot be under my hand.

All theſe conſiderations tell us aloud, that as 'tis ſometimes in vaine to complaine to man, ſo 'tis alwayes beſt complaining to God, eyther immediatly, or whenſoever we complaine to man, to have God in our eye.

For the contrary of thoſe ſeven diſcouragements, in reference to our complaint to man, may be affirmed of God.

Firſt, He is ſencible of our ſorrowes.

Secondly, To heare our complaint is no burthen to him.

Thirdly, He doth not uſe to ſend any away with good words onely.

Fourthly, He doth not deſpiſe thoſe who complaine to him.

Fifthly, He doth not deny himſelfe able to helpe.

Sixthly, 'Tis rare that he gives any a flat deniall.

Seventhly, He never denies helpe to any becauſe their condition is paſt his helpe. He needs not to anſwer, in my houſe is no bread nor cloathing, no help, nor healing, for with him is all power at all times: therefore let us complaine to him. And beſides all this, we have not onely a command from God to complaine to him, but his promiſe to heare and help when we complaine; And which is yet more, we honour God in com-

plaining to him. We doe a great honour to man, when we complaine to him, yea it puts a piece of divinitie upon him, and upon this account Magiſtrates to whom complaints are both moſt commonly and moſt properly made are called in Scripture language, *Gods*. This is originally the Honour of God; For This ſpeaks our faith, that all power is in him, and that he is able to ſupport and relieve us in all our complaints. A beggar doth not make his complaint to a beggar who hath not a penny in his purſe, or is as poore as himſelfe: but he complaines to thoſe of whom he hath an opinion that they are able to help him. This perſwaſion of faith, that God is able to help, is not onely a motive, but the ground of our complaining to him. *He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeeke him* (Heb. 11. 6.) As it is our dutie to believe this when we come to God with our prayers and complaints, ſo unleſſe we believe this we have neither any true foundation nor hope when we come. He that conſiders the Alſufficiency of God and inſufficiency of man, will ſee reaſon enough in all his troubles to ſay with *Job*, *As for me, is my complaint to man?* In this *Job* did well, and ſpake both wiſely and holily; But

When he ſaith in the latter part of the verſe, *And if it were ſo, why ſhould not my ſpirit be troubled?* Was this a becoming ſpeech? ſhould not *Job* rather have laboured to ſtop the trouble of his ſpirit, then thus encourage it? ſhould he not rather have checkt then backt his own unquiet heart? We may learne this from it, that

Good men ſometimes are readie to give too much way to their owne griefe and unquietneſſe of ſpirit.

Why ſhould not my ſpirit be troubled? Is the language of many in their troubles. Many reaſons may be given why we ought to ſit downe in the middeſt of our troubles with quiet ſpirits. 'Tis dangerous to perſwade our ſelves that we have reaſon to be troubled at any thing but ſin. Our ſpirits are rarely troubled enough with the evil of ſin, & uſually too much with outward evils. *Rachel weepes, and refuſeth to be comforted*; Some faſten upon ſorrow, and are greedy of griefe; That which we tranſlate (*Job* 10. 20.) *Let me alone that I may take comfort a little*, is by ſome

ſome rendred; *Let me alone that I may mourne a little*; let me have my ſcope in mourning. In the 77th *Pſalme*, *Aſaph* ſpeakes out the trouble of his ſpirit; *My ſore ran in the night, and ceaſed not; my ſoule refuſed to be comforted.* They give too much way to their troubles, who argue againſt their comforts, and put by the offer of them. When the Lord reproved *Jonah* for his paſſion, (*Chap.* 4. 9.) *Doſt thou well to be angry?* He replyed, *I doe well to be angry to the death.* What he ſayd of his paſſion of anger, others ſay of their paſſion of ſorrow; *We doe well to be ſorrowfull; why ſhould not our ſpirit be troubled?* They thinke they have reaſon for it, though their reaſons have no more reaſon in them, then that of *Micah* had (*Judg.* 18. 23.) who when the children of *Dan* asked him, *What ayleth thee; anſwered, Ye have taken away my Gods which I made, and the Prieſt, and what is this that ye ſay, What ayleth thee?* Have I not reaſon to complaine, and be troubled when you have robd me of my Gods? Thus when they have loſt but an Idol (as he had) ſomewhat that they overprized and put in the place of God, yet being queſtioned, why are ye thus troubled? they anſwer, why ſhould we not be troubled?

Chriſtians ſhould rather remember *Davids* queſtion, then imitate *Job's*, (*Pſal.* 42. 5.) *Why art thou diſquieted O my ſoule? why art thou caſt downe?* He puts his ſoule to anſwer for it, why art thou diſquieted? He ſaith not with *Job*; *Why ſhould not my ſpirit be diſquieted?* but, *Why art thou?* give an account of it. When we finde ſuch guſts bluſtering upon our ſpirits, we may doe much towards the quieting of them, by asking why they are ſo diſquieted? And 'tis both our wiſdome and our duty, if that will not doe, to uſe all holy meanes to quiet them. When Chriſt (*Joh.* 14. 1.) foreſaw a ſtorme, a black day, a day of trouble coming upon his Diſciples, he prevents and way-lays the trouble of their hearts, by forbidding it; *Let not your hearts be troubled*, Be not diſturbed in your minds with cares and ſorrows concerning the iſſue of my abſence from you; ſay not, Our Lord and Maſter is gone, O what will become of us? *For I goe to prepare a place for you, and I will come againe and receive you to my ſelfe, that where I am there ye may be alſo.* Chriſt tells them he went to prepare a place for them, that he might thereby prepare their hearts patiently to beare his going away;

Chriſt

Christ knew well, that if once trouble of heart did gather and grow upon them, it would worke strange effects, and eyther carry them beyond or leave them short of the bounds of duty. Our danger is great when sorrow is in power. I will shew you a twofold danger of it.

First, Satan makes great use of any over-powerfull passion. As he tempts some with joy, so others with sorrow: some are drowned while they intend only to swim, and bath themselves in pleasures. Others are drowned while they swim and bath in sorrows. Satan takes advantage of all extreames. Hence the Apostle adviseth about the incestuous person, who was much grieved, and afflicted, that the *Corinthians* should comfort him, (2 *Cor.* 2. 7.) he would not have him lye too long under those troubles of spirit, *Lest he should have been swallowed up of too much sorrow.* And (vers. 11th) *Lest Satan should get advantage of us; for we are not ignorant of his devices.* Now as Satan would get an advantage against the whole Church by blemishing their discipline (which should alwayes be tempered with love, and tend onely to the salvation of the offender) as rigorous and immoderate; So he would be busie to worke his advantage upon the poore man himselfe, and swallow him up with too much sorrow. We know what black work some have made by the overworkings of sorrow. Satan doth his worke in us, or tempts us to doe his worke in darkenesse; and that in a twofold darkenesse: first, in the darknes of ignorance; secondly, in the darkenesse of sorrow, or of a troubled minde. And as he *who lets the Sun goe downe upon his wrath* (that is, who continues long in, and cherisheth his wrath) *gives place to the Devill,* (*Eph.* 4. 26, 27.) so also doe they who let the Sun goe downe upon such sorrow.

Secondly, Such sorrow or trouble of spirit, unfits the soule for dutie, such can neyther pray nor heare as they ought. As some trouble of spirit is an occasion of quickning us to dutie, so there is a trouble which dulls and deadens us. And as it unfits for spirituall, so for civill duties & employments: it makes a man careles, and readie to throw up all: take heed of such sorrows, say not, *Why should not my spirit be troubled?*

Job having by this third argument provoked his friends to attention, brings forth a fourth.

Vers. 5.

Verſ. 5. *Mark me, and be aſtonied, and lay your hand upon your mouth.*

Mark me] The word ſignifies properly to turne the eye or face upon ſome remarkeable object. And as it ſignifies an attentive view of the eye, ſo likewiſe the ſerious attention of the minde. When *Job* ſaith, *Mark ye me*, he doth not ſo much call for their eyes, as for their underſtandings. Nor was it his perſon which he would draw them to looke at, but his cauſe. He was in no ſuch comely caſe to invite beholders, his ſores and ſickneſſe rendered him little pleaſing to the eye.

Mark me, that is, Firſt, *mark* what I ſpeake, or attend my ſpeech.

Secondly, Mark what I ſuffer, mark what is fallen on me. As if he had ſaid; *Surely my friends, though ye have been a great while with me, yet ye have not heeded me.* 'Tis poſſible to be long in the preſence of a man, and not ſee him; that is, not conſider his ſtate and condition. Therefore after all this diſcourſe *Job* admoniſheth his friends to take better notice of him. *Mark me.*

And be aſtonied.

The word imports ſuch aſtoniſhment as is cauſed by ſtanding upon a high place, or beholding things from on high. He that ſtands upon a high cliffe or tower, is aſtoniſhed to looke downe. Looke downe upon me, ſaith *Job*, mark the huge deep of ſorrow, which I am in, and *be aſtonied.* Aſtoniſhment is the conqueſt of ſence, and of reaſon too; we are never aſtonied while eyther ſence or reaſon can act orderly, but when they are in a kinde of huddle, this is our aſtoniſhment. Strange events, things ſeldome heard of, or rarely ſeene, breed aſtoniſhment. Aſtoniſhment is a degree beyond admiration; a man may wonder at that whereat he is not aſtoniſhed. Thus the Prophet repreſents the poſture of the neighbouring Nations at the fall of *Tyrus* (*Ezek.* 28. 19.) *And all they that know thee among the people ſhall be aſtoniſhed at thee; thou ſhalt be a terrour, and never ſhalt thou be any more.* The fall of mighty Princes is matter of amazement and terrour to all who heare of or behold it. Thus 'tis ſayd of the *Babylonian* (*Iſa.* 14. 16.) *They that ſee thee ſhall narrowly look upon*

בהל vehementis ſignificationis verbum, quod vix uſurpatur niſi ob aliquod inopinatum eventum, aut ob aliquam rem ineffabilem & ad miratione dignißimam. Bold.

upon thee, and conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake kingdomes. And (*verſ.* 10.) *Art thou alſo become weake as wee, art thou become like us?* Who could have beleeved this? who ever expected to ſee ſuch a change? And the Lord himſelfe calls the heavens to aſtoniſhment at the ſtrangenes of his peoples dealing with him, (*Jer.* 2. 12.) *Be aſtoniſhed O ye heavens at this, and be horribly afraid, be ye very deſolate ſayth the Lord; for my people have committed two evils, &c.* And thoſe evills were ſuch and ſo great, as few if any had ever committed before them; They had ſinned without and beyond example, as is plaine by the former verſe, *Hath a Nation changed their Gods, which are yet no Gods?* Where can you finde a Nation changing their Gods? The moſt barbarous Nations are tenacious of and zealous for their Gods? they ſtick to their Gods, though they be but Idols; *Hath a Nation changed their God?* Can you give me an inſtance of a people that have changed their Gods, and turned them out of doores, though they are yet no Gods: *But my people have changed their glorie*, that is, their God: (God is the glorie of a people, his preſence is at once our honour and our ſafetie.) Now when ſuch a thing as this was done, which was never done before, of which no example could be given from any records, then *be aſtoniſhed O heavens.* Now, as the ſin of *Jeruſalem* was an unparaleld ſin, ſo alſo was her puniſhment; and therefore ſhee calls all to behold and be aſtoniſhed. *Lam.* 1. 12. *Is it nothing to you all ye that paſſe by? behold and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his feirce anger.* Thus *Job* ſeemes to beſpeake his friends, Was there ever any mans ſorrow like mine? Mine is a rare caſe, and may therefore juſtly breed aſtoniſhment. *Mark me, and be aſtoniſhed.*

Hence note;

First, *A man, eſpecially a man in affliction, loves to have his caſe and diſcourſe thorowly weighed.*

Unleſſe you mark his affliction, you encreaſe it; and unleſſe you mark his words, you diminiſh his perſon. Slight attention is diſpleaſing to man, much more to God; yet how oft doth God ſpeake, and we ſcarce mark? He hath reaſon to call upon us, *mark me*, both in what he ſaith, and in what he doth.

Wee

Wee neither mark the words, nor the works of God as we ought. If men take it ill when they are not marked, how ill may the great God of heaven take it?

Secondly, *Job's* friends had cenſured and judged him, but they had not markt him.

Hence note;

Some are more forward to cenſure then to conſider.

They give judgement before they heare, and paſſe ſentence before they mark; common reaſon bids us marke before we judge, and conſider before we give our opinion eyther about the actions of others or their doctrines. The Apoſtles rule and counſel leads us to this (*1 Theſ. 5. 21.*) *Prove all things, hold faſt that which is good.* The rule holds alſo, *Proove all things*, and then reject that which is evill. 'Tis not praiſe-worthy to hold that which is good, till we have proved it ſo, nor can we be excuſed in rejecting that as evill which is evill, till we have proved it to be ſo.

Thirdly, While *Job* ſaith, *Mark me, and be aſtonied*, He ſeemes to intimate thus much to his friends; Hitherto ye have neglected me and my ſufferings, but did ye *mark me*, ye would be aſtonied: He ſpeakes not imparatively, as commanding their attention; but optatively, deſiring them to mark him, and ſheweth what would follow, *Mark me*, and (certainly) *ye will be aſtonied.*

Hence note;

The reaſon why we are little affected with great things, is becauſe we doe not enough conſider and mark them.

That which ſcarcely moveth us, would aſtoniſh us, that which is ſmall in our eyes and eſtimations, would be great if we did but weigh it. Did we thorowly conſider what ſin is, many would tremble, who now make a ſport of it. The mercy of God, the unſpeakeable love of Jeſus Chriſt, are little valued and prized by many, becauſe they enter not into a due conſideration of them, they take no paines to know what Redemption, Juſtification, and Salvation meane, and therefore (as the Apoſtle ſpeakes, *Heb. 2. 3.*) *they neglect ſo great ſalvation.* The Apoſtle *Peter* writing of the things of the Goſpel (*1 Pet. 1. 10.*)

ſhewes how induſtrious ſome of old time were about them, *Of which ſalvation the Prophets have enquired and ſearched diligently.* And (*ver.12.*) *Which things the Angels deſire to look into them.* Angels pry into the ſecrets of the Goſpel, they (as the word uſed by the Apoſtle implyeth) doe, as it were, ſtretch out their neckes to ſee the glory of thoſe myſteries. Were we but thus buſie and intent upon them, how ſhould we be ſwallowed up and tranſported with the riches of that Grace, with the freeneſſe of that love which is manifeſted to the ſonnes of men. The works of providence, whether workes of mercy, or of judgement, are full of myſterie, *they are great, and ſought out of all that have pleaſure in them,* (Pſal.111.2.) If we would ſeek them out, and ſcanne their circumſtances, we ſhould ſtand amazed, both at the wiſdome and power of God diſcovered in them. At this time it would be ſayd, *What hath God wrought? How unſearchable are thy judgements, and thy wayes paſt finding out, who is a God like unto thee, glorious in holineſſe, fearefull in praiſes, doing wonders.*

Fourthly, Obſerve; that

The dealings of God with ſome godly men are full of aſtoniſhment.

David himſelfe ſaid (*Pſal. 119. 120.*) *My fleſh trembleth for feare of thee, and I am afraid of thy judgements.* Thoſe Judgements which cauſe trembling before they come, being come cauſe aſtoniſhment. As the mercy which God ſometimes beſtowes upon his ſervants, is beyond their faith, ſo many of his chaſtnings are beyond their feare; and as themſelves are aſtoniſhed at what God hath layd upon them, ſo others alſo ought to be. The Judgements of God upon *Jeruſalem* were ſo ſtrange, that, the Kings of the earth and all the inhabitants of the world, would not have beleeved them; where faith ends wonder muſt needs begin. What God did to *Jeruſalem* for the puniſhment of her ſin, he did to *Job* for the tryall of his graces, even ſuch things as no man who knew his integrity would have beleeved, though it had been told him before he ſaw it; And therefore he had reaſon to ſay, *Mark me, and be aſtonied.*

And lay your hand upon your mouth.

This action follows aſtoniſhment before ſpoken of (*Mich.6. 16.*)

16.) *The Nations ſhall ſee and be confounded at all their might* (that is, to ſee their owne might confounded and weakned) *and ſhall lay their hand upon their mouth.* The Image of *Harpocrates* (whom the ancient Idolatrous *Ægyptians* adored as the God of ſilence) was formed and ſet up in the Temple of *Iſis*, with his hand layd upon his mouth. And this hath long obtained the honour and authoritie of a proverbiall ſpeech, ſignifying thus much, that we will ſay no more, or that we have no more to ſay. This phraſe is often uſed in Scripture; For, beſides that it is uſed twice more in this booke, (Chap. 29. 9. Chap. 40. 4.) we alſo read, how the *Danites* ſaid to *Michahs* Prieſt, who began to make a buſtle againſt them, & to demand, *What doe ye* (*Judg.* 18. 19.) *hold thy peace, lay thy hand upon thy mouth.* *Solomon* gives advice (*Prov.* 30. 32.) *If thou haſt done fooliſhly in lifting up thy ſelfe, or if thou haſt thought evill, lay thy hand upon thy mouth*; That is, if thou haſt done evill, doe not defend it, but repent of it; or if thou haſt framed evill thoughts in thy heart, yet let not thy mouth ſpeake them out in evill words; ſmother thoſe ſinfull conceptions, let them never ſee the Sun, for 'twill encreaſe thy ſin, and procure thee ſhame. Among the ſeverall ſtations which the *Iſraelites* made through the wilderneſſe, one was in *Punon*, or *Phinon* (*Num.* 33. 42.) whith as one of the Ancients obſerveth, ſignifieth, *ſilence* or *ſparingneſſe of ſpeech*; upon which he maketh this uſefull application; *Let us be carefull to take up our ſtation here ſometimes, while we are travailing through the wilderneſſe of this world.* It may be our wiſdome to pitch in ſilence. The hand is well imployed while we ſtop the mouth with it from broaching and maintaining that which is evill, or from oppoſing that which is good. As to open the mouth, importeth readines to ſpeake, and boldneſſe of ſpeech; ſo to lay the hand upon the mouth, notes ſilence, and properly ſilence upon conviction, that is, when a man hath heard ſuch reaſons as he cannot oppoſe or contradict. Wee uſe an expreſſion neere this, *Lay your hand upon your heart*; that is, take the thing deeply to heart, apply it home. As to lay the hand upon the heart, notes internall ſpeech; ſo, to lay the hand upon the mouth, notes the ſtopping of externall ſpeech. *Lay your hand upon your mouth*, is as if *Job* had ſaid; *Mark me, and you will have little reaſon and leſſe forwardneſſe to ſpeake any more*; or, *My counſel to you my friends*,

Harpocratis ſimulachrum qui deus putabatur ſilentij ſic exprimebatur ab Ægyptijs ut digitum apprimebat labris Cart. Steph. Lex. *Cum veniet contra digito compeſce labellum.* Juv. Sat.

Ambros de 42. filiorum Iſraelis manſionibus.

is, That ye would heare more and ſpeake leſſe; yea, that in this caſe ye would now be ſilent and ſpeake no more.

There are two things which ſhould ſtop the mouth, and impoſe ſilence.

Firſt, The plainneſſe and evidence eyther of reaſon or of proofe. (*Rom.* 3. 19.) *What the law ſpeaks, it is to thoſe that are under the law, that every mouth may be ſtopped, and all the world may be guiltie*; That is, the law brings ſuch plaine evidence and conviction, that no man ſhall have a word to ſpeak againſt it. If God ſhould ſpread before men their lives and his law in the puritie and ſpiritualneſſe of it, every man muſt ſit downe ſilent, and lay his hand upon his mouth.

Secondly, The mouth is ſtopped by the depth and darkneſſe, by the inevidence and obſcuritie of that which is before us, when things are ſo vayled and clouded that we cannot ſee into them, what can we ſay to them? 'tis then high time to lay our hand upon our mouthes, and inſtead of ſpeaking to admire. We may conceive *Job* intending both theſe *ſtop-mouthes* to his friends. Firſt, That the reaſon of Gods dealing with him was ſecret and darke. Secondly, that he intended to anſwer their objections with ſo much plainneſſe of ſpeech, and evidence of reaſon, that eyther they ſhould not be able to reſiſt him, or it would be very dangerous for them if they did; And therefore (ſaith he) *lay your hand upon your mouth.* Which he preſſeth upon them yet further in the words following.

Verſ. 6. *Even when I remember I am afraid, and trembling taketh hold on my fleſh.*

This verſe containes *Job's* laſt argument, moving his friends to attention. The reaſon ſtands thus; The very remembrance of that which I am about to ſpeak to you makes me afraid and tremble, therefore you have reaſon to attend and mark what I ſpeak, ſurely I ſpeak not of ſlight matters, nor doe I tell you ſtories of I know not what, I am ſerious, be you ſo.

When I remember I am afraid.

Doctis quibuſdam placet hic ſenſus Jobum partim doloris ſui recordatione,

When I remember, what? Firſt, ſay ſome; The trouble and affliction, the paines and ſorrows which I am in. Secondly, Say others, when I remember *what proſperitie God gives the wicked;*

ed; as in the next verse; *Wherefore doe the wicked live, become old, yea are mightie in power?* When I remember these dispensations of God, it strikes me with terrour.

partim mira dei administratione de qua mox dicturus est, sic conturbari ut totus horreat. Merl.

Trembling taketh hold of my flesh.

This clause hightens the former, I am altogether afraid, I doe not onely tremble, *but trembling taketh hold of me. Moses* speakes in this forme (*Exod.* 15. 13.) *Thou in thy mercie hast led forth the people which thou hast redeemed, &c.* God had but just put them over the sea, and yet, by the spirit, *Moses* saw them put into the possession of *Canaan*, and his faith prophesied what posture other Nations should be in when God should doe these things; *The people shall heare and be afraid, sorrow shall take hold of the inhabitants of Palestina.* He sayth not they shall be full of sorrow, but *sorrow shall take hold of them*, as a Sergeant takes hold of a man to arrest and carry him away. So it follows; *Sorrow shall take hold of the Dukes of Edom, the mightie men of Moab, trembling shall take hold of them.* In this the Scripture sets forth the excessiveneſſe of their troubles, that feare should not onely fall upon them, but take hold of them. Thus sayth *Job*, I am not onely afraid, *but trembling hath taken hold of my flesh.* And if the remembrance of these things makes me afraid and tremble, how can you who are present but be troubled and deeply affected with the sight of them?

Si tant a calamitatis sola recordatio me conſternaret quanto magis vos praesentes si animũ adverteris necessarium est obstupescere ob calamitatem meam. Jun.

I need not draw out particular observations here, having shewed upon other places how dreadfull the judgements of God are, and what effects they have produced upon the spirits of good men. *Habakuck* who had onely a propheticall vision of them, expresseth his sence in the highest language of amazement (*Chap.* 3. 16.) *When I heard, my belly trembled, my lips quivered at the voyce, rottennesse entred into my bones, I trembled in my selfe, that I might rest in the day of trouble.*

Onely here observe a double difference.

Firſt, Between the godly and the wicked at all times.

Secondly, Between the godly of those times under the law, and the godly who live in these Gospel times.

To the firſt; A godly man trembles at the judgements of God, a wicked man is little moved at them. The foresight or remembrance of Judgements makes a godly man feare, but a wicked

wicked man is hardned in the ſight and under the feeling of them.

To the ſecond; The people of God under the Law being dealt with more by viſible diſpenſations of mercy and judgement in the times of the Law (as is evident, eſpecially throughout the twenty-ſixth Chapter of *Leviticus*, and the twenty-eight of *Deuteronomy*) they were more ſubject to feare and deſpondings of ſpirit, upon ſad providences and appearances, then now beleevers are under the Goſpel. The grace of God appearing more eminently in theſe Goſpel times by Jeſus Chriſt, and the love of God being more aboundantly ſhed abroad in the hearts of beleevers by the Holy Ghoſt, they are delivered from that ſpirit of bondage, and the preſſures of ſervile feare, under which formerly they were extreamely held in ſubjection; and have therefore clearer cauſe of rejoycing and glorying in tribulation then they had; and of ſaying with *Paul*; *Wee are onely as ſorrowing, yet alwayes rejoycing, as having nothing, yet poſſeſſing all things:* For as perfect love caſteth feare (that feare which hath torment) quite out, 1 Epiſt. *Joh.* 4. 18.) ſo the more love is perfected, the more is feare caſt out.

JOB, Chap. 21. Verſ. 7, 8, 9, 10.

Wherefore doe the wicked live, become old, yea, are mightie in power?
Their ſeed is eſtabliſhed in their ſight with them, and their off-ſpring before their eyes.
Their houſes are ſafe from feare, neither is the rod of God upon them.
Their bull gendreth and fayleth not, their cow calveth, and caſteth not her calfe.

JOB having finiſhed his Preface, proceeds to refutation, which he grounds not onely upon reaſon, but (and that chiefly in this place) upon experience, teaching his friends by their ſence, and bidding them ask their owne eyes, whether he did not ſpeak truth, and themſelves an errour.

Verſ. 7. *Wherefore doe the wicked live, become old, yea are mightie in power?*

As if he had ſayd; *Doe you ſee all or many wicked men in an afflicted eſtate? Why then have you thus concluded againſt me that I am wicked, becauſe afflicted?* The whole context of the ſeven verſes next enſuing; are a continued deſcription of the wicked mans proſperitie.

His proſperitie is deſcribed;
Firſt, What it is in life, or while he liveth.
Secondly, What it is when he is dying, or in the manner of his death.

The proſperitie of his life may be conſidered, eyther, as to his perſon, or as to his relations. His perſonall proſperitie is deſcribed, *verſ.* 7. His proſperitie in relations, is deſcribed, Firſt, In his children, (*verſ.* 8.) Secondly, In his whole family, or in all within doores, (*verſ.* 9.) Thirdly, In his cattell or ſubſtance without doores, (*verſ.* 10.) And all this outward proſperitie is hightned by the joy, mirth, and gladneſſe with which he and his abound, while he aboundeth in theſe outward enjoyments. *They ſend forth their little ones like a flock, and*

and their children dance. They take the Timbrell and Harp, and rejoyce at the ſound of the Organ, (verſ. 11, 12.) Thus we have the reſolution of this context in the deſcription of the wicked mans proſperitie, while he lives. His proſperitie in death is ſet downe, *verſ.* 13.

Verſ. 7. *Wherefore doe the wicked live?*

This verſe conteines the perſonall proſperitie of the wicked man, and therein we have a gradation of three ſteps; or his proſperitie riſeth by three ſteps.

Firſt, *He lives.*

Secondly, *He becometh old.*

Thirdly, *He is mightie in power.*

To all this *Job* prefixeth *a wherefore*, and why all this? or how comes it to paſſe, that the wicked man liveth, and not onely liveth, but becometh old; and not onely becometh old, but waxeth mightie in power, *Wherefore is all this?* He ſpeaks eyther admiringly, or chidingly. Give me an account of it. If (as you my friends have often told me) wicked men are alwayes puniſhed in this life for their ſins, I wonder whence it comes to paſſe, that ſo many wicked men live, and not onely live, but proſper? and whence is it that I ſuffer all theſe miſeries, (as you ſay) for my ſins, if the wicked, as your eyes may teach you, enjoy ſo much proſperitie? Unriddle theſe queries, reſolve theſe doubts.

Wherefore doe the wicked live, become old, and mightie in power?

This *wherefore* may have a double reference. Firſt, to the opinion of his friends, who held that God diſtributeth evill to wicked men, and good to good men in this life. Now, ſayth he, for as much as this is your principle and your opinion, reconcile your principle, and this experience together, *Wherefore doe the wicked proſper?* For as much as you have ſayd, God gives out allowances, and lots to men, as men are good or bad, to the good he gives good things (ſay you) and to the evill, evill. As the *wherefore* is thus applyed, take this note from it.

No reaſon could be given why wicked men ſhould proſper in this life, if God dealt with all men in this life according to their deſervings.

If deſert were the rule, we were not able to give a reaſon why wicked

wicked men prosper, who indeed deserve not to live in the world, nor why godly men, of whom the world doth not deserve, suffer so much while they live. As the world is not worthy that it should have godly men to live in it, so ungodly men are not worthy to live in the world; How then shall we answer if selfe-worthinesse carry it, when commonly 'tis worst with the best, and best with the worst.

Againe, The word *wherefore* may have reference to *Job's* owne doubt; wicked men prosper, why doe they prosper? *Wherefore doe the wicked live?* And this is a quære which hath all along troubled the spirits of the Saints, especially in those times, nor are they alwayes or easily satisfied in these about it; many were then puzzled, and so they are now when they see wicked men prosper, and godly men afflicted. That a wicked man is vexed or afflicted, no man wonders at it, every one can tell *why*, and give you a *wherefore*: but that he should live, and prosper, this is hard to resolve. Againe, that a godly man is blest, and thrives, and lives comfortably, no man wonders at this; for he hath the promises of this life as well as of that which is to come. But to see godly men afflicted, trod under foote, and stript of all: these dispensations put many to a stand; *Wherefore is it that the wicked prosper?* and, *wherefore is it that the godly are afflicted?* That God is just, a godly man knoweth, and saith as *Abraham* (*Gen.* 18. 25.) *Shall not the judge of all the earth doe right?* God is just, and therefore doth justly. The people of God have it alwayes upon their spirits, to honour God thus. And they give him glory in that other principle which *David* asserts (*Psal.* 5. 5.) *That the foolish shall not stand in his sight, and he hates all workers of iniquitie.* These things are unquestionable with them, and therefore they are often scanning upon, questioning and enquiring about this poynt, *Why doe the wicked prosper?*

Hence observe;

It is some trouble to good men to see evill men flourish and live free from trouble.

It hath been so, and 'tis so to this day; many a good man hath had much adoe to digest this morsel, and to get above this temptation. While *David* admonisheth (*Psal.* 37. 1.) *Fret not*

thy ſelfe becauſe of the wicked man, and be not envious at the evill doer: he more then intimates that the beſt of men are readie to envie and fret when they proſper. And either he or *Aſaph* tells us how he found it working upon his own heart (*Pſal.* 73. 3.) *I was envious at the fooliſh, when I ſaw the proſperitie of the wicked.* And he ſtayd not here, but was over-borne by the ſtrength of this temptation, to make a very unbecomming and dangerous concluſion (*verſ.* 13.) *Verily I have cleanſed my heart in vaine, and waſhed my hands in innocency; for all the day long have I been plagued and chaſtned every morning.* He indeed, corrects himſelfe, *verſ.* 14. *If I ſay I will ſpeake thus, behold I ſhould offend againſt the generation of thy children;* and when *he thought to know this* (that is, to ſee the reaſon of it) *it was too painfull for him, till he went into the Sanctuary of God,* (that is, till he conſulted with God) *then he underſtood the end of thoſe men.* Till we look to that reckoning which lyeth beyond this life, we get no reſolution of this doubt,

We may anſwer this Quære further (*Why the wicked proſper in this life?*) two wayes.

Firſt, Negatively.

Secondly, Affirmatively.

If you ask, Wherefore doe the wicked proſper?

I anſwer; Firſt, Negatively; and I ſhall give you a fivefold negation.

Firſt, It is not becauſe God loves their perſons, or beares them (as ſuch) any good will.

Secondly, It is not becauſe God approves their wayes, or likes their doings.

Thirdly, It is not becauſe God intends them good, or hath a purpoſe to beſtow further bleſſings upon them.

Fourthly, It is not becauſe God cannot pull them downe, lay them low, and cut them off: he can weaken the ſtrongeſt, and cauſe the greateſt to fall before him; he can cruſh them as the moath.

Fifthly, It is not becauſe he dares not deale with them, or is affraid to provoke their power. Some Princes of the world have been forced to let ſome wicked men alone, to live long and grow mightie in power, they durſt not provoke them, they knew not what fires they might ſtirre againſt themſelves.

The

The sons of *Zeruiah* were too hard for *David*; but there are none too hard for God. For none of these reasons doth the Lord suffer wicked men, to live, become old, and mightie in power.

We may answer the question affirmatively three wayes.

First, In reference to God.

Secondly, In reference unto the godly, and

Thirdly, In reference to the wicked themselves.

First, Wherefore doe the wicked live, and prosper? They are suffered to doe so in reference to God himselfe.

First, To glorifie his patience, and long-suffering. These attributes would not shine forth with such lustre in the world, did not wicked men live and thrive in the world; If God should immediatly destroy every one that doth wickedly, he should be very just, and his holines would appeare in this: but those attributes of patience and long-suffering would not appeare: but when God suffers the wicked to continue, and those whom he is able every moment to destroy, to survive many yeares, how doth this lift up his glory, and tell us, that he is *slow to wrath, though he be great in power?*

Secondly, In reference to God. The Apostle gives us an account why, (*Rom.* 9. 22.) *What if God willing to shew his wrath, and to make his power knowne, endured with much long-suffering, the vessels of wrath fitted to destruction?* What hath any man to say, if God respecting the further manifestation of his owne wrath, seeme to favour wicked men. If it be thus (sayth the Apostle,) what hath any man to say to it? if as God suffers them, to shew forth his owne patience, and long-suffering here, so to have the fuller blow at them hereafter, and to take (as it were) the more advantage in making his power knowne, even the power of his wrath. For this reason he endureth with much long-suffering the vessels of wrath, *fitted to destruction*; they are fitted to destruction already; and they are vessels of wrath, such as deserve to be filled with wrath, brim full with wrath every day: yet they are full of comforts, and continue safe a long time; that their perishing at last may make God more knowne in the greatnesse and irresistibility of his power. The power of God is the more knowne when once it acteth, by how much it stayeth the longer before it acteth upon wicked men.

Thirdly, It is, becauſe *the Lord hath appointed a day wherein he will judge the world by Jeſus Chriſt in righteouſneſſe.* A day is coming which is the day of the revelation of his righteous judgement (*Rom.* 2. 5.) Therefore he lets things goe thus at preſent. He will at laſt render to every man according to his work; but now he doth not: And becauſe he hath this in his heart, he ſpares wicked men a while, gives them a reprieve, and doth not ſeale the Writ for their execution.

Secondly, Wee may anſwer this Queſtion, (*Wherefore doe the wicked live?*) affirmatively, in reference to the godly.

Firſt, To teach them patience towards all men, to love their enemies, to doe good to thoſe that hate them; as was further ſhewed, *Chap.* 20. *verſ.* 29.

Secondly, God ſuffers the wicked to proſper in ſin for tryall of the graces of his ſervants; There are many graces which would come to little tryall, if wicked men ſhould not thrive in their ſinnes. The grace of patience is tryed by this meanes, becauſe wicked men proſpering, get power to vex and perſecute them; yea their patience is alwayes tryed by the proſperitie of the wicked, though they hurt them not with their power; though they are not thornes and briers to teare and trouble them, yet to ſee them proſper is an exerciſe of patience under and ſubmiſſion to the will of God.

This alſo tryeth the ſoundneſſe and ſteddines of their judgement, whether they will alter their opinion, eyther concerning themſelves or wicked men, becauſe of outward diſpenſations. Then a godly man is eſtabliſhed indeed, when he neither thinkes the worſe of himſelfe, becauſe he is afflicted, nor the better of wicked men, becauſe they thrive and proſper.

Laſtly, We may anſwer this Quere, (*Why doe the wicked proſper?*) affirmatively alſo, in reference to the wicked themſelves, in two things.

Firſt, It renders them more inexcuſable in the day of wrath.

Secondly, This gives them opportunitie, to ſhew what they are; Both which poynts were inſiſted upon, *Chap.* 20. *verſ.* 29. whether I referre the reader.

Thus we may anſwer *Job's* queſtion; *Wherefore doe the wicked live, become old, yea are mightie in power?*

I ſhall

I ſhall now ſpeak more diſtinctly to theſe words, as they lye in this gradation.

Wherefore doe the wicked live?

Some read in the time paſt, *Wherefore have the wicked lived?* others in the time to come, *Wherefore ſhould the wicked live?* We tranſlate in the preſent time, *Wherefore doe they live?* To live, in Scripture is taken two wayes.

Firſt, For a bare ſubſiſtence in the world, or for the holding (as we ſay) of life and ſoule together, to be kept out of the grave, or to be above-ground; this is to live. So ſome reſtraine it here, *Wherefore doe the wicked live?* That is, wherefore have they ſo much as a breathing time in the world? that's too much for them. Wherefore are not their filthy and uncleane ſoules preſſed by death out of their bodies? why are they not tumbled into the grave? why are they not tumbled downe into hell? why doe they cumber, ſtill cumber the world? A wicked man is not worthy to live, much leſſe is he worthy of the comforts of this life. If a wicked man had his deſert, he ſhould have nothing but wrath. *The wrath of God is revealed againſt all unrighteouſneſſe. The wages of ſin is death*; that's all he earnes, why then doth he live?

Secondly, To live, ſignifies, not barely to live, but to live comfortably, to have content with our life; to live is to proſper. Thus the word is often uſed in Scripture, (*Pſal.* 118.17.) *I ſhall not die, but live. David* did not look upon himſelfe as immortall, or that he ſhould never dye; he knew he was ſubject to the ſtatute of death: but the meaning is, I ſhall not die now, I ſhall not dye by the hands of theſe men, I ſhall not die the death which they have deſigned me to; or when he ſaith, *I ſhall not die, but live*; his meaning is, I ſhall live comfortably and proſperouſly, I ſhall live as a King. That which we tranſlate, (1 *Sam.* 10. 24.) *God ſave the King*, is, *Let the King live*, that is, let him proſper, and have good dayes; let him have peace with all, or victorie over his enemies. 'Tis ſaid in that propheſie of Jeſus Chriſt (*Pſal.* 72. 15.) *He ſhall live*; Chriſt hath not onely a being, but a glorious being. Though Jeſus Chriſt had no outward pomp, while he was in the world, yet they who knew him honoured him, and all power was committed to him.

Non eſt vivere ſed valere vita.

He

He shall live, and to him shall be brought of the Gold of Sheba, prayers shall daily be made to him, and daily shall be be praised. Christ lives and reignes, all his foes shall be made his footstoole. When *Paul* saith (*1 Thes.* 3. 8.) *Now I live, if ye stand fast in the faith*, he would have the *Thessalonians* know, that his life would be a continuall death, if he saw them goe back in grace, and decline in faith; and that it would add joy, yea a crowne to his life, if they stood fast in the faith, and keep close to the profession of the Gospel. The two witnesses (*Revel.* 11. 8.) are said to be slaine; which is understood, not of a corporall, but of a civill death. While the witnesses of Christ live in the bodie, they are said to be slaine and dead, because they live in affliction and trouble; and as that Text speaks, prophecy in sackcloath; that is, are poore and low in the world. To be stript of the comforts and contentments of this life, is in Scripture language to be stript of life it selfe. As there is a life of grace, and a livelinesse of grace; A living hope, and a lively hope (*1 Peter* 1. 4.) so there is a life of nature, and the livelinesse of nature. We may understand this Text of both, specially of the latter; 'tis more then a wicked man can expect, that he should live, but that he should be lively and strong, that he should live richly, comfortly, joyfully, this offends, and stumbles many, and they cannot but put *Job's* Question, *Wherefore doe the wicked live?* yet that which follows offends more, they doe not onely live, but *become old.*

The second step of their prosperitie is the length of life. *Zophar* (*Chap.* 20.) grants that a wicked man may triumph, he may have his fill of joy, *but* (saith he) *the triumphing of the wicked is short, the joy of the hypocrite is but for a moment.* Here *Job* opposeth *Zophar*, affirming not onely that wicked men live, but live long, they doe not onely prosper, but prosper many yeares, they become old in prosperitie. The word, which we render *to become old*, signifies so to become old, as to continue strong in old age, and to have as a renewing of yeares, so of abilities. The old age of some men, is nothing but weaknesse, infirmities and diseases over-take them, and make their lives a burden, both to themselves and their friends; but others are strong and lusty, they have a good old age. The word is used to expresse the antiquitie of God himselfe (*Dan.* 7. 9.) where he

עתק *veterascere senescere.*

he is called *the ancient of dayes*. Now though the Lord be the ancient of dayes, yet there is no decay upon the Lord, he is as strong and as powerfull now, as he ever was, and so he shall be to everlasting. As his yeares fayle not, or have no end (*Ps.* 102. 27.) so his strength fayleth not, nor hath any end, his power is not abated, his hand is not shortned by time, no nor by eternitie. Thus (in proportion) we are to understand it here, *Job* saw wicked men, having an old age like youth, a winter with a spring in it, naturall vigour flourishing, when (as *Solomon* describes old age *Eccl.* 12. 5.) *The Almond tree flourished.* There is yet a third step, *Job* observed wicked men not onely to live and grow old, but

To be mightie in power.

In the two former words, *to live, and become old*, we had their naturall power, in this their civill. *They are mightie*, or, *strengthened in power*. The word which we translate *power*, signifies also *riches*. Thus some render it here, *they are mightie in riches*, saith Mr *Broughton*. Riches are so expresst, because there is a power in them, and most rich men are powerfull men. The Chalde paraphrase gives this reading, yea *They gather riches?* Some grow old and poore, they lose their wealth, while they heape up dayes; *These grow old, and gather riches.* So that now we are at the height of the wicked mans prosperitie, he lives many dayes, and with many dayes he hath aboundance of riches, and with his riches power and authoritie; for that is a second signification of the word, which our translation rather inclines to. He is not onely a rich, but a powerfull man, he is cloathed with authoritie and command, he is advanced to Magistracie, and all submit to him: He is the head, and doth what he pleaseth; he speaks and all obey him; *He is mightie in power.* This is the highest step of the wicked mans prosperitie. The Oratour long agoe spake with indignation concerning *Cataline* the conspirator, *The man lives*; he adds, *and comes into the Senate*: As if he had said, it is too much for this man to live, yet behold he lives in power and authoritie. So, *Job* to set forth the glory of wicked men, saith, *They live, and become old, and are mightie in power.* They are placed upon the very pinnacle of honour, and are lifted up above their brethren. From the perso-

עזוּ֑ק יָמִֽין *durabilis cujus dies non deficiunt qui semper idem est.*

חיל *pollent opibus. Nam in opibus potentia hominis consistit. Confortati divitiis.* Vulg. *Etiam compatrant Divitias.* Targ.

Vivit imo in Senatum venit. Cic. de Catil.

personall prosperitie of wicked men, *Job* proceeds to that of their relations.

Vers. 8. *Their seed is established in their sight with them, and their off spring before their eyes.*

Not onely are they, but their children also are established. This is a great addition to their worldly happines. *Abraham* was a man possessed of great riches and power, and (which was more then all his possessions) God told him (*Gen.* 15. 1.) *I am thy Sheild and thy exceeding great reward*; yet *Abraham* said, *Lord God, what wilt thou give me, seeing I goe childlesse*, vers. 2. This want sowred all his enjoyments, though he were the beloved of God, yet he was pinched with this, *I goe childlesse*. A childe was more to him then all other worldly gifts; yet, I grant, it was not a meere naturall childe which he waited for, but a childe of promise. So that his feare was not (indeed) so much that he should have no children, but lest the promise of the blessed seed should not be accomplished in him. Such a childe was most in his eye, nevertheless, a childe was much in his eye, as that blessing without which all his outward blessings would come short of his desires and be imperfect. Therefore *Job* describes the prosperitie of wicked men, not onely by their riches, and abundance; but by their children. *Their seed is established in their sight.*

Their seed] That is, by an ordinarie metonymie, their children are *established*]

The word signifies to stablish; first, firmely; secondly, to establish orderly and rightly, or an exactnesse of establishment. *David* useth this word in his prayer to God about the settlement of his owne house (2 *Sam.* 7. 26.) *Let thy name be magnified for ever, saying the Lord of Hosts is the God over Israel, and let the house of thy servant David be established before thee*; that is, let the posteritie of *David* be orderly stablished. And it is applyed to the settlement of all the Saints in their generations (*Psal.* 102. 28.) *The children of thy servants shall continue, their seed shall be stablished before thee.* They shall continue, and not onely continue but be strong, they shall have an orderly and a firme establishment. Thus (sayth *Job*) *the seed of the wicked is established* And which is more, they are established *in their sight.* It is

blessing

bleſſing to have them eſtabliſhed, but 'tis a greater bleſſing to have them eſtabliſhed *in their ſight*. It adds to the bleſſing that their children ſhould not onely proſper, but that they ſhould ſee it. The Hebrew is, *before their face*; it is a great aggravation of our ſorrow when our children come to miſerie before our face. As it is ſaid, *Jerem.* 39. 6. *The King of Babylon ſlew the ſons of Zedekiah before his eyes.* He not onely ſlew his ſons, but made him witnes of it; *Zedekiahs* own eyes were put out ſhortly after (his ſorrow had been leſſe if they had been put out before he had beheld that dolefull ſpectacle) the cruel death of his owne children. The glory of the children of God ſhall afflict the wicked, becauſe they ſhall ſee it. Chriſt puts that in expreſly (*Luk.* 13. 28.) *When you ſhall ſee Abraham, Iſaac, and Jacob, ſit downe in the Kingdome of heaven, and ye your ſelves ſhall be thruſt out.* They ſhall enter heaven before your eyes, or in your ſight, you ſhall ſee them. If they ſhould not ſee them there, it would not trouble them ſo much; but to ſee them happie, will be their miſerie. Now, as it is an affliction for any man to ſee his children ſlaine before his eyes, or to ſee the proſperitie of others before his eyes, in which he cannot partake; ſo to have our children proſper before our eyes, and our ſeed exalted in our ſight, is a great advancement of our happineſſe. If a father hath onely a promiſe that when he is dead his children ſhall proſper, this comforts him; but when himſelfe lives to ſee it, this is much more comfortable. This mercie *Job* tooke notice of as the portion of the wicked; *Their ſeed are eſtabliſhed in their ſight.*

Ad facies eorum, Heb.

Further, The word in the originall which we tranſlate *in their ſight*, is uſed ſometimes comparatively, or by way of ſimilitude, (*Chap.* 4. 19.) *They ſhall be cruſhed before, or as ſoone as the moath.* The Hebrew is, *They ſhall be cruſhed before the face of the moath*; that is, as ſoone as you can cruſh a moath, ſo are the proudeſt cruſhed by the hand of God. Thus, ſome expound here, *Their ſeed is ſtabliſhed in their ſight*; that is, *as much as they*, as they live long, ſo doe their children, as they become old, ſo doe their children. They and theirs proſper together, or theirs proſper as well as they.

Ad facies eorum, i. e. ſicut vel quantum ipſi.

And their off-ſpring before their eyes.

יצאיו Germina, appellantur ab exeundo, quaſi ἐκφυόμενα dicas. Druſ.

This clauſe is of the ſame meaning with the former; the word *off-ſpring*, ſignifies the ſhoot of a tree, or a ſprig that grows out of the earth; children are as plants & ſprigs. In both parts he anſwers what *Zophar* ſpake (*Chap.* 20. 10.) where he told *Job*, *That his children ſhould ſeek to pleaſe the poore*; that is, his children ſhould be brought to ſuch a low and meane condition, that they muſt ſubmit to the loweſt, and ambitiouſly purſue the favour of the meaneſt, even ſeek to pleaſe the poore. Now, ſayth *Job*, my obſervation (and ſo may yours) hath taught me otherwiſe; I have often ſeene the ſeed of wicked men eſtabliſhed in their ſight, and their off-ſpring before their eyes. He anſwers alſo that of *Eliphaz* (*Chap.* 15. 33.) *He ſhall ſhake off his unripe grapes as the vine, and ſhall caſt off his flower as the Olive*; That is, his children ſhall come to an immature end, they ſhall dye in their youth, yea *in their infancie*. But (ſayth *Job*) I have ſeene the ſeed of the wicked eſtabliſhed, they have lived long, & taken root, and come to maturitie; they have not been ſhaken off as unripe grapes, and as the flower of the Olive.

The Prophet *Iſaiah* ſeemes to oppoſe *Job's* experience, and to ſubſcribe to the opinion of his friends, (*Iſa.* 14. 20, 21.) *The ſeed of evill doers ſhall never be renowned: Prepare ſlaughter for his children, for the iniquitie of their fathers.*

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Verſ. 9. *Their houſes are ſafe from feare, neither is the rod of God upon them.*

This temporal flouriſhing eſtate of a wicked man is here further deſcribed: we heard before, firſt, of his perſonal proſperitie; ſecondly, of the proſperitie of his children: This verſe extends it to his whole family.

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We have the affirmative part in the beginning of the verſe; *Their houſes are ſafe from feare*; that is, they have peace in their houſes. Underſtand by their houſes not onely the dwelling place it ſelfe, their ſeat, but all that they have in and about their houſes, all are ſafe from feare. The Hebrew is, *Their houſes are peace from feare*; that is, their houſes are ſo farre from feare, that there is nothing in their houſes but peace, a houſe full of peace, is a houſe full of good things. This may be expounded two wayes; *their houſes are full of peace*; That is,

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Secondly, As it notes harmony and good agreement among the perſons, ſo the quiet poſſeſſion of the goods of the houſe: All that he hath laid up in his houſe is at peace from feare; theeves

Secura poſſeſſio bonorum.

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theeves doe not breake through and ſteale, nor any of the ſons of violence come openly upon him to make him afraid. And as they are free from preſent danger, ſo from the very feare of it; *Their houſes are ſafe or peace from feare.* This word was uſed ordinarily by the *Jewes* in their ſalutations, as containing the wiſh of all welfare to a perſon or family. (*1 Sam.* 25. 5.) *Thus ſhall you ſay to him that lives in proſperitie,* (that is, to *Nabal*) *Peace be to thee, and to thy houſe, and to all that thou haſt.* Here is a threefold diſtribution of peace; firſt, *Peace to him*; ſecondly, *To his familie*; and thirdly, *To all that he had.* Thus here, they have peace from feare, or are ſafe from feare: they, their families, and their goods, they have no breach, no diſſention among themſelves, no invaſion, no violence from abroad. What can be deſired more to the compleating of outward proſperitie?

Neither is the rod of God upon them.

Theſe words containe the negative part of their proſperitie. The rod of God may be oppoſed unto the rod of men. *Their houſes are ſafe from feare*; that is, from any violence uſed by men; *Neither is the rod of God upon them.* There are ſome houſes that are not viſited with any evil from the creature; The thiefe doth not breake through nor ſteale their treaſures, yet their treaſure is deſtroyed by the rod of God. There are ſome whoſe cattell are ſafe from the violence of men, *Sabeans* and *Chaldeans* doe not invade them, yet the rod of God diſſipates their flocks, and his curſe eates them up; therefore *Job* to ſet out the perfect happines of a wicked man in temporalls, tells us, that as he hath no trouble eyther from neighbours, or ſtrangers, ſo neither is the rod of God upon him. Immediate evils are properly called the rod of God; when we ſee no hand that ſmites us, then (in ſtrict ſence) the rod of God ſmites us.

μακρὰν δὲ πᾶσα λύπη ἀπ' αὐτῶν, Sept. *Plaga divinitus inflicta eſt virga dei.* Drus.

Secondly, By the rod of God we may alſo underſtand thoſe afflictions which we receive mediately by the hand of man. Cruel men are expreſly (in Scripture) called the rod of God. (*Iſa.* 10. 5.) *O Aſſyrian, the rod of mine anger, and the ſtaffe in their hand is mine indignation.* God made that Prince his rod to ſcourge and vex his own people. And ſome of the great troublers of the world, and ſpoylers of the Nations with fire and

ſword.

ſword, have with a kinde of ambition, taken that ſtile upon them, and would be knowne by this name, *The ſcourge of God.*

Flagellum dei, ſe vocavit Attilas.

Further, *The rod of God* may be conſidered in oppoſition to the rod of man, not onely as to the difference of the hand that ſmites, but alſo as to the difference of the degree or meaſure in which we are ſmitten. So ſome expound this Text; *The rod of God is not upon them*; That is, there is no heavy no ſore rod upon them. Thus as by a knowne Scripture-hebraiſme, *The river of God* notes any very pleaſant and commodious river, and the *mountaine or hil of God*, a very high and ſtrong hil or mountaine; ſo the rod of God (by the ſame Hebraiſme) is a heavie rod or any extreamely preſſing and painfull affliction. We have this oppoſition intimated (2 *Sam.* 7. 14.) *I will be his father, and he ſhall be my ſonne, if he commit iniquitie, I will chaſten him with the rod of men, and with the ſtripes of the children of men.* As if he had ſaid (in complyance with this expoſition) If thy ſon ſin, he ſhall not eſcape the rod, onely I will correct him gently; I will chaſtiſe him with the rod of men, that is, with ſuch a rod as men chaſtize with, or are chaſtized with. I will chaſtize him with ſuch rods as the weak arme of man uſeth; I will not bring heavy and breaking judgements upon him, I will not put out my power to cruſh him, I will not chaſten him with the rod of God, but I will chaſtize him with ſuch a rod as a man may wield. What are the ſtripes and ſtroakes which men give in compariſon of thoſe which God can give?

Againe, Take the rod of men for ſuch rods as men uſe to be corrected and chaſtized with; ſo, we may take notice of two words uſed in that Text of *Samuel*; firſt, *The rod of men* (*Anaſchim*) that is, ſay ſome, ſuch a rod as is layd on the children of honourable men, who are not corrected as ſlaves and inferior perſons uſually are. The children of great men are chaſtned with a leſſer rod, or they are not ſo ſeverely dealt with as others. Secondly, *The ſtripes of the children of men or of Adam*; that is, of weake and fraile ones whoſe original is from the duſt. As if the Lord had ſayd; if thy ſon ſin, and ſo provoke me to puniſh him, yet I will remember that he is but earth and clay, and ſhall accordingly moderate my hand; His ſhall be but ſuch *ſtripes* as one of the children of men duſt and aſhes may well beare. Beſides, the Hebrew word which we tranſlate *ſtripes*, ſignifies

1 *Virga Anaſchim forte, Nobilium qui mitius aliis caſtigari ſolent.*
2 *Virga filiorum Adam, i.e. fragilium utpote ex terra conſtantium.* Bold.

ſignifies rather *touches*, I will chaſten him with the touches of the children of men, he ſhall have but a touch. Now as that affirmative promiſe in *Samuel*, *I will chaſten him with the rod of men*, ſo this negative experience of *Job*, *The rod of God is not upon them*, may import onely ſome eaſier and more gentle affliction. As if *Job* had ſayd, I ſee the houſes of the wicked ſafe from feare, and if trouble come upon them, 'tis not alwayes to ruine and preſent deſtruction. The rod of God is not upon them as you my friends affirme.

Job having thus diſcovered the happines of wicked men in the ſettlement of their ſeed, and in the ſafetie of their familie; ſhewes it alſo in the encreaſe of their flocks and cattell. *Job's* proſperitie was deſcribed by Oxen and Sheep, by Aſſes and Camels (*Chap.* 1.) and he alſo had obſerved the worſt of men abounding in this peece of proſperitie.

Verſ. 10. *Their Bull gendereth, and faileth not, their Cow calveth, and caſteth not her calfe.*

Of theſe words I ſhall onely ſay, that they are an expreſſion of the fruitfull breeding of cattell, and that a very full one; *Job* ſpeakes of the fruitfulneſſe both of the male and female cattell, of the Bull and of the Cow diſtinctly; and of both (to aſſure the truth more) he ſpeakes two wayes; Firſt, affirmatively; and, ſecondly, Negatively. *Their Bull gendreth, their Cow calveth*; There's the affirmative part; *Their Bull fayleth not, their Cow caſteth not her Calfe*; There's the negative part of this outward bleſſing. When cattell have conſtant conception and no abortion, they muſt needs multiply exceedingly. *Jacob* uſeth this argument to convince his ungratefull uncle *Laban*, of the great bleſſing which his flocke had under his care, (*Gen.* 31. 38.) *Theſe twenty yeares have I been with thee, thy Ewes and thy Shee-goates have not caſt their young.* The Lord puts this into the forme of a promiſe to the Nation of the *Jewes*, (*Exod.* 23. 26.) *There ſhall nothing caſt their young, nor be barren in the Land.* And againe (*Deut.* 7. 14.) *Thou ſhalt be bleſſed above all people, there ſhall not be male or female barren among you, or among your cattell.* The Pſalmiſt numbers this among the bleſſings which render a people happy; *Happy* (ſaith he, *Pſal.* 144. 13, 14, 15.) *is that people that is in ſuch a caſe, having their Oxen*

ſtrong

ſtrong to labour, and their Sheepe bringing forth thouſands, and ten thouſands in their ſtreets; But moſt happy (as he there concludes) *is that people, whoſe God is the Lord.* The men of this world receive thoſe bleſſings from the Generall providence of God, which his own people receive by ſpeciall promiſe; And though many wicked men have corne and cattell from the Lord, yet none of them have the Lord for their God. Thus farre *Job* hath ſhewed us the wicked full of dayes, and full of riches. In the next place he ſhewes them and their children rejoycing in this fullnes, and ſaying to their ſoules, Let us eate, drinke, and be merry till we dye. How many are there who have goods layd up for many yeares, who yet never had one ſerious thought of laying up any thing for eternitie?

JOB, Chap. 21. Verſ. 11, 12, 13.

They ſend forth their little ones like a floeke, and their children dance.

They take the Timbrill and Harp, and rejoyce at the ſound of the Organ.

They ſpend their dayes in wealth, and in a moment goe down to the grave.

JOB hath already deſcribed the outward felicitie of many wicked men; firſt, by long life; ſecondly, by their riches; thirdly, by their power; fourthly, by the flouriſhing of their children; fifthly, by the ſecurity of their eſtate, they are ſafe from the violence of men, and free from the rod of God; ſixthly, by the abundance of their cattell; he proceeds in theſe three verſes to deſcribe their felicitie, by the pleaſure and worldly pompe, in which they live, and by the eaſineſſe of their death. Some men live and increaſe in riches, they have much corne, many children, a full and ſecure eſtate, no conſiderable croſſe upon them, yet they take no pleaſure, no contentment in all this. *Solomon* deſcribes ſuch a man (*Eccl.* 6. 2.) *to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoule of all that he deſireth, yet God giveth him not power to*

eate

eate thereof, but a ſtranger eateth it, this is vanitie, and it is an evill diſeaſe; therefore to compleate the outward felicitie of wicked men *Job* adds.

Verſ. 11. *They ſend forth their little ones like a flocke, and their children dance, &c.* Thus they live in pleaſure.

To which he ſuperadds the ſweetneſſe, peaceableneſſe, and quietneſſe of their death; ver. 13. *They ſpend their dayes in wealth, and goe downe to their grave in a moment.*

They ſend forth their little ones like a flocke.

They ſend them forth under guardians and guides, ſo a flocke is ſent forth, children are not ſcattered, but ſent in an orderly way; the originall which we tranſlate *little ones*, ſignifies any ſort of children, who are yet under government and tuition; the word hath a double derivation, firſt, from a roote which ſignifies *a yoke, or labour*, importing ſuch young ones as are fit to be ſent forth to ſeeke imployment, or to labour in the world; Secondly, from a roote which ſignifies *evill or wickedneſſe, unrighteouſneſſe, naughtineſſe*; intimating what our little ones are, both by nature and in their lives till converted, even corrupt and depraved; for though children are ſo called from their purity (ſay ſome) in the Latine, yet it is onely comparatively, not abſolutely. Children may be called white paper cõpared with thoſe who have lived long, and blotted their lives with many abominations, yet children have impurity in them, our little ones are conceived in ſin, and brought forth in iniquitie. The ſpirit of God uſually gives names or denominations proper to the ſtate of things and perſons: Children are polluted in nature, polluted alſo in life and converſation, they are ſinfull, and what they doe, they doe ſinfully: If children did not carry corruption in their natures, they ſhould not beare it in their names. And if little ones are corrupt, how corrupt are they, who have perfected their corruption, having heightned, and improved the ſtock of ſin, which they brought into the world?

□ עוֹלָל *forte a* עָלַל *ut ſit ea ætas qua homo agendi ſimilitudinem exhibet, vel potius a* עוֹל *quia in pueris nihil niſi injuſtitia eſt, & quia dum agunt præveagunt omnia.* Coc. *Puer, ſic dictus quaſi purus.* Becm: de Orig. Ling. Lat.

Theſe little ones *they ſend forth like a flocke*; that is, like a flocke of ſheepe; which implyeth three things.

Firſt, That they had many children, a flocke of them; flockes

flockes conſiſt of many; *to ſend forth as a flocke*, is a proverbiall ſpeech, noting a multitude ſent forth. So the word is uſed (*Pſal.* 107. 41.) *Yet ſetteth he the poore on high from affliction, and maketh him families like a flocke*; that is, he maketh him to have a numerous family, a great houſe; *Abraham* who had an army in his family (he armed two hundred men, all of his own houſe) he had his family like a flocke, that is, many in his family: ſo *Ezek.* 36. 38. when the Lord would ſhew what a multitude his people ſhould encreaſe to, he ſayth, *As the flockes of Hieruſalem, in her ſolemne feaſts, ſo ſhall the waſt Cities be filled with flocks of men. Hieruſalem* was filled with flocks of cattell three times in the yeare, or at their three ſolemne feaſts; the Lord promiſed that the waſt Cities which had no Inhabitants ſhould be filled with flockes of men, that is, they ſhould have abundance of inhabitants, or be very populous.

Secondly, As the ſending forth of *little ones like a flocke*, imports their number great, ſo that they are under an order, that they are governed; for a flocke is ever under inſpection, ſavage and wilde beaſts have none to take care of them, or to overſee them, but flockes of ſheepe have their Overſeers.

Thirdly, Some interpret theſe words, *They ſend forth their children as a flocke*, to note the union & love which was amongſt them, they lived together like a flocke. The union of the Church of Chriſt is ſignified under that notion, the Church is called *a flocke*; *Feare not little flocke* (ſaith Chriſt, *Luk.* 12. 32.) The Church is a little flocke, in oppoſition to the huge heards and droves of the men of the world, Saints are but few; Firſt, It is called a flocke, becauſe of the care and government of Jeſus Chriſt over it. Secondly, it is called a flocke becauſe it is at unity within it ſelfe. Though the Church be ſcatterd over the world, yet it hath a holy combination of the members, every breach there is a departure from their duti: and order.

They ſend forth their little ones as a flocke.

Thus he deſcribes their felicitie in the education and diſcipline of their little ones.

And their children dance.

He ſtill proſecutes the alluſion of a flocke, for the word

which we render *to dance*, is applyed to calves (*Psal.* 29. 6.) where the Prophet thus describes the glorious power of God; *He maketh them also to skip like a Calfe; Lebanon and Syria like a young Unicorne.* The word is applyed also to rams and lambes; *Psal.* 114. 4. *The mountaines skipped like rams, and the little hils like lambs.* Thus they send forth their little children like flocks, they dance and skip; which argues the prosperitie of their family.

Dancing may be taken two wayes, either first strictly for the exact motion of the body in measure, which is artificiall dancing; or secondly, dancing is taken more largely, for any kinde of joyfull moving of the body, for any bodily exercise in sport or play; this in a common sense is called dancing. We may take it here both wayes, *their children dance*, that is, they are instructed and taught the art of musick and dancing, or there is rejoycing amongst them; this is proper to the age and state of children. Some derive the Greeke word *for children*, from a roote which signifies to play or sport, as if playing were the worke of children, and sporting all their labour. Christ himselfe speakes as if this were the trade of children (*Mat.* 11. 16.) *Whereunto shall I liken this generation, they are like children sitting in the market-place*, (what doe they there? are they buying or selling, are they bargaining or trading, no that's the businesse of men, what doe the children there?) *they call to their fellows, and say, we have piped to you, and you have not danced, we have mourned to you, and you have not lamented.* Piping and dancing is the delight and businesse of children. We finde it given as a promise of blessing upon the Church of God, that their children should be so employed (*Zech.* 8. 4, 5.) *Thus sayth the Lord of Hosts, there shall yet old men and old women dwell in the streetes of Hierusalem, and every man with his staffe in his hand for very age, and the streets of the Citie shall be full of boyes and girles*, (what shall they doe) *playing in the streets thereof.* To shew the felicitie of the people of God in *Hierusalem* after their returne from *Babylon*, 'tis promised, that as they should have old men leaning upon staves, so boyes and girles playing in the streets. And thus *Job* expresseth the externall felicitie of wicked men in family blessings; *Their children dance.* And they have musicke to their daunce, as it followeth.

Ludus ita naturalis est pueris ut a ludo puer Græce vocetur.

Vers. 12.

Verſ. 12. *They take the Timbrell, and the Harpe, and rejoyce at the ſound of the Organ.*

They take the Timbrell] They, who? who is the antecedent to *they*, doth he meane, the parents? or their children? or both? I conceive we may beſt expound it collectively, *they*, that is, they, and their children, old and young, they take the Timbrell, and the Harpe, yea they are taken with the Timbrell and the Harpe; thus they delight and ſport themſelves in the abundance of all things. *They take the Timbrell, &c.* We have here a ſpecification of thoſe muſicall inſtruments which were then chiefly uſed. There is a threefold reading of theſe words; *They take the Timbrell, and the Harpe.*

Firſt, They lift up their voyces with the Timbrell, and Harpe, that is, they play, and ſing, which ſheweth the compleatneſſe of their muſicke, it was both by voyces and Inſtruments, or they lift up their voyces like muſicall Inſtruments. 'Tis ſaid of *Balaam* (*Numb.* 23. 7.) *He tooke up a parable*; that is, he ſpake, or he pronounced a parable.

Attollunt ſc. vocem ſicut tympanum, perſonant velut tympano. Merc. *In Hebræo eſt* נשא ב *cum quod alias ſignificat ferre partem rei, ferre cum alio, &c.* Coc.

Secondly, They take or lift up their bodies in dancing with the Timbrell, and the Harpe. When the muſicke ſounded, they followed, or anſwered it with the motion of their bodyes.

Thirdly, *They take the Timbrell*, may be rendred, *They play upon the Timbrell, and the Harpe*, they touch them artificially. 'Tis ſaid, *Gen.* 4. 21. (where the originall of muſicall inſtruments is reported) *His brothers name was Jubal, he was the father of all ſuch as handled* (or touched) *the Harpe, and the Organ.* Thus we have their mirth and muſicke; *They take* (or touch) *the Timbrel, and the Harpe*, they live in pleaſure.

Hence obſerve;

Worldly men breed their children vainely.

Here is a deſcription of their education, they are ſent forth as a flocke in a dance, playing upon the Timbrel, &c. here's all the knowledge and literature they are brought up to, here is all the religion, all the Catechiſme that they are taught. The Lord giveth this report of *Abraham*, who had a numerous family; *I know him that he will command his children, and his houſhold after him, and they ſhall keepe the way of the Lord* (Gen. 18. 19.)

(*Abraham* did not teach his to dance, *but to keepe the way of the Lord*) *to doe juſtice, and judgement*; *that the Lord might bring upon Abraham what he had ſpoken.* Here was education in the feare of the Lord. *Abraham* gave his children ſuch breeding as became the father of the faithfull. This doth not condemne the inſtruction and teaching of children in muſicke, that skill is commendable, and the gift of God: To learne a due poyſe and compoſure of the body, is not unlawfull; onely we forbid the exceſſe, when it takes up the whole time, and is made a buſines: or when 'tis uſed as a provocation to luſt, or a nurſe of pride and vanitie. When much time is ſpent in this, time is miſ-ſpent; When this which ſhould be as ſauce, is made the whole dyet, when this which is but an unneceſſary circumſtance, is inſiſted upon, as if it were all man, then 'tis ſinfull.

Muſicam & honeſtam voluptatem non damnat ſcriptura, ſed eorum damnat ſecuritatem, qui his velut inebrietati deum contemnunt & ejus opera negligunt. Merc.

Againe, Conſider the trade of carnal men, and their children; *They dance and ſing, they and their families.*

Hence obſerve;

Senſitive joyes and contentments are all that carnal men are taken up with.

They rejoyce at the ſound of the Organ; Here's not a word of rejoycing in the goodneſſe of God, here's not a word of thankfulneſſe, and praiſe to God, who gave them good things, and enricht them with thoſe outward bleſſings; they onely ſeeke to make themſelves merry, they never ſought to make the name of God glorious. The holy Patriarkes had riches, and children, cattle, and great ſubſtance, ſo we reade of *Abraham*, *Iſaac*, and *Jacob*, yet how different a character doth the Holy Ghoſt give of them (*Heb.* 11. 13.) They accounted themſelves pilgrims, they had no minde to their Countrey, *but they ſought a Citie whoſe builder and maker was God.* This was their frame in their greateſt worldly injoyments; they had riches, but they did not rejoyce in them; they had them, but they did not give up themſelves unto them. Worldlings cry (*Pſal.* 4. 6.) *Who will ſhew us any good*; what ſayth *David*? *Lord lift up the light of thy countenance upon me, that will cauſe joy in my heart, more then when corne and wine increaſe*; As if he had ſaid, worldly men take the Timbrel when corn and wine and oile increaſe, but if the Lord liſteth up the light of his countenance upon me, this ſhall be my

my muſicke and my ſong. And though in the good providences of God to him, he called for the Timbrel, and awakned his muſical Inſtruments, yet he adds; *I my ſelfe will awake right earely*; his was not bare rejoycing in the creature, but in God. A godly man can rejoyce when he hath none of theſe creature-comforts, he can then rejoyce in the Lord; then the Lord is to him more then an Organ, Tabret, or Harpe, infinitely more then all theſe; he can rejoyce in the Lord more then in all manner of muſicke, even then, when he wants not onely muſicke but meate. (*Hab.* 3. 17.) *Though the labour of the Olive ſhall faile, &c. yet will I joy in the Lord, and rejoyce in the God of my ſalvation, and the Lord is my ſtrength, and he is my ſong.* Thus he rejoyceth when ſtript of all thoſe things, which alone occaſion the worldly mans joy. God is a feaſt to him in famine, and when there is not any thing of the world to be had, he hath all in God; and how much ſoever a godly man hath of the world, he rejoyceth not in that but in God, the creator, diſpoſer and giver of it. He rejoyceth when he hath the creature, but he rejoyceth not in the creature; his joy is in the Lord. He rejoyceth to ſee the good hand of God with him, but he rejoyceth not becauſe his hand hath gotten good. We finde this holy man *Job* profeſſing, that he had not, and uſing a ſtrong imprecation upon himſelfe if he had done ſo (*Chap.* 31. 24, 25.) *If I have made Gold my hope, if I have rejoyced becauſe my wealth was great, and becauſe mine hand had gotten much, then, &c. Job* was not a man of a darke ſpirit, he knew how to rejoyce when the candle of God ſhone upon him, but ſayth he, whatſoever my worldly eſtate was, my rejoycing was in God, it was not in my worldly eſtate. But the carnall man rejoyceth in the world it ſelfe; and indeed he hath nothing more to rejoyce in; he hath not a God, or a Chriſt to rejoyce in, he hath not pardon of ſin, or the grace of God to rejoyce in.

Before I paſſe this poynt I ſhall adde ſomewhat, more diſtinctly, concerning our rejoycing in and about the things of this life. Wee doe not cenſure all joy, or thinke that they muſt needs be wicked who rejoyce and live comfortably in a proſperous outward condition. There is a threefold joy ſpoken of in Scripture; firſt, a ſpirituall; ſecondly, a ſenſitive or natural; thirdly, a ſenſual joy.

Spirituall

Spirituall joy is either purely in ſpirituall things, when we rejoyce in God, in the Grace and favour of God, in the light of his countenance, and in the pardon of our ſinnes. Or when we rejoyce ſpiritually about worldly things, and the good providences of God to us, whether publique or private. There may be ſpirituall joy about that which is not ſpirituall; we may rejoyce ſpiritually, though the things be temporal in which we rejoyce; and it is one of the higheſt actings of grace, to rejoyce ſpiritually about temporal things.

Secondly, There is a naturall ſenſitive rejoycing, which in it ſelfe is neither good nor evil, it belongs to man, as man; and *Job* ſpeaks of this at the 25 verſe of this Chapter; *Another dyeth in the bitterneſs of his ſoule, and never eateth with pleaſure*; he meaneth not ſinfull pleaſure, but thus, he hath no naturall contentment, no reliſh of or joy with his meate; we ſay a mans meate rejoyceth him, when it ſuits with his ſtomack, and pleaſeth his palate. As there is naturall ſorrow and feare, which are ſpecificated good or evill, as we act and put them forth; ſo there is alſo naturall joy or pleaſure. In this ſenſe the word *pleaſure* is uſed (*Eccl.* 12. 1.) where *Solomon* gives advice to the young man *to remember his creatour in the dayes of his youth, before the evill dayes come, and the time wherein he ſhall ſay, I have no pleaſure in them*; he meaneth not ſinfull pleaſure, but naturall pleaſure, ſuch as a man takes in what he eates and drinkes. When *David* called *Barzillai* to court, *What ſhall I doe there* (ſaith he) *can I taſt what I eate, &c?* As if he had ſaid, thoſe dayes are come upon me in which I have no pleaſure.

Thirdly, There is ſenſuall pleaſure, when the heart is as it were ſteeped, drenched, and drunken with delights. (*James* 5. 5.) *Ye have lived in pleaſure on the earth, and been wanton, ye have nouriſhed your hearts as in a day of ſlaughter.* Which ſome render, unto a day of ſlaughter, as beaſts are fatted to be kild, or as in a time of feaſting, which is a day of ſlaughter to beaſts & fowles for the feeding of man. Therefore he threatens them (*verſ.* 1.) *Goe to now ye rich men, weepe and howle*; pleaſure hath been your element, ye have lived in that; now ſorrow ſhall be your element, and your employment weeping. (1 *Tim.* 5. 6.) *She that liveth in pleaſure*; that is, who giveth her ſelf up to delicacy, wantonneſſe, laſciviouſneſſe; he doth not ſay, ſhe that takes pleaſure

ſure in her life, there is no hurt in that, but, *She that lives in pleaſure is dead while ſhe liveth.* And if ſhe be dead while ſhe liveth, how dead will ſhe be when ſhe dyeth?

Further, We may conſider theſe ſenſuall pleaſures or joyes in their ſinfulneſſe, two wayes.

Firſt, There are ſome joyes ſinfull in their very nature, others in reference to circumſtances, in both ſenſes we are to underſtand this Text, *they rejoyce*, that is, they rejoyce with ſuch a kinde of joy as is ſinful in it ſelfe; And though there be no ſin in the Harpe, Timbrel, and Organ, yet there may be a ſinfull way of rejoycing in theſe. (*Heb.* 11. 21.) *Moſes choſe afflictions with the people of God, rather then to injoy the pleaſures of ſin for a ſeaſon*; Whether thoſe pleaſures were ſinfull in their nature, or ſinfull in their circumſtances, *Moſes* refuſed them. He did not refuſe pleaſure and comfort in his life, but the pleaſures of ſinne, any evill that was in the pleaſure of this life, he refuſed, that pleaſure was a paine to him, and he choſe affliction rather.

But when are our rejoycings ſinfull in their circumſtances, or what makes them ſinfull to us, when they are lawfull in themſelves?

I anſwer, Joy may be lawfull in it ſelfe, yet ſinfull, firſt, in the meaſure of it, if exceſſive. Which the Prophet gives us, (*Iſa.* 41. 8.) *Therefore heare now this thou that art given to pleaſures, that dwelleſt careleſly.* When a man is given to pleaſure, he will ſoone be exceſſive in it; for this ſhews that pleaſure over-ſwayes his ſpirit, and hath gotten his heart. The Apoſtle would have believers *given to hoſpitalitie*, that is, he would have them uſe much hoſpitalitie, he would have them given to hoſpitalitie, but not given to pleaſure. Some are given to hoſpitalitie meerly becauſe they are given to pleaſure; they love not ſo much to feed others, as to glut themſelves.

Secondly, There is a ſinfulneſſe in rejoycing, when unſeaſonable; *There is a time to rejoyce, and a time to mourne.* To rejoyce in ſome times is matter of mourning, yet ſome will rejoyce, let the time be what it will, the ſeaſons and dayes what they will; ſuch rejoycing is not good. Our rejoycing may be ſinfull upon this account of unſeaſonableneſſe, three wayes.

Firſt, When much of any time is ſpent in it. The time we

ſpend

ſpend in rejoycing ſhould be but ſo much as may fit us for our ſerious and working times. When the Apoſtle exhorts Saints *to rejoyce evermore* (1 Theſ. 5. 16.) he meanes it of ſpirituall not of worldly rejoycing.

Secondly, It is ſinfull, in regard of the ſeaſon, to be taken up with worldly rejoycings, in any time ſet apart for the holy duties of faſting and humbling the ſoule before the Lord. The Prophet complaines of this (*Iſa.* 58. 3.) *They finde their owne pleaſure upon a day of faſt.* To give the leaſt portion of time to worldly pleaſure upon a ſolemne day of faſt, or holy reſt is ſinfull.

Thirdly, Joy may be ſinfull, as ſpecially in a day of faſt, ſo when ſad troublous calamitous ſeaſons continue many dayes (*Iſa.* 22. 13.) *In that day the Lord called for weeping, &c. but behold mirth, and rejoycing, ſlaying oxen, and killing ſheepe*; So, *Amos* 6. 4, 5, 6. *They ſit upon beds of Ivory, and ſtretch themſelves upon their couches, and eate the lambes out of the flocke, and the calves out of the middeſt of the ſtall*; *They chaunt to the ſound of the Viall, and invent to themſelves inſtruments of muſicke like David*; *but they are not grieved for the affliction of Joſeph.* They had muſicke like *David*, but they were farre from ſuch a heart as *David* had. Many patterne themſelves by holy men in the things they doe, who will not imitate their patterne in doing them. 'Tis our duty to ſympathiſe with the ſeaſons; and to forbeare our perſonal comforts, when the publicke ſits in ſorrow. They who rejoyce when the people of God mourne, ſhall mourne in their rejoycings. They ſhall not rejoyce in the joy of Gods people, nor be glad with his inheritance, who have been at all glad at their mournings, or have not refrained gladneſſe in the dayes of their mourning.

They rejoyce at the ſound of the Organ.

And, which is a further deſcription both of their worldly proſperitie, and of their ſinne.

Verſ. 13. *They ſpend their dayes in wealth.*

In ſcriptura eſt יכלו *vetuſtate conſumant in Lectione.*

They ſpend] There is a double reading of the word, but the ſenſe of both is the ſame. Some thus; *They grow old*, or they conſume all their dayes; the indefinite is univerſal; *They*

ſpend

ſpend their dayes, that is, their whole life, *in wealth*, ſo we render. The Hebrew is, *in good*, what good? There are three ſorts of good; firſt, ſpirituall; ſecondly, civill; thirdly, corporall good; when he ſayth, *they ſpend their dayes in good*, he meanes not the firſt; they are farre enough from ſpending their dayes in what is ſpiritually good; They deale but little in that which is morally or civilly good; Their time and ſtrength are layd out chiefly in thoſe things which are but corporally good, or good only for the body, and, as they uſe them, ſcarce good for, yea moſtly hurtfull unto that; therefore we tranſlate well, *they ſpend their dayes in wealth*; wealth is but our bodily good. In common ſpeech a mans poſſeſſions and riches are called *his goods*, becauſe theſe are a good to the outward man; ſo the vulgar tranſlates the Text, *They ſpend out their dayes in good*, or in good things, in the good things of this life. The word is uſed (*Luke* 16. 25.) *Abraham* in the parable ſpeaking to the rich man, tells him; *Sonne remember that thou in thy life time receivedſt thy good things, and likewiſe Lazarus his evill things*, that is ſoares and ſorrowes, his paine and poverty. When *David* (1 *Sam.* 25. 8.) ſent his meſſenger to *Nabal*, deſiring ſome recruits of victuall for his Army which had been a good neighbour to him; Send thy bleſſing to thy ſonne, *for we are come to thee in a good day*; what day was that? a day of feaſting. When there was a plentifull proviſion made of good things. It was Sheep-ſhearing day, and then they had ſtore. The things of the world are expreſſed under this title, good, (and they are all the good which ſome looke after) in a threefold conſideration.

יכלו
Conſumunt ſimpliciter ſcriptum Beth, lectum caph, ſenſus in idem recidit. Druſ.
Ducunt in bonis dies ſuos. Vulg.

Firſt, In reference to the judgement of the world, or the vulgar opinion. They are good things, and many account them very good, yea ſome account them the chiefe good, placing felicitie in them. The Holy Ghoſt ſpeakes the hearts of worldly men, *They ſpend their dayes in good.*

Secondly, Riches and the things of the world, are *good* as they are the creatures of God; theſe he made, and he made all things good.

Thirdly, They have not onely a goodneſſe of entitie, but a goodneſſe of uſe in them; the Lord hath made them very ſuteable to the needs and neceſſities, to the relations, affaires and buſineſſes of this life. And in theſe good things, worldly men

spend all the dayes of their lives. They spend their dayes in getting wealth, and having gotten it, they spend their dayes in spending it, or in bestowing it upon their lusts. The Text intends the latter, having gotten enough to spend, they give themselves to the spending of it all their dayes.

They spend their dayes in wealth.

Hence observe;

That the chiefe busines of a worldly man is about his wealth.

He mindeth little or nothing but his wealth; he spends his dayes in a threefold care about it.

First, In getting.

Secondly, In keeping.

Thirdly, In taking out those pleasures which wealth brings in.

Some get wealth, but have no heart to use it; others get wealth, and over-use or abuse it; they spend their dayes in spending it, in feeding their lusts, in pleasing their appetite with it. The rich Glutton would have his share of what he had; he would not leave all to his Children, or to Executors. How poore an account is this of the expence of a mans dayes, that he hath spent them in wealth? yet 'tis hard for those who have much wealth, not to doe it. A godly man who hath much wealth is hard put to it, to keepe himselfe from spending his dayes in it. Riches have more of the snare in them, then of comfort in them. Some have perished with want, but more have perished with aboundance. Hypocrites make a gaine of godlinesse, and when they have gained their ends, they lay by their godlinesse, and spend those dayes in wealth, which they once professed they would spend in walking with God. Many really godly loose much in spiritualls, having gained much in temporalls; they have been impoverished by their riches, their best part hath decreased, while their worser hath increased. Now if it be so hard for those who have a good stock of grace, and a seed of eternal life in them, to minde heaven while they have a great stock on the earth: how is it possible but that a hypocrite should quite loose those spiritualls, which he seemed to have, when he hath gotten much in temporalls; and that

prophane

prophane men ſhould not be quite drowned and ſwallowed up in temporals, who did never ſo much as ſeem to have any thing in ſpiritualls. Therefore (ſaith Chriſt, *Matth.* 19. 24.) *It is eaſier for a Camell to goe through the eye of a needle, then for a rich man to enter into the Kingdome of God.* Mammon calls for the whole man, and ſtands in the way both of grace and glory. *The poore have the Goſpel preached to them* (Matth. 11. 5.) But is not the Goſpel preached alſo to the rich? yes, The rich heare the Goſpel, but the poore receive it, or as the word imports are *Goſpelliſed*, they receive the love of it, and impreſſions from it; they receive the ſtampe of the Goſpel, and feele the power of it. Whereas uſually the rich heare onely a ſound of words, and have onely a forme of knowledge, but have no knowledge of the power. Riches fill with cares; a multitude of riches with a multitude of cares; And they who have many cares about thoſe things which are but acceſſories, take little care about that one thing neceſſary, the due hearing of and beleeving application of the Goſpel. They who are very diligent eyther about aſſuring or imploying worldly wealth, about laying up or laying out the treaſures of the earth, ſeldome give any diligence about making their calling and election ſure, or about laying up treaſure in heaven. They are, indeed, rich in grace, whoſe graces are not hindred by riches, whoſe ſoules proſper when their bodies proſper; as the Apoſtle *John* ſpeaks in his third Epiſtle. Or who (as 'tis prophecied *Pſal.* 45. 12.) being full of worldly bleſſings, are yet hungry and eager in their purſuite after Chriſt. *The daughter of Tire ſhall be there with a gift* (ſaith the Pſalmiſt) *The rich among the people ſhall intreate thy favour*; that is, eyther the favour of Chriſt himſelfe, or the favour of the Church, by reaſon of that ſpirituall excellency and inward glory which ſhee hath received from Chriſt. Now, to ſee the rich bring their gifts, and which is the thing chiefely aymed at there, giving up themſelves to Chriſt, this is a rare ſight, and a remarkeable worke of Grace.

And becauſe there is ſo much danger that they who have wealth ſhould ſpend their dayes in it, or give themſelves up to it, and not to Chriſt; take two or three rules of caution or admonition about this thing.

Firſt, When God puts wealth into your hand, ſuſpect your

owne hearts, and pray, that ye may put it under your feete. The woman (*Revel.* 12. 1.) *cloathed with the Sunne, had the Moone* (that is, all earthly things) *under her feete*; ſhee kept them under and had them onely for her uſe, her heart was above them.

Secondly, Labour to get a right value of wealth, if you would not ſpend your days in it. We ſeldome erre in our affections, till we erre in our judgement; if we did not over-value wealth, we ſhould not beſtow our all upon it; no man will lay out his time and ſtrength, about that which he thinkes meanly of; know then, firſt, that though riches are good things, yet they are an inferiour good; ſecondly, though they are good, yet but a mutable good; thirdly, they are to us as we uſe them; ſome things are ſo good, that he who hath them cannot but be good. The grace of God to us, and the graces of his Spirit in us, finde us evill, but make us good. But no man was ever made good by riches and worldly wealth; theſe have found ſome really good, and made them leſſe good then they were, and they have found many ſeemingly good, whom they have made ſtarke nought.

Thirdly, Uſe the creature, but doe not to injoy it, what we uſe, is uſed for ſome other end, what we injoy, is enjoyed for it ſelfe. The creature muſt onely be uſed, becauſe it ſhould alwayes be directed to ſome further end; God ought to be loved for himſelfe, and therefore he onely is to be injoyed. They who underſtand this diſtinction, will not ſpend their dayes in ſatisfying their luſts with wealth, but in ſerving the living God. *Job's* character of theſe men, may ſerve all men, who having wealth, have no faith in God; *They ſpend their days in wealth,*

And in a moment goe downe to the grave.

There is a double interpretation of this laſt cluuſe; ſome expound it of the miſerable end of wicked men; others of their comfortable end.

Firſt, The words may hold out the miſerable end of a wicked man, who though he hath all outward good things, though he be mightie in power, and his houſe be eſtabliſhed, yet *in a moment he goeth downe to the grave*; he ſuddainely vaniſheth out of this world; and whither then? we reade *he goeth downe to*

the

the grave; others reade, *he goeth downe to hell.* The Hebrew word signifies both, and the doctrine of the Text, is true both wayes, his body goeth downe presently to the grave, and his soule to hell, that's his place, and thither is his downfall, there's the end of his wealth and voluptuous life. Thus he is concluded in the parable (*Luke* 16. 21, 23.) *The rich man dyed, and was buried, and in hell he lift up his eyes being in torment, &c.* This rich man *was clothed in purple and fine linnen, and fared deliciously every day* (vers. 19.) He is described fully, spending his dayes in wealth, and ending his dayes in woe, He in a moment went downe to hell. But;

Et in puncto ad inferna descendunt. Vulg.

Secondly, I rather interpret this clause in a suteableneſſe to what went before, as the deſcription of the comfortable death of a wicked man; who as he flouriſhed all the dayes of his life, ſo (to compleate his bodily comforts) he hath a very kinde and peaceable death. The word which we render *moment*, (implying the ſuddainenesſe of this change) ſignifies alſo *quietneſſe*, or *peaceableneſſe*, and to be *quiet and reſt*, (*Iſai.* 51. 4.) *Hearken unto me my people, and give eare unto me O my Nation, for a law ſhall proceed from me, and I will make my judgement* (that is, the doctrine of holineſſe) *to reſt*, (that is, I will quietly ſettle it) *for a light to the people*; that is, to enlighten their minds with the cleare and ſaving knowledge of the truth. In this ſence (for reſt) the word is againe uſed (*Jer.* 50. 34.) It may beare both ſences in this place; They ſpend their dayes in wealth, and goe to the grave in a moment and ſuddainly, or in quiet and in peace, they have no trouble in death. This their reſt or quietneſſe in death, may be underſtood two wayes.

רגע *ſignificat punctū momentum & placidā quietem vel quietis per antiphraſin.*

In quiete deſcendunt in infernū.

First, They have no inward trouble of conſcience, no gnawing of the worme, though the worme of conſcience be hungry, and hath matter enough in them to feed upon, yet it is not permieted to feed upon them, that is, to vex and torment them. A wicked man may die quietly, without any the leaſt queſtion upon his ſpirit about his ſpirituall condition, as if all were well, and would be well with him for ever. Whereas indeed the quietnes that he hath is not from any knowledge of his good eſtate, but from ignorance of his ill eſtate; he knoweth not that the wrath of God hangs over him, and that the juſtice of God is bent againſt him, and therefore he goeth quietly

Multi cum hæc ſpe ad æternos cruciatus deſcendunt.

to

to the grave. A godly man dyeth in peace, becauſe he knoweth his eſtate is good, but if a wicked man die in peace, it is becauſe he knoweth not that his eſtate is evill.

Secondly, They have no outward trouble, no paine in the body, or diſturbance in their affaires; thus wicked men may die a peaceable, yea a pleaſant death; they are not tired with long ſickneſſes, they are not put upon the rack of tormenting diſeaſes before they dye; they are not afflicted with nauſeous medicines, and tedious courſes of Phyſicke, which to many are more grievous then ſickneſſe or death it ſelfe. Many who have eſcaped the ſorrows of eternal death, meete with much ſorrow in their temporal death. They whoſe peace is made by the death of Chriſt, finde much paine and trouble when they come to die. Whereas many wicked men dye (as it were) in health, and goe not onely quickly, but quietly to the grave, having reſt, ſuch as it is, both in body and minde, when their bodies are laid downe to reſt, even their dying may looke like ſleeping.

Morte placidiſſima & quæ diuturnitate non affligit de medio tollitur, quaſi ſponte naturæ concedens. Pin.

And as this word ſhewes the eaſines of their death, ſo the ſpeed and ſuddainnes of it. Thus we tranſlate expreſſely; *In a moment they goe downe to the grave.* He dyeth without ſtop or ſtay, his is not a lingring death; if a man have not much paine in ſickneſſe, yet if he lie long ſicke, his living is a kinde of dying. *David* or *Aſaph* (*Pſal.* 73. 4.) deſcribes the proſperitie of wicked men, both in life and death; *I was envious when I ſaw the proſperitie of the wicked; &c. There are no bands in their death, their ſtrength is firme*; that is, when they die they are not bound by diſeaſes, nor held downe by chronical or laſting and grinding paines; they die and it can hardly be diſcerned that they were ever ſicke; they fall off as fruit from the tree fully ripe, with the leaſt touch, and this is their proſperitie in death. The Prophet *Jeremy* aggravates the miſery of the *Jewes* in their captivitie upon this conſideration. (*Lam.* 4. 6.) *The puniſhment of the iniquitie of the daughter of my people, is greater then the puniſhment of the ſin of Sodom, that was overthrowne as in a moment, and no hands ſtayed on her.* *Sodome* was deſtroyed in a moment, but *Hieruſalems* deſtruction was long a working, ſhee maintained a warre, which procured many miſeries, eſpecially that of famine, which as it is the moſt painefull, ſo the moſt dilatory

dilatory or lingring way of dying. *Job* to ſhew the happines of wicked men in death, tells us, they dye in a moment, they ſlip out of the world they know not how, or before they are aware of it.

Sudden death is alwayes evill, but ſpeedy death is good. The ſloweſt death is the moſt cruell death. Tyrants kill men by piece-meale, they will have them take notice that they are dying, they will not diſpatch them at a blow, but let them die limb by limb. *Dionyſius* the tyrant is ſaid to have envied a beaſt whoſe throat he ſaw cut, becauſe he dyed ſo ſoone. *Cæſar* reading in *Zenophon*, what care *Cyrus* tooke in his life for his funerall, ſcorned him for it; wiſhing he might dye ſpeedily. That's a good death to nature which is neither feared nor expected, yet that is the beſt death which hath been longeſt expected and prepared for. And hence

Mors eo crudelior quo ſegnior.

Mors jucunda cujus nulla præceſſit expectatio aut metus.

Some may ſay, It were better wicked men ſhould have ſome delayes in death, for then poſſibly they might repent.

I anſwer; firſt, *Job* ſpeakes not to the ſpirituall or eternall ſtate of wicked men; and as to their temporal ſtate, a ſpeedy death is better then a lingering death; I may anſwer

Secondly, *Sick-bed repentance is uſually a very ſicke repentance.* We ſet no limits to the mercy and grace of God, but we ſpeake what is uſuall among men.

Thirdly, They that neglect repentance in health, ſeldome minde it in ſickneſſe; ſome have made ſad complaints of the miſery of their friends, becauſe ſo ſuddenly taken away by one ſtroake without any time to repent. But they might remember that many have been ſhut up cloſe priſoners in their chambers, and chained down to their beds for divers moneths, who never thought of repenting, and turning to God. Death is never ſuddaine to them who live well, and they who live ill ſeldome mend when they die, though they are long a dying. Thus *Job* hath oppoſed the experience of many to the opinion of his friends, about the preſent ſtate of wicked men, and Gods dealing with them both in life and death. In the following words he ſhews us how their proſperitie wrought with them, how they took occaſion from theſe outward bleſſings in which they abounded, to arme and encourage themſelves in their rebellion againſt the Lord, who powred out thoſe benefits and earthly

earthly blessings upon them in abundance, and exercised long sufferance and patience towards them, till they had spent their dayes in pleasing themselves and provoking him.

JOB, Chap. 21. Vers. 14, 15.

Therefore they say unto God, depart from us; for we desire not the knowledge of thy wayes.
What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?

IN these two verses we have the picture of a wicked man drawne to the life (or rather to the death) of his state and disposition. For lest it should be thought that while *Job* spake of the prosperitie of the wicked, he meant it of such onely as used a kinde of moderation in sinning, or had some mixture and appearances at least of some eminent vertues among their enormious vices, he therefore by a rhetoricall imitation of their blasphemous speeches and opinions concerning the most holy God and his wayes, assured his friends that his experiences had taught him, that even they who have not in them the least imaginable sparke or ray of goodnes, are yet filled with abundance, and enjoy an affluence of worldly goods. As if he had said, My friend *Zophar*, according to the tenour of thy doctrine, they must be reckoned for very holy and good men, as the darlings, speciall favourites and bosome friends of God, who enjoy such earthly prosperitie as I have spoken of, but behold these men, and tell me what goodnesse thou findest in them, *Who say unto God, depart from us, &c.*

These men are personated by *Job*, as offering a fourfold indignitie unto God.

First, They tell God, (as we doe those whom we hate, or at least deeply disrespect,) that, they had rather have his roome then his company, *They say unto God, depart from us.*

Secondly, They slight his doctrine, and his institutions; *We desire not the knowledge of his wayes.*

Thirdly,

Thirdly, They eſteeme him unworthy of any attendance or worſhip; *What is the Almightie that we ſhould ſerve him?*

Fourthly, They conclude his worſhip and ſervice as vaine and fruitleſſe; *What profit ſhould we have, if we pray unto him?*

Verſ. 14. *Therefore they ſay unto God, depart from us.*

The Hebrew is, *and they ſay*; It is uſuall in Scripture to give that conjunctive particle the efficacy of a cauſal. So, we render it here; Therefore, or for this reaſon, namely, becauſe they flouriſh, and are full, therefore they grow weary of, and are burdened with the thought of God, *They ſay unto God*, &c. How doe they ſay it? They ſay thus three wayes.

Particula & congruè poteſt hoc loco exponi per particulam cauſalem, ideo, propterea. *Pined.*

Firſt, Some are ſo bold and impudent as to ſay it with their mouthes, they ſay it explicitely and in plaine termes, they ſpeake it out to God, *depart from us.*

Secondly, All wicked men ſay this in their hearts and minds; they ſpeake it internally, this is the daily language of their ſpirits to God, *depart from us.* They who love not God with their hearts, would be rid of God with all their hearts. So the Apoſtle deſcribeth the Gentiles (*Rom.* 1. 28.) *They did not like to retaine God in their knowledge*, or (as we put in the Margin) *to acknowledge God.* They caſt the notions of God out of their minds or underſtandings, as a worthleſſe peece of knowledge.

Thirdly, Wicked men (the fairer ſort of hypocrites onely excepted) ſay this with their workes. (*Tit.* 1. 16.) *They profeſſe that they know God, but in workes they deny him, being abominable, diſobedient, and unto every good worke reprobate.* Prophane perſons are aſhamed to profeſſe the knowledge of God; Groſſe hypocrites boaſt in a profeſſion of God, but their practice is a deniall of God. *The tranſgreſſion of the wicked* (ſaith holy *David*, *Pſal.* 36. 1, 2.) *ſaith within my heart there is no feare of God before his eyes.* The profeſſion of ſome wicked men ſaith they feare God, but their tranſgreſſion or trade of ſinne ſaith, there's no ſuch matter. We may interpret this Text of the wicked man ſaying thus all theſe three wayes. Some ſay it with their mouthes, All, even the moſt modeſt of them ſay it in their hearts; very many ſay it in their lives, their doings being a daily defiance againſt God, and a kinde of command upon him to depart.

Againe, *To ſay*, hath in it more then a bare word or *ſay ſo*, it implyeth a decree or ſtatute, a full purpoſe, or reſolution about the thing. When *David* (*Pſal.* 32. 5.) expreſſeth himſelfe thus; *I ſaid I will confeſſe my ſin, &c.* and *Pſal.* 39. 1. *I ſaid I will take heed to my wayes*, he intends a fixed and immoveable reſolve upon Godly repentance in the one, & of Godly watchfulnes in the other. And though this Text is not ſo full for it in the letter as the two alledged, yet without breach of charitie, or wreſting Scripture, we may expound this as high. *They ſay* (as reſolved and ſet upon the thing) *to God depart.*

Nomen El *fortitudinem denotat,*

The word *El*, by which God is here ſet forth, ſpeakes his ſtrength and power, The ſtrong God; which we may note to argue both the folly and the impudence of the creature in ſpeaking thus; The weaknes of God is ſtronger then man, and yet weake man lifts up himſelfe againſt the ſtrong God, and while he thus tells him, that he cares not for his preſence, doth indeed dare him in the utmoſt of his power.

There are foure words by which God is expreſſed in Scripture, upon a diſtinct conſideration of foure eminent excellencies in him.

First, When the ſelfe-being and unchangeable nature of God are chiefely intended, He is called by his Name *Jehovah*.

Secondly, When the efficiency and governing power of God in the Adminiſtration of all things both in heaven and earth are ſignified, he is called by the Name *Elohim*.

Thirdly, When his goodnes, bounty and munificence are exalted, he is called *Shaddai*.

Fourthly, When the irreſiſtible ſtrength and force of God to accompliſh his own decrees and counſels both of mercy and juſtice are deſcribed, He is called by the name in the Text, *El*.

Nor will it be unuſefull here to adde, that in Scripture, man is expreſſed by foure different names, to hold out a fourfold condition or ſtate of man.

First, When the vertues, and beſt perfections of man are ſpoken of, he is properly repreſented under this title *Ish*.

Secondly, When his ſtrength, honour, and greatnes are aymed at, he is called *Geber*.

Thirdly, To note his Original of earth, and his natural weaknes, he is termed *Adam*.

Fourthly,

Fourthly, His accidental miſerie, poverty, ſorrowes and infirmities, denominate him *Enos*.

Now take man, not only as his name *Adam* imports, which is common to all, or as his name *Enos* ſpeakes him, which is the lot of moſt, but alſo as he is *Iſh* or *Geber*, which names are competible but to very few, yet for man at the higheſt pitch attaineable of his ſtrength or perfections, to ſpeake proudly to God, to ſay unto *El*, the ſtrong, the mighty, the Almighty God, depart from me, how abominable! yet thus the wicked ſay to God.

Depart from us.

The word ſignifies properly to divert or recede from a place, or to give and make roome, that the way may be clear and unobſtructed for the paſſage of another. As if wicked men ſhould ſay to God, *Roome for us*; As if one houſe, one place, yea one world could not hold God and them. Indeed God filleth heaven and earth, yea the heaven of heavens cannot containe him, yet God ſtraitens no man by his preſence, though wicked men thinke they can never have roome enough where God is preſent. Hence it is that wicked men are called, *Men farre from God*, Pſal. 73. 27. *Lo, they that be farre from thee ſhall periſh.* And who theſe are, *David* telleth us in the latter part of the verſe, *Thou haſt deſtroyed all them that goe a whoring from thee*; As a man who cares not for his wife, would willingly put her away from him, and goeth himſelfe to an adulterous bed; ſo the wicked man having no love in his heart to God, bids him be gone, and goeth himſelfe a whoring from him, that is, he embraceth the creatures, and giveth his heart up into the hands of the world; therefore he is called, *A man farre off*. In oppoſition to which the people of God are called, *his Nigh ones*, or thoſe *who draw nigh unto him* (Lev. 10. 3.) and *David* in the next verſe of the Pſalme laſt cited concludeth, *But it is good for me to draw nigh unto God.*

רחיקי אל
Longinqui dei.

קרובי אל
Propinqui dei.

Further, this phraſe, *depart from us*, may imply the rejection and diſtaſt of thoſe tenders and offers of good things, which God makes to wicked men, inviting them home to himſelfe. As we uſe to ſay to thoſe, who over-officiouſly proffer us their wares or commodities as we paſſe in the ſtreets of ſome Cities,

why doe you thus preſſe upon us, and trouble us, be gone, we have no minde or no leiſure to buy. Thus *they ſay to God, depart from us.*

Hence obſerve;

First, *Riches and worldly proſperitie provoke or occaſion wicked men to have contemptuous thoughts of God.*

The cauſal particle leads us to this obſervation; *Therefore they ſay, &c. David* having confeſſed his owne ſin (*Pſal.* 73. 3.) *I was envious at the fooliſh when I ſaw the proſperitie of the wicked,* ſheweth (*verſ.* 6.) what ſin proſperitie bred up in them. *Therefore pride compaſſeth them about as a chaine, violence covereth them as a garment.* (verſ. 8.) *They are corrupt and ſpeake wickedly,* (v. 8.) *They ſet their mouth againſt the heavens*; that is, they ſpake blaſphemouſly againſt the God of heaven. They charged their mouths with inſolent words, and then (their tongues being ſet on fire by hel) they diſcharged them like a thundering Canon againſt heaven. *Moſes* warnes the *Iſraelites,* (Deut. 8. 10, 11. 12.) *When thou haſt eaten and art full, then thou ſhalt bleſſe the Lord thy God for the good Land which he hath given thee, then beware that thou forget not the Lord thy God, leſt when thy heards and thy flocks multiply, thine heart be lifted up, and thou forget the Lord thy God.* How jealous was *Moſes*, or rather the Spirit of God by *Moſes*, over that antient people, leſt they ſhould forget God when he had remembred them? leſt they ſhould then make voyde the commandements of God, when he had made good his Covenant? leſt their hearts ſhould be lifted up againſt God, after his hand had been ſo often lifted up for them? And what *Moſes* here by way of prophecy (fore-ſeeing the Naughtineſſe of their hearts, cautions them not to doe) the ſame *Moſes* in the ſame booke (*Chap.* 32. 15.) by way of hiſtorie reproves them that they had done. *But Jeſurun waxed fat and kicked, thou art waxen fat, thou art growne thicke, thou art covered with fatnes, then he forſooke God that made him, and lightly eſteemed the rocke of his ſalvation.* Even *Iſrael* being growne fat as a beaſt in the greene paſtures of a worldly proſperitie, played the beaſt & kicked with the heele; but againſt whom did he kick? He kicked againſt God; and againſt him in a twofold relation; firſt, as his creator; *He forſooke the God that made him.* Secondly, as a preſerver

or

or ſaviour, *He lightly eſteemed the rocke of his ſalvation*; No wonder *if their rocke ſold them*, (as it followeth *verſ.* 30.) when they valued their rocke at ſo low a price. God made his people of great value (yea he called them his *peculiar treaſure*) and then they grew to ſuch high thoughts of themſelves, and were ſo great in their owne eyes, that preſently God was undervalued and little in their eyes. Thus the Lord complained of them long after by his Prophet (*Hoſ.* 13. 6.) *According to their paſture, ſo were they filled; they were filled, and their heart was exalted* (not in thankfulneſſe, and in praiſe, but in pride) *therefore they have forgotten me.* As to remember God (in Scripture language) is to obey, ſerve, and honour him, ſo to forget God, is to rebell and riſe up againſt him. This moved the Apoſtle *Paul* to give *Timothy* his leſſon for rich men (1 *Tim.* 6. 17.) *Charge them that are rich in this world, that they be not high minded, nor truſt in uncertaine riches, but in the living God, who giveth us all things to enjoy.* They who are rich in this world are uſually moſt poore for the world to come, and while their eſtates are high, their minds are higher. Low things make the minde high, but with ſuch a highnes, as is indeed not onely the lownes, but the baſenes of the minde. While the minde is highned by the uſe and poſſeſſion of low things (ſuch comparatively are the higheſt of earthly things) it is it ſelfe made lower then the loweſt, and leſſe (not in humilitie but in vanitie) then the leaſt of things. Then both minde and man are loweſt of all, when they neglect or lightly eſteeme the high God. To this departure from God, the preſence and aboundance of the world, endangers every man, and wicked men are ever enſnared with the danger; *Therefore they ſay to God, depart from us.*

Obſerve; Secondly;

Wicked men have no minde to God, they cannot abide his preſence. There is in them an evill heart of unbeliefe in departing from the living God (Heb. 3. 12.) and in ſaying to God, *depart from us.* God ſaith to his people (*Hoſ.* 9. 12.) *Woe unto you, when I depart*; they thinke it beſt for them when God departeth. Saints know not how to live a comfortable day, much leſſe to be happy without him; wicked men know not how to live a comfortable houre, much leſſe to be ever happy with him.

The

The Church ſaith to God, *Leave us not*, (Jer. 14.) The world ſaith, *O that God would leave us*. When ſhall we be eaſed and unburdened of his preſence. *There is nothing ſo joyous to the righteous, nor ſo grievous to the wicked, as to have God neere them.*

But it may be ſayd, Is God neere the wicked? or have they any need to deſire the Lord to depart from them? Is he not already departed and gone farre from them?

I anſwer; Wicked men are farre from the favour and love of God, but they are not farre from his eye and knowledge. God is already departed from wicked men, or rather was never neere them, in regard of his ſpeciall preſence, but he is neere even to them in regard of his generall and common preſence. Yea wicked men finde and feele God often in their conſciences, though they never found him in their affections. God makes offers to wicked men, and though God be not actively in all their thoughts (as the Scripture ſpeakes, *Pſal.* 10. 4.) that is, they doe not willingly meditate or thinke of God, they maintaine no correſpondence or communion with him in their inner man; yet God doth (like an unbidden and an unwelcome Gueſt) put himſelfe into their thoughts, and moves in their mindes, this proves their trouble, and becomes a paine unto them. *As God is not farre from every one of us* (good and bad) becauſe (as the Apoſtle argueth with thoſe at *Athens*, Acts 17. 27, 28.) *In him we live, and move, and have our being*; So we may ſay, that he is not farre from many wicked men, becauſe he moveth and ſtirres in them, he preſents to their mindes ſome manifeſtations of himſelfe, in his Juſtice and holines, yea of his truth, long-ſufferance and goodnes, in none of which they eyther deſire or accept acquaintance with him; and therefore ſay to God, depart from us, trouble us not; and when once they can baniſh theſe thoughts, and live thus without God in the world, then they thinke they live indeed, and till then they reckon their lives a kinde of death: and hence it is, that (as we have ſeene by ſad examples) ſome have thruſt themſelves out of the world with their owne hands, becauſe they could not thruſt theſe thoughts of God out of their hearts and conſciences. Their ſoules have ſometimes proved a burden to their bodies, to whoſe ſouls the thought of God was a burden? And they who upon theſe termes part ſoule and body, have indeed ſayd to God, *depart from us*. Thirdly;

Thirdly; note;

To be weary of the preſence of God, is the ſtrongeſt argument that a man is wicked.

Purely to love and pray for the preſence of God, is the ſureſt ſigne of a gratious heart; therefore purely to deſire and wiſh the abſence or departure of God, muſt needs conclude that heart ungratious. *One thing* (ſaith *David*, Pſal. 27. 4.) *have I deſired of the Lord, that will I ſeeke after* (that is, I will earneſtly purſue, and unwearyedly proſecute the grant of this deſire) *that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord, and to inquire in his Temple.* And againe, he breathes the ſame Spirit of holy impatience, till he might enjoy that favour, (*Pſal.* 42. 1, 2.) *As the Hart panteth after the water brookes, ſo panteth my ſoule after thee, O God, my ſoule thirſteth for God, for the living God, when ſhall I come and appeare before God.* In theſe ſtreines of divineſt rhetoricke was the ſoule of *David* carried out after God. He was the One thing, he was the Onely thing he longed for; without God all was nothing with him; In him he had all; His preſence was enough for him. All company, multitudes and throngs of men, yea of Saints, or good men, was but ſolitarines and widdowhood to him, without the preſence of God. This was the higheſt aſcent of his holines. Is it not then the loweſt deſcent of unholines, to be troubled at the preſence of God? Is it not a full conviction of a carnal minde, and of a wicked man, to thinke it long till God be gon, or to deprecate his preſence, & urge his departure? This frame of heart is the very blacknes of helliſh darkneſſe, and the expreſſe Image of the Devils perſon. Such are (though not poſſeſſed with, yet) under the poſſeſſion of the evill Spirit; The Goſpel (*Matth.* 8. 28, 29.) makes report of *two men poſſeſſed with Devills comming out of the Tombes exceeding feirce, ſo that no man could paſſe by that way, and behold they cryed out, ſaying, What have we to doe with thee, thou Jeſus the ſon of the living God? art thou come hither to torment us before the time?* It is the Devils torment to be neere Chriſt, or to have any appearance of God; are not they then neereſt the Devill to whom God is a torment? Or who (like theſe in *Job*) doe as thoſe *Gadarens* to Chriſt in the laſt verſe of that Chapter, come and beſeech

beſeech him, that he will depart out of their coaſts, that ſo if it were poſſible, they might never more heare of him, nor from him. Which is plainly imported in the next clauſe of the Verſe.

For we deſire not the knowledge of thy wayes.

Though God in himſelfe conſidered, be the firſt and chiefeſt object of a wicked mans enmity, yet this quarrel uſually breaks out at the diſcoveries of his will and wayes. Thus in the Text, they reject God becauſe of his wayes. The wayes of a wicked man (as the Pſalmiſt hath it) are alwayes grievous to God as well as man, and ſo are the wayes of God grievous to wicked men, and therefore they deſire no acquaintance with, no knowledge of them. As if *Job* had thus ſpoken in their perſon. *If the caſe ſtand thus O God, that we cannot have thee, and the good things which thou haſt promiſed, unleſſe we alſo learne & ſubmit to thy wayes, then be gone, for thy wayes are a loathing to our ſoules, thy wayes are rough, ſharpe, ſad and unſutable to our ſpirits and genius. If we ſhould faſhion our ſelves, and ſhape our courſe according to the rules which thou preſcribeſt, ſhould we not be expoſed to the laughter, if not to the danger of all the world? Should we not bury our ſelves alive, and be deprived of all the comforts of our lives? muſt we not ſpend our time in ſorrow or ſilence, and never ſee good day more? As for us, we know ſo much of thy wayes already, that we have no deſire to the knowledge of them; we are provided of better wayes, of wayes more eaſie, ſmooth, plaine and pleaſant; and therefore what deſire can we have to thine?*

For we deſire not.

יָדַע *non tam velle ſignificat quam delectari re aliqua.*

The word ſignifieth to take pleaſure or delight in, as well as to deſire; becauſe thoſe things which we delight in, are moſt deſired by us: ſo we reade it, *Pſal.* 1. 2. *But his delight is in the law of the Lord.* And (Pſal. 5. 4.) *Thou art not a God that takeſt pleaſure in* (or a deſire unto) *wickednes.* So here, *We deſire not* (or we have no pleaſure in) *the knowledge of thy wayes.* And when they ſay, *We deſire not, &c.* more is intended then the bare Negative of their deſire; we may reſolve this Negative, into an Affirmative, we diſlike, yea we hate the knowledge of thy wayes. *He that is not with me* (ſaith Chriſt) *is againſt me*; We alſo may ſay, He that is not a wel-wiſher to, and deſirous of the wayes of God,

God, oppoſeth and rejects them. So that in this we have a deſcription of affected ignorance. He that doth not know the wayes of God is ignorant, for it is every mans duty to know them; But he that hath no deſire to that knowledge, is in love with his owne ignorance, and is pleaſed with it.

But what are *theſe wayes of God*, which finde ſo little acceptance with wicked men?

I anſwer firſt in general, that by the wayes of God, he doth not here intend thoſe wayes in which God walketh, but thoſe which God hath made for man to walke in. More diſtinctly, the wayes of God are threefold.

Firſt, The wayes of his counſel and decrees; To endeavour or deſire the knowledge of theſe wayes is not our duty, but our curioſitie, as theſe ought not to be ſearched, ſo they are paſt finding out, *Rom.* 11. 33.

Secondly, The wayes of his providence and outward adminiſtration, of which the Pſalmiſt ſpeaketh (*Pſal.* 145. 17.) *The Lord is righteous in all his wayes, and holy in all his workes.* And though ſome of theſe wayes are not knowable, for (*Pſal.* 77. 19.) *His way is in the Sea, and his paths in the great waters, and his footſteps are not knowne*; that is, his footſteps many times in his wayes upon the Land, are no more ſeene then a way is to be ſeene in the Sea, or a path in the great waters. Frequent paſſage makes a tracke or beaten path upon Land, but how frequently ſoever paſſages are made upon the face of the Sea, no print nor path remaines. Thus it is with many of the wayes of God, we cannot ſee where he hath gone; yet it is our duty to ſee his goings, and to deſire the knowledge of theſe wayes.

Thirdly, The wayes of God, are his commandements, or thoſe rules of life, in and by which we ought to walke and regulate our whole courſe, and theſe are of two ſorts. Firſt, The wayes of worſhip; Secondly, the wayes of practice, or of manners. Theſe are called the wayes of God, becauſe they lead us unto God, and land us (thorough Chriſt) ſafe in heaven. Here in the Text the wayes of God, the knowledge whereof wicked men doe not deſire, are the ſecond and third; as for the firſt, it is a part of ſome mens wickednes over-boldly to preſſe and pry into them. And while they neglect the revea-

led will of God, which they ought both to know and doe, they are very buſie about his ſecret will, which they cannot know, but may be (though intentially on their part it never be) done by them, and ſhall (Judicially on Gods part) be done upon them.

Hence obſerve;

Firſt, *Wicked men beare no love to, nor have any delight in the knowledge of the commandements and ordinances of God.*

Thus *Solomon* reproves them (*Prov.* 1. 22. 25. 29, 30.) *How long ye ſimple ones will ye love ſimplicitie* (He meanes it not of that ſimplicitie which is oppoſed to craftineſs and double-mindedneſſe, but of that which is oppoſed to wiſdome and ſpirituall-mindedneſſe, as the next words expound it) *and the ſcorners delight in their ſcorning,* (*ſc:* at the wayes of God) *and fooles hate knowledge.* He meanes not the ſimple foole (for though ſuch have no knowledge, yet they cannot be ſayd to hate it) but the filthy foole, or wicked man in the Text, theſe hate knowledge; and to theſe he ſpeakes (*verſ.* 25.) *Ye have ſet at nought all my counſell, and would none of my reproofe.* And againe of theſe (*verſ.* 29, 30.) *They hated knowledge, and did not chuſe the feare of the Lord, they would none of my counſell: they deſpiſed all my reproofe.* We are not to underſtand *Solomon* in theſe paſſages, as giving the character of ſome ſpeciall wicked men; for though ſome are more exceſſive then others in their love to the wayes of ſin, yet they all (even the moſt temperate) meete in this, that they deſire not the knowledge of the wayes of Holines.

Here it may be queſtioned, why doth the knowledge of the wayes of God trouble them ſo much? Indeed the practice of and obedience to them may be burdenſome to naturall men, but what can their knowledge hurt or grieve them?

I anſwer;

Firſt; It is not eaſie to fleſh and bloud to ſtudy for, or make application to the meanes of any knowledge, much leſſe of the wayes of God; Knowledge will coſt ſome paines; knowledge, eſpecially divine knowledge, is the gift of God, yet it calls for our induſtry, not onely to doe what we know, but alſo to know what to doe. (*Prov.* 2. 1, 2, 3, 4.) *My ſon, if thou wilt*

wilt receive my words, and hide my commandements with thee, ſo that thou encline thine eare unto wiſdome, and apply thy heart to underſtanding. To the receiving of the word and commandement of God, which hold forth the knowledge of his wayes, there muſt be an *inclining of the eare*, that is, frequent hearing, and *applying of the heart*, that is, frequent meditation. The two next verſes import yet a ſtronger diligence, even *a crying after knowledge, and a lifting up the voyce for underſtanding. A ſeeking her as ſilver, and a ſearching for her, as for hid treaſure.* Hence the concluſion of the Preacher (*Eccl.* 1.18.) is in ſome ſence extendible to all ſorts of knowledge; *He that encreaſeth knowledge, encreaſeth ſorrow*; for though to know be a delight, yet the meanes of encreaſing knowledge, hath ſomewhat of paines and trouble in it.

Secondly, The knowledge ſpoken of in this Scripture, is not a meere aiery notional ſpeculative knowledge, but an experimentall and a practicall knowledge; if it were onely a knowledge of the wayes of God, that we might be able to talke and diſcourſe of them that would ſuffice, many wicked men might be deſirous of that knowledge; but becauſe this knowledge obligeth to obedience, and they are called upon to know the commandements of God, to doe them, and to know the wayes of God, to walke in them, therefore they deſire not that knowledge.

Thirdly, They deſire not to know the wayes of God, leſt they ſhould be troubled for not walking in them. Their ignorance of them, they conceive, to be ſome excuſe or extenuation of their ſin in not doing them (though indeed their ignorance being affected is one of the higheſt aggravations of their ſin) For it is farre eaſier to ſin without light, then againſt it, and to erre by not receiving the truth, *then by holding it in unrighteouſneſſe* (as the Apoſtle ſpeakes, *Rom.* 1. 18.) Light and knowledge where they are, will be urging duty upon the conſcience. It is no little trouble to put by theſe motions, and keep downe this light, and it is farre more troubleſome to goe contrary to them.

Knowledge hath three things attending upon it.

Firſt, an obligation to duty; A man is not free from his owne bands (though he be from others) to forbeare the doing of what he knoweth.

led will of God, which they ought both to know and doe, they are very buſie about his ſecret will, which they cannot know, but may be (though intentially on their part it never be) done by them, and ſhall (Judicially on Gods part) be done upon them.

Hence obſerve;

First, *Wicked men beare no love to, nor have any delight in the knowledge of the commandements and ordinances of God.*

Thus *Solomon* reproves them (*Prov.* 1. 22. 25. 29, 30.) *How long ye ſimple ones will ye love ſimplicitie* (He meanes it not of that ſimplicitie which is oppoſed to craftineſs and double-mindedneſſe, but of that which is oppoſed to wiſdome and ſpirituall-mindedneſſe, as the next words expound it) *and the ſcorners delight in their ſcorning,* (*ſc:* at the wayes of God) *and fooles hate knowledge.* He meanes not the ſimple foole (for though ſuch have no knowledge, yet they cannot be ſayd to hate it) but the filthy foole, or wicked man in the Text, theſe hate knowledge; and to theſe he ſpeakes (*verſ.* 25.) *Ye have ſet at nought all my counſell, and would none of my reproofe.* And againe of theſe (*verſ.* 29, 30.) *They hated knowledge, and did not chuſe the feare of the Lord, they would none of my counſell: they deſpiſed all my reproofe.* We are not to underſtand *Solomon* in theſe paſſages, as giving the character of ſome ſpeciall wicked men; for though ſome are more exceſſive then others in their love to the wayes of ſin, yet they all (even the moſt temperate) meete in this, that they deſire not the knowledge of the wayes of Holines.

Here it may be queſtioned, why doth the knowledge of the wayes of God trouble them ſo much? Indeed the practice of and obedience to them may be burdenſome to naturall men, but what can their knowledge hurt or grieve them?

I anſwer;

First; It is not eaſie to fleſh and bloud to ſtudy for, or make application to the meanes of any knowledge, much leſſe of the wayes of God; Knowledge will coſt ſome paines; knowledge, eſpecially divine knowledge, is the gift of God, yet it calls for our induſtry, not onely to doe what we know, but alſo to know what to doe. (*Prov.* 2. 1, 2, 3, 4.) *My ſon, if thou wilt*

wilt receive my words, and hide my commandements with thee, ſo that thou encline thine eare unto wiſdome, and apply thy heart to underſtanding. To the receiving of the word and commandement of God, which hold forth the knowledge of his wayes, there muſt be an *inclining of the eare*, that is, frequent hearing, and *applying of the heart*, that is, frequent meditation. The two next verſes import yet a ſtronger diligence, even *a crying after knowledge, and a lifting up the voyce for underſtanding. A ſeeking her as ſilver, and a ſearching for her, as for hid treaſure.* Hence the concluſion of the Preacher (*Eccl.* 1. 18.) is in ſome ſence extendible to all ſorts of knowledge; *He that encreaſeth knowledge, encreaſeth ſorrow*; for though to know be a delight, yet the meanes of encreaſing knowledge, hath ſomewhat of paines and trouble in it.

Secondly, The knowledge ſpoken of in this Scripture, is not a meere aiery notional ſpeculative knowledge, but an experimentall and a practicall knowledge; if it were onely a knowledge of the wayes of God, that we might be able to talke and diſcourſe of them that would ſuffice, many wicked men might be deſirous of that knowledge; but becauſe this knowledge obligeth to obedience, and they are called upon to know the commandements of God, to doe them, and to know the wayes of God, to walke in them, therefore they deſire not that knowledge.

Thirdly, They deſire not to know the wayes of God, leſt they ſhould be troubled for not walking in them. Their ignorance of them, they conceive, to be ſome excuſe or extenuation of their ſin in not doing them (though indeed their ignorance being affected is one of the higheſt aggravations of their ſin) For it is farre eaſier to ſin without light, then againſt it, and to erre by not receiving the truth, *then by holding it in unrighteouſneſſe* (as the Apoſtle ſpeakes, *Rom.* 1. 18.) Light and knowledge where they are, will be urging duty upon the conſcience. It is no little trouble to put by theſe motions, and keep downe this light, and it is farre more troubleſome to goe contrary to them.

Knowledge hath three things attending upon it.

Firſt, an obligation to duty; A man is not free from his owne bands (though he be from others) to forbeare the doing of what he knoweth.

Secondly, As knowledge is an obligation, ſo it is a provocation to duty; It will put a man onne, and urge him, it will be as a ſpurre in his ſide to make him goe, yea run the wayes of God.

Thirdly, Knowledge hath a ſting, a vexation in it when we neglect duty. The conſcience of a wicked man doth often break in upon him, and ſmite him, when he knowingly breaks out of the wayes of God. Now leſt the knowledge of the ways of God ſhould be troubleſome to wicked men, in any of theſe three things, therefore to way-lay and prevent their owne trouble, they have no deſire to the knowledge of thoſe wayes. Beſides, their deſires after the knowledge of thoſe wayes is ſtopt and quencht by a multitude of prejudices & hard thoughts, which they have of thoſe wayes; As firſt, that they are unequall and rigorous; therefore the Lord taxeth his ancient people for that apprehenſion (*Mal.* 1. 13.) *Ye ſaid alſo, behold what a weariner is it?* and he calls them by the Prophet *Michah* to give an account in what, (*Mich.* 6. 3.) *O my people, what have I done unto thee, and wherein have I wearied thee, teſtifie againſt me.* Secondly, As diſhonourable and contumelious, they thinke the wayes of God too low and ſimple for their ſpirits, and are aſhamed to be found in the practice of them. The word of God is in that ſence, a reproach to them. Thirdly, As fruitleſſe and unprofitable, they ſee not what they can get by them, and then why ſhould they goe in them? Which prejudice is expreſſely held out in the latter clauſe of the following verſe.

Secondly; Obſerve;

Not to deſire to know the wayes of God, is more ſinfull and dangerous, then the ignorance of them.

There are three ſorts of ignorance. Firſt, a groſſe or invincible ignorance, which proceeds eyther from the total abſence of all meanes of knowledge, or from a totall inabilitie to mannage and improve thoſe meanes. Secondly, There is an unwilling ignorance in the midſt of meanes and abilities to know; a man may be ignorant of ſome things, which he is willing enough to know, and this ignorance may run him upon that evill which he had not (premeditately and purpoſely) a will to doe. Thirdly, there is a willing ignorance, when a man

man hath no will to know, yea reſiſts all the meanes of knowledge. When he not onely doth not know the evill which he doth, but therefore refuſeth knowledge, that he may more freely do evill; and may have this to ſay for himſelfe when he doth evil, that *he knew not how to refuſe the evill and chuſe the good.* As that is a high wickednes ſpoken of by the Prophet (*Iſa.* 5. 20.) knowingly, to call evill good and good evill, to put light for darknes, and darknes for light, ſo it is not a wickednes of a lower ſtature, willingly to refuſe knowledge, that ſo we may not be able in our actings to diſtinguiſh light from darknes, good from evill, but may run blindfold upon any thing which our owne luſts and advantages prompt us to doe. The Prophet (*Iſa.* 58. 2.) ſpeaketh of ſome who *delighted to know the wayes of God, as a Nation that did righteouſneſſe, and forſooke not the Ordinance of their God.* Such are hypocrites. But there are a ſort who delight not to know the wayes of God, that ſo they may doe unrighteouſneſſe, and never be engaged to live up to the ordinances of God; Such are prophane. Both fall into the ſame condemnation; the one for not doing what they pretend a delight to know, the other for not delighting in the knowledge of that which they ought to doe. The prophanenes of this latter ſort is perſonated in this verſe, and is yet ſet in a more open light in the verſe which followeth.

Verſ. 15. *What is the Almighty, that we ſhould ſerve him? and what profit ſhall we have if we pray unto him?*

This verſe aſſignes the reaſon (ſuch as it is) which lyeth in the bottome of the hearts of wicked men alwayes, and ſometimes appeareth at their lips, as the reaſon why they *ſay to God, depart from us, &c.* They who bid God be gone from them, have ſaid in their hearts, and are ready enough to ſay it with their mouthes;

What is the Almighty, &c.

Some read it in the maſculine Gender, *Who is the Almighty?* we in the Neuter; the ſence of both is one; and that as bad a one, as is imaginable or utterable. As if they had ſaid, What is there in God more then in another? we ſee nothing in him

extraordinary why he ſhould expect, or why we ſhould give him any extraordinary ſervice? Such queryings whether concerning things or perſons, God or man, ſignifie the higheſt contempt and diſeſteeme of eyther. When *Moſes* ſaid to God concerning himſelfe (*Exod.* 3. 11.) *Who am I that I ſhould goe to Pharaoh?* He laid himſelfe quite below that important ſervice. When *David* ſaid to God concerning himſelfe (2 *Sam.* 7. 18.) *Who am I O Lord God? and what is my houſe, that thou haſt brought me hitherto?* He laid himſelfe quite below that eminent mercy. When *Nabal* ſaid to *Davids* meſſengers requeſting a ſupply of victuall for his Army (1 *Sam.* 25. 10.) *Who is David? and who is the Son of Jeſſe?* He laid him quite below that deſired courteſie. When *David* ſaith, *Pſal.* 8. 4. *What is man that thou art mindfull of him?* He layeth him quite below the leaſt mindings or thought of God. So when *Pharaoh* ſaid to *Moſes* concerning God, (with theſe in the Text) (*Exod.* 5. 2.) *Who is the Lord that I ſhould obey his voyce to let Iſrael goe?* He layd the Lord (as they here did) quite below that required duty. Such queſtions as theſe doe not ſo much imply a doubt, who or what God is, whom they are commanded to obey and ſerve, as a reſolvednes that he is unworthy their ſervice and obedience, or that they judge him ſuch a one as they have no cauſe eyther to feare or love. Which we may further evidence from the peculiaritie of that name, with which God is cloathed in the Text. *Almighty*, *What is the Almighty?* The word *Saddai* here and elſewhere rendred, *The Almighty*, hath a double derivation. Firſt, from a roote (*Sadad*) which ſignifieth to waſt or to deſtroy, implying the Almighty power of God to ſubdue and ſubjugate the greateſt powers to himſelfe. According to this meaning of the word, the queſtion of theſe wicked men intimates thus much, That they feare no hurt from God; though he be reported for Almighty, yet they looke upon him as weake and impotent, and therefore as ſlighting his ſtrength, and daring him to doe his worſt, they ſay, *What is the Almighty that we ſhould ſerve him?*

Secondly, The word may be deduced from a roote (*Dai* to which the letter *Sin* is added as ſubſervient) which ſignifieth ſufficiency, plenty and abundance. According to this interpretation of the word, their queſtion holds out thus much, That

That they being in ſo flouriſhing and full a condition themſelves, neither needed nor hoped for any thing from his fullnes; They could ſubſiſt well enough without him, or any ſupply from him; why ſhould they ſerve or waite upon him in hope of more, when they had enough in their owne hand and poſſeſſion already: nor had they faith to believe that it would be better with them, or that they ſhould receive any good from him, how much, how long, or how well ſoever they ſhould ſerve him. What is the Almighty, or what hath he in ſtore for us, that we ſhould ſerve him? If we knit and conjoyne both theſe conſiderations of the word together, we may paralel or exemplifie the whole compaſſe of their queſtion, with that lewd and Atheiſticall ſpeech recorded from the mouthes of ſome ſons of *Belial* in his time by the Prophet *Zephanie* (*Chap.* 1. 12.) *It ſhall come to paſſe at that time, that I will ſearch Jeruſalem with candles, and I will puniſh the men that are ſetled on their lees, that ſay in their heart, the Lord will not doe good, neyther will he doe evill.* Whereas the Lord by his holy Prophet *Iſaiah* (*Chap.* 41. 23.) challengeth the falſe Gods or Idols, to give teſtimonie and proofe of their divine power, or that they are Gods by ſhewing things to come, and by doing good or evill, theſe conclude that God cannot give proofe of his divine power, by doing eyther good or evill. Which is as much as to ſay, that he can doe nothing at all; for ſeeing all things that are done, are eyther good or evill, he that can doe neither, cannot doe any thing. Thus they wickedly imagined the Lord to be what Idols indeed are, who have eyes and ſee not, eares and heare not, feete but walke not, and hands but cannot act or execute. And that's the ſumme of this blaſphemie, which *Job* aſcribeth here to the wicked, *What is the Almighty, that we ſhould ſerve him?* We neyther regard the benefit nor the dammage that he can doe us; we are neither troubled at his omnipotency, as if he could deſtroy us in his wrath when he is diſpleaſed at us, nor are we hungry after his Alſufficiency, as if he could ſuſtaine us in his love, were he every way pleaſed by us. *What is the Almighty?*

That we ſhould ſerve him.

Why ſhould we take upon us his livery and become his ſervants?

vants? What wages ſhall we have, or what preferment can he give us? as it followeth by and by. To ſerve God, or to be a ſervant to God, is a comprehenſive terme, taking in all the duty of man in holines. *I and my houſe* (ſaith *Joſhua, Chap.* 24. 15.) *will ſerve the Lord.* And ſuch is the reſolution of every Godly man; but againſt this the wicked are reſolved while we heare them putting the queſtion, *What is the Almighty that we ſhould ſerve him?* As if they had ſaid, he is ſuch a Maſter (or let him be what he wil) that we wil not ſerve him. To ſerve God is to give him all the duties both of natural and of inſtituted worſhip; We ſerve God while we love him, while we feare him, while we believe in him, while we truſt upon him; yet all theſe have diſtinct and proper reſpects to God. We truſt God as he is faithfull, we believe on him as he is true, we feare him as he is great, we love him as he is good, we ſerve him as he is ſoveraigne and Lord of all. *Thou ſhalt feare the Lord thy God, and him onely ſhalt thou ſerve,* (Deut. 6. 13.) There is a ſervice due from man to man, but comparatively to our ſervice of God, we muſt not *be the ſervants of men* (1 Cor. 7. 23.) we ought to ſerve men heartily, but we muſt ſerve none but God with all our hearts. And if God be not ſerved with all, he counts himſelfe not at all ſerved. A wicked man may poſſibly ſerve God with his tongue and hands, with words and outward workes, but he never ſerveth him with his heart, and moſt uſually they caſt off the ſervice of hand and tongue, uſing both to his diſſervice. In this largeſt ſence of obſerving we may expound this Text, and apply it to the greateſt number of wicked men, and in that ſtricter ſence 'tis true of them all; They ſay, *What is the Almighty that we ſhould ſerve him?*

Hence obſerve;

Firſt, *Wicked men have low and ſleight thoughts of God. Their wiſdome* (the beſt that is in them) *is but the wiſdome of the fleſh,* and that, at the beſt, *is enmity againſt God* (Rom. 8. 7.) and can they doe otherwiſe then lightly eſteeme him with whom they are at enmity? They who know not the worth and excellency of a perſon, cannot have high thoughts of him, wicked men, one & other, know not God (that's the definition, which *Bildad* giveth of them, *Chap.* 18. 21.) How then can they duely prize him

him whom they doe not know? As we doe not deſire, ſo we cannot honour that which is unknowne. All the ſervices, ſuch as they are, which a wicked man tenders to God, may beare the ſame inſcription which the Altar obſerved by *Paul* among the *Athenians* did, (*Acts* 17. 23.) *To the unknowne God. If thou hadſt knowne the gift of God,* (ſaith Chriſt to the woman, *Joh.* 4. 10.) *and who it is that ſaith unto thee, give me to drinke, thou wouldeſt have asked of him, and he would have given thee living water.* Did wicked men know the living God, they would aske after him, and reckon their lives with all that they have, nothing worth without him. Beleevers having attained ſome good knowledge of God (though it be little to what they might attaine in grace, and leſſe yea as nothing to what they ſhall receive in Glory) are lifted up with holy Gloryings in and of God. Thus *Moſes* in his triumphant Song after the overthrow of *Pharoah* and his *Ægyptian* Hoſt in the red Sea, (*Exod.* 15. 11.) *Who is like unto thee O Lord, amongſt the gods? Who is like unto thee, glorious in holines, fearefull in prayſes, doing wonders.* Thus the Pſalmiſt cryeth him up in his excellencies; *This God is our God for ever and ever* (Pſal. 48. 14.) So the Church is brought in by the Prophet admiring God, (*Iſa.* 25. 9.) *Loe this is our God, we have waited for him and he will ſave us; This is the Lord, we have waited for him, &c.* The words have a ſound of victory and triumph in them, intimating that ſome had in ſcorne (as they did *David*) asked, *Where is now your God,* or as theſe in the Text, *What is the Almighty?* therefore his people upon ſome gracious and ſtrong appearance of God for them, doe as it were hold him up at once to the view and aſtoniſhment of All the world, eſpecially of their enemies; *Loe this is our God, this is the Lord.* Behold and conſider, who is a God like unto him? your rocke, is not as our rock, even your ſelves being Judges. *Whom have I in heaven but thee,* (ſaith *David*, Pſal. 73. 25.) *and there is none upon earth that I deſire beſides thee.* We ſee, how the opinion and eſtimation which the Saints have of God, is as different from that of wicked men, as their ſtate is different. They make their boaſt of God all the day long; theſe are aſhamed of him, and ſay, *What is the Almighty that we ſhould ſerve him?* The daughters of *Jeruſalem* enquire of the Church (*Cant.* 5. 9.) *What is thy beloved more then anothers beloved,*

loved, O thou faireſt among women? What is thy beloved more then anothers beloved, that thou doeſt thus charge us? They demand what, and what is thy beloved, out of an earneſt deſire of further information. But wicked men aske, *What is the Almighty?* not out of a deſire to know what he is, but in ſcorne and deriſion of what they vainely and ignorantly conceive him to be, even too meane to be ſerved by them.

Secondly; Obſerve;

A wicked man thinkes ſcorne to ſerve God.

No man can ſerve two Maſters (ſaith our Great Maſter, *Mat.6.* 24.) That is, two Maſters of contrary intereſts, and who iſſue out contrary commands. Every wicked man ſerveth more Maſters then two, but he ſerveth not that one who is infinitly better and more deſerving our ſervice then All. He is a ſervant to luſt, yea *he ſerves divers luſts and pleaſures* (Tit.3.3.) he ſerves at the pleaſure of every luſt, and therefore he can have no pleaſure in ſerving the Lord: and unleſſe we make it our pleaſure as well as our worke to ſerve the Lord, he hath no pleaſure neyther in us nor in our ſervices. We cannot ſerve God unleſſe we deny our ſelves, and reſolve our will into his. But every wicked man is a ſelfe-ſeeker, therefore he cannot ſerve God. And as in that ſtate he cannot, ſo he hath no will, no minde to ſerve the Lord. He lookes upon his ſervice as ſlavery, and calls the commandements of God coards and bonds, and ſubmiſſion to them bondage, therefore he ſayth, *I will breake thoſe bonds aſunder, and caſt away thoſe coards from me* (Pſal.2.3.) Till we are made free from ſin, we are never free to ſerve the Lord. The Apoſtle joynes thoſe two in conſequence, *Rom.6.* 20, 21. *When ye were the ſervants of ſin, ye were free from righteouſneſſe* (not free by any liberty given, but by a liberty taken, which is licentiouſneſſe) *but now being made free from ſinne* (Chriſt manumitteth all whom he redeemeth) *and become ſervants to God*; There is a bleſſed tranſition from that freedome which is indeed ſlavery, into a ſervice which is indeed freedome. He is incomparably more free that ſerveth the Lord, then he who, not ſerving him, ruleth the world. *I ſerve* (God being my Maſter) may be the Motto, and is the Honour of all the Saints. The yoke of Chriſt, yea the Croſſe of Chriſt, are ſweete,

ſweet, eaſie, and honourable to the Saints. They who have taſted how gracious the Lord is in his promiſes, will rejoyce in his commandements. And it is as much their deſire to ſerve him, as it is their happines to be ſaved by him. The wicked are ſtrangers from the covenant of his promiſe, and therefore they are eſtranged from his precepts, & in ſtead of receiving his Law into their hearts, caſt it behinde their backes. *What is the Almighty* (ſay they) *that we ſhould ſerve him?*

And what profit ſhould we have if we pray unto him?

We uſe to looke to the end of our actions before we begin them; and we may juſtly thinke it is not good for us to doe that which will doe us no good when we have done it. Did a godly man ſee no benefit, no good comming in by prayer, he would not pray. And becauſe a wicked man ſeeth no benefit in prayer, therefore he doth not pray. His reaſon were good if it were true. We cannot profit God by prayer, but we may profit our ſelves. We may turne the argument and ſay, What profit ſhall we have if we doe not pray? Though God giveth ſometime before we aske, yet we have no ground to expect till we have asked. Wicked men receive many good things from God, for which they never prayed, but becauſe they doe not owne him as the Author and fountaine of their good, therefore they will not pray. They aſcribe their profits to themſelves, what profit then can they conceive in prayer? *What profit ſhall we have*

If we pray unto him?

The Hebrew is, *If we meete him.* 'Tis a metaphor taken from thoſe, who riſe up when grave and great men come towards them, and in honour to their perſons goe forth and meete them. This elegancie of the word hightens the impietie of wicked men, who are ſo farre from following God with their prayers and ſupplications, when he departeth farre from them, that they will not ſo much as ſtirre a foote to goe out and meete God when he commeth towards them, eyther in judgement, to divert and turne him backe, or in mercy to invite him forwards, and give him thanks: as if they did not at all, eyther feare his anger, or regard his love. Prayer is our

פגש *ſignificat occurrere obviare, ſæpe autem deprecari, vel inſtanter orare.*

meeting with God; and this word is ſpecially applyed to our meeting God in prayer when he appeareth angry and diſpleaſed. Thus the word is uſed (*Jer.* 7. 16.) *Therefore pray not thou for this people*, doe not thou (ſaith the Lord to his Prophet) meete me when I come out againſt them, doe not thou ſtrike in between me and them (as *Moſes* ſometimes did) to intercede and mediate for them, for I am reſolved to deſtroy them. That Scripture (*Iſa.*47.3.) which we render, *I will take vengeance, and I will not meete thee as a man*, (that is weake in power, or with compaſſion ſuch as men ſometimes ſhew, but in full power, and with an unmoveable purpoſe as God, that Scripture, I ſay) is thus rendred by others, *Man ſhall not reſiſt me*, that is, he ſhall not hinder me of my purpoſe by prayer, or as ſome of the Rabbins tranſlate, or rather paraphraſe that Text; *I will not admit of any interceſſion for thee.* Whereas in another place of the ſame Prophet (*Chap.* 59. 16.) *The Lord wondered that there was no interceſſour*; none to meete him with a good word for that people. In which ſence we finde the word, *Jer.* 27. 18. *Jer.* 36. 25. *Abigail* went out to meete *David*, and by her mediation to ſtop him from ſhedding bloud, (1 *Sam.*25. 23.) The Lord calls his people to meet him (*Amos* 4. 12.) *Therefore thus will I doe unto thee, O Iſrael, and becauſe I will doe this, therefore prepare to meete thy God, O Iſrael.* How to meete him? What with Armes or Armies, with the preparation of outward force? No; What can the ſtrongeſt Hoſts of men doe againſt or with the Lord of Hoſts? This meeting then muſt be by repentance and humiliation, by weeping and invocation. God meeteth him (with bleſſings) in his way that rejoyceth and worketh righteouſneſſe; And he loves, yea expects that we ſhould meete him in his way, mourning and praying, when he is about his workes of Judgement. Many godly men have met God with theſe weapons, and have prevailed. But the wicked man, eyther hath no hopes or thinkes he hath no need eyther to prevent evill or obtaine good by ſuch a meeting. And therefore he ſaith, *What profit ſhall I have, if I pray unto* (or meete) *him?*

Hence obſerve;

Firſt; *Wicked men are led by their worldly profit in all they doe*; They are ready to doe any evill which they ſuppoſe may

may profit them, and they will not doe (which is all they can doe) ſo much as the outſide of any good, by which they can get no viſible profit. The Apoſtle *Paul* ſpeakes of ſuch *who ſuppoſed that gaine was Godlines*, but they were farre from ſuppoſing *that Godlines* (as inded it is, even bare Godlines) *is great gaine* (*1 Tim. 6.5,6.*) While wicked men have a hope to gaine by a profeſſion of Godlines (becauſe gaine is ſavory to them, though it proceed from that which to them is moſt unſavory) they will be profeſſors, and condiſcend to that which they eſteeme no more in it ſelfe, then the dirt under their feete, the thing called *Godlines*. But when once they ſee they cannot gaine by it, or thinke they have gained enough by it, then they meddle with it no more; off goes their viſor, and they ſhew you (having made a ſhew of what they were not) what they are. Many now receive the Goſpel upon the ſame argument, by which the *Shichemites* were perſwaded to receive Circumciſion (*Gen. 34. 23.*) *Shall not their cattel, and their ſubſtance, and every beaſt of theirs be ours?* They are zealous for Chriſt, upon the ſame termes that *Demetrius* was zealous for the worſhip of *Diana* among the *Epheſians* (*Acts 19. 24.*) they make or gaine *Silver-Shrines*, and by this they get their living. As *Judas* betrayed Chriſt, ſo they will pretend to adore him, If their queſtion be well anſwered, What will you give us? or what ſhall we get by it? The needle of the compaſſe never reſts nor is quiet, till it poynteth to the North, nor are they till they poynt at profit, and have carnal advantages in their eye. What profit ſhall we have if we heare him or pray unto him?

Secondly; obſerve;

Wicked men have an opinion that prayer and attendance upon God in holy duties are are unprofitable. While they aske, What profit ſhall we have if we pray? their meaning is, that prayer yeelds no profit, and that ſerving God is a very poore trade. Such the Prophet *Malachie* at once diſcovers and reproves (*Chap. 3. 14.*) *Ye have ſayd, it is in vaine to ſerve God, and what profit is it that we have kept his ordinances, and that we have walked mournefully before the Lord of Hoſts. And now yee call the proud happy, yea, they that worke wickednes are ſet up, yea, they that tempt God are even delivered.* As if they had ſaid; we get nothing

thing by the ſervice of God, and not only ſo, but they who rebell againſt him, the proud, they who make wickedneſs their worke, their buſines, they who doe not only neglect God, but tempt him, ſinning preſumptuouſly, daringly, theſe get all, theſe are happy, theſe are built up high in good things, honour and riches, and theſe are delivered and protected from evill, dangers, and diſtreſſes. A prophane ſouldier at the ſiege of a Towne paſſing a place of danger was heard ſwearing, and when one that ſtood by warned him, ſaying, *Fellow-ſouldier, doe not ſweare, the bullets fly*; he anſwered, *They that ſweare come off as well as they who pray*; ſoone after a ſhot hit him, & down he fell. This is the judgement both of poore ignorant and knowingly wicked men, *What profit is there if we pray?* Whereas indeed they ſhould rather ſay, What profit is there in any thing without prayer? or what profit is there not in prayer? *Godlines is profitable for all things, having the promiſe of this life, as well as of that which is to come* (1 Tim. 4. 8.)

Thirdly; obſerve;

Wicked men throw up or give over the duties of holines, when they finde no preſent profit, or outward advancement comming in by them.

They ſerve God no longer then he ſerveth their turnes. They who follow Chriſt for the loaves, leave him when the loaves are done. Surely many old formaliſts were wont to pray meerely for filthy lucre, which gave occaſion for that common Proverb, *No penny, no pater noſter*; which we may tranſlate into the ſtile of the Text, *No profit, no prayer.* Saints finde reward in their worke, but hypocrites muſt be rewarded and payd in hand for their worke, elſe they will worke no more. A godly man will pray and perſevere in prayer, becauſe God commandeth him to pray always, not becauſe he always finds the grant of the thing prayed for. He knows his prayers can never turne to loſſe, though he pray long and feeles no profit, not only not in temporals, but not in ſpiritualls, and inward comforts. He conſiders, what God requires of him, not what he receiveth from God is the ground of every duty. And whereas that wicked King ſayd (2 *King.* 6. 33.) This evill is from the Lord, why then ſhould I waite upon the Lord any longer?

longer? He ſaith, I will yet, yea for ever waite upon the Lord, though he deferre to doe me good.

JOB, Chap. 21. Verſ. 16, 17, 18.

Lo, their good is not in their hand, the counſel of the wicked is farre from me.

How oft is the candle of the wicked put out? and how oft commeth their deſtruction upon them? God diſtributeth ſorrows in his anger.

They are as ſtubble before the winde, and as chaff that the ſtorm carreth away.

IN the former words, *Job* having deſcribed both the proſperitie and the blaſphemy of wicked men, whom he repreſents thruſting the Lord from them, and diſcharging him their company; *Depart from us, we deſire not the knowledge of thy wayes, &c.* (Having thus I ſay, deſcribed their proſperitie, and their blaſphemy, leſt he ſhould ſeeme to attribute more happineſſe to them, then indeed they have, or at all to have approved of their courſe and counſel, which at all he had not) he ſubjoynes by way of prevention, his opinion of both in this 16th verſe.

Lo, their good is not in their hand, the counſel of the wicked is farre from me.

As if he had ſaid; *I have not aſſerted the great ſucceſſe of wicked men, as if God neglected the affaires of the world, or cared not into what hands they were diſtributed; as if he had left wicked men in their owne power, to be the founders and contrivers of their owne greatneſſe; or as if I my ſelfe were taken with, or envied at any of their felicitie: for I am well aſſured that God diſpoſeth of all theſe things in much wiſdome, but in no love at all, or good will to them; Lo, their good is not in their hand, the counſel of the wicked is farre from me.*

In theſe words *Job* gives his opinion about the ſtate of wicked men, in the middeſt of all their outward pomp and worldly ſplendour; *Lo, their good is not in their hand.* The Septuagint reade

reade this firſt part of the verſe without a negative particle, whereas we (from the Hebrew) reade, *Their good is not in their hand*, they ſay, *Their goods were in their hands*. Which ſome explaine; As if *Job* in theſe words aſſigned the reaſon whence it comes to paſſe, that wicked men ſpake with ſo much boldneſs and impudency in the verſe before, *What is the Almighty? And what profit is it that we pray to him?* Why are they thus bold with God? why doe they ſlight the Almightie? *O* (ſaith *Job*) *their good is in their hand*, that is, they have enough already, they are full of the world, and they care not how emptie they are of God; they have as much as they deſire, they are ſatisfied with the creature, therefore they have no deſire to the Almighty, the Creator: they have their portion, and ſuch will not pray for more who think they have all in poſſeſſion. What need they beg any good thing at the hand of God, when they have all good in their owne hand? *Their good is in their hand, therefore they ſay, What profit is it that we pray to the Almightie?* This is a truth, but I will not proſecute this reading, becauſe it is not cleare from the originall Text.

Ἐν χερσὶ γὰρ τὸν αὐτῶν τὰ ἀγαθά. Sept.

We render according to the letter of the Hebrew, *Their good is not in their hand*. That is, ſay ſome, they have many worldly good things, yet they uſe none of them. They have good in their houſes, good in their cheſts, but they have none in their hand. The righteous man hath outward good things in his hand, he is readie to uſe, and imploy them, he is maſter of them, he makes them ſerve him; but meere carnal men ſerve their goods, or are ſlaves to them; their goods have them in their hand, their good is not in their hand, they are ruled by what they have, they doe not rule what they have. *Lo, their good is not in their hand.* They are not maſter of their owne. There is a truth in this expoſition; and therefore *Solomon* in *Eccleſiaſtes* diſtinguiſheth the poſſeſſion of the things of the world from the uſe of them. It is one gift of God to put the things of the world into our hand, and another to give us a heart ro uſe them, (*Eccleſ.* 5. 19.) *Every man to whom God hath given riches, and wealth:* (there is one gift) *and given him power to eat thereof, and to take his portion, and rejoyce in his labour, this is the gift of God*, there is another gift. Many receive the firſt gift from the hand of God, who are denyed the latter. But neither

neither will I give this as the ſcope of *Jobs* Text.

Againe, *Their good is not in their hand.* By *good* here, we are to underſtand all that which is before ſet downe, as the portion of wicked men: we had an inventory of their goods, a very large and faire one. *Lo, Their Good.* Why the things of the world are called good ſee before (*verſ.* 13.) *They ſpend their dayes in wealth*, or, *in good.* And though they did, yet here he ſayth; *Their good is not in their hand.* But how can a man ſpend his dayes in that which is not in his hand? Many have that in their hand or poſſeſſion, in which they doe not ſpend their dayes. But it ſounds hard to ſay, A man ſpends his dayes in that which is not in his hand.

Lo, their good is not in their hand.

I anſwer; The being of a thing in our hand imports.

Firſt, That it is attaineable by our owne induſtry, or that it is within our reach and power. So, when *Job* ſayth, *Their good is not in their hand*, his meaning is, their riches and worldly aboundance was not attained by any ſelfe-ſufficiency. Not onely is it true in ſpirituall, but alſo in temporalls (though in theſe we can doe more) that we can doe nothing effectively of our ſelves, or by our owne ſtrength and wiſdome, our ſufficiency is of God. Whatſoever we have in this world comes from another hand, not from our owne. Mr *Broughton* renders fully up to this ſence; *Loe, their wealth commeth not by their owne power.*

Secondly, *Their good is not in their hand*, that is, they have not a power to hold the good which they have received; this I have ſeene (ſayth *Job*) in the ſtate of wicked men, that neither the good they have was purely in their power to attain it, nor in their power to retaine and hold it. This latter ſence ſome conclude, as ſpecially intended by this phraſe all the Scripture over. As if to be in the hand, did rather imply an abilitie in keeping, then induſtry in acquiring the things of this life; yet I conceive the former ſence as fayre and pertinent as the latter, and therefore from thence note.

Cum ſcriptura dicit aliquid eſſe in manu; potius poteſtatē in conſervando quam diligentiam in acquirendo ſignificat. Bold.

Firſt, *Men get not their greatneſs, whether in wealth, or rule, by their owne power.*

What *Job* affirmes of evill men, is true of good men too, it

is a generall truth, *Their good is not in their hand to get it*; every good gift comes from above. Even the things of the world, (which are good gifts, though they be a lower ſort of good gifts) are ſent by a higher hand. Earth is dropt downe to us out of heaven. Outward comforts are not from the hand of man, eyther meritoriouſly, or efficiently. They are not from his hand meritoriouſly, he deſerves not a bit of bread, he is ſo far from deſerving heaven, and glory, and the favour of God, that he deſerves not a peice of this earth to ſtand or lie downe upon; no nor efficiently. Proud man hath ſuch an opinion of himſelfe, he is full of theſe thoughts, that at leaſt the things of the world are within his compaſſe, that he can reach and attain them by his owne power, activitie, and policie. *Iſa.* 10. 13. The *Aſſyrian* is brought in glorying thus; *For he ſayth, by the ſtrength of my hand I have done it, and by my wiſdome, for I am prudent, and I have removed the bounds of the people, and have robbed their treaſures, and I have put downe the inhabitants of the earth like a valiant man.* Here is the language of a proud mans heart, he ſayth, by the ſtrength of my hand I have done it. And the Lord was very jealous of his owne people, that they would be attributing their good to their owne hand, and he could not beare it that they ſhould. (*Deut.* 8. 16, 17.) therefore he admoniſheth them that when they came to *Canaan*, and had got great eſtates, and had eaten and were full, to take heed leaſt their hearts ſhould be lifted up, (*verſ.* 17.) *And thou ſay in thy heart* (ſuppoſe it doe not breake forth into words) *my might and my power hath gotten this wealth*, (take heed thou doe not ſpeake ſuch language in thy heart) *but thou ſhalt remember the Lord thy God, for it is he that gives thee power to get wealth, that he may eſtabliſh his covenant which he ſware to thy fathers.* See here, the things of the world are not in our hand, God gives us power to get our bread. And conſider, if the Lord be ſo jealous in this poynt that he will not indure men to aſcribe to their owne ſtrength or hand the getting of the treaſures of the world: how will he take it at their hands that ſay heaven it ſelfe is in their hand, the good of eternall life is in their hand, or that they can fetch it in by their owne earnings, that they are not beholden to Chriſt onely, or alone for it, but they can merit for it? There is a touch of this in all our hearts, though

we

we come not to the groſſeneſs of the Papiſts; we would have ſomewhat of our owne gaining and fetching in, for life and glory. But if the things of the world be not in our hand, then much leſſe are the things of heaven; If not temporalls, then ſurely not ſpirituals and eternals. (*Pſal.* 76. 6, 7.) *Promotion is not from the Eaſt, or Weſt, or South, but it is of God, who pulleth downe one, and ſetteth up another.* It is a peice of our ſpiritualneſſe to confeſſe God the giver of our temporals. It is an act of grace to ſay, *Lo, our good is not in our hand.* That principle of policy, *Every man is the contriver of his owne condition*, is falſe in Divinitie. Man may be conſidered in a threefold capacity or ſtate, and God the Author of them all. In his natural ſtate *as a living man*; In his ſpirituall ſtate, *as a holy man*; in his civill ſtate, *as a rich or great man*; all that he is in any of or all theſe is all from God.

Quiſq; fortunæ ſuæ faber.

Secondly; obſerve;

It is not in the power of man to hold or perpetuate his owne proſperitie.

As our good is not got by our hand, ſo not held, it will run or ſlip out between our fingers, if we onely hold it; we put our earnings into a purſe with holes (*Hag.* 1. 6.) if God doe but blow upon it. As the Lord gives, ſo he can take away, let us hold as faſt as we will; unleſſe the Lord hold what we have for us, we cannot hold it. The creature is a flitting thing; unleſſe God eſtabliſh it to us it may be gone every moment. Our ſpirituals are not in our owne keeping; we cannot bring grace into our owne hearts, and we cannot keepe grace in our owne hearts; our good of grace is in the hand of Jeſus Chriſt, it is he that preſerves his owne graces beſtowed upon us. Were it not for the hand of Chriſt holding our hearts, we ſhould let out all the grace we have quickly; our faith and love, with all thoſe ſpirituall treaſures would ſoone be ſcattered, were not we kept by the power of God; *Lo, their good is not in their hand.*

Thirdly, When *Job* ſaith, *Their good is not in their hand*, He ſeemes to intend, that though theſe men had a great deale in their hands; yet *their good*, or that which indeed will do them good was not in their hand. The men of the world have their

portion in this life; and that is not a portion; They have goods in their hand, but that which is indeed their good is not in their hand.

Hence note;

That which is truly good, or will really doe any man good, is not in the hand of a wicked man.

Let him have what he will in his hand, his good is not in his hand; yea it had been better for him not to have had this good in his hand, unleſſe he had ſomewhat that is better. (*Pſal.* 4. 6.) The men of the world cry out, *Who will ſhew us any good?* What is their good? *David* tells us, *Corne and wine, and oyle, gold and ſilver,* the riches and greatneſſe of the world, theſe are a very low ſort of good, and comparatively theſe are no good at all. *Give me the light of thy countenance* (ſayth he) this good they have not in their hand; They have not the grace or favour of God in their hands, they have not a portion of ſpirituals in their hands; their good is not in their hand, becauſe that is not there which indeed would make them happie. *Job* did not looke on wicked men as truely happie, though he ſpake ſo much of this outward happines; *Their good is not in their hand.*

The counſel of the wicked is far from me.

In theſe words *Job* makes a modeſt compariſon between his owne and the condition of the wicked; *The counſel of the wicked is far from me. Counſel*, is not to be taken here ſtrictly for that which is the preparation to action, after inquiſition and debate; For the iſſue of both, is counſel. But here *counſel* is to be underſtood in a larger ſence; *The counſel of the wicked*, is, their courſe, their opinion, their way, their purpoſe, whatſoever is decreed and reſolved by them, that is their counſel. Now, ſayth he, *this counſel*, (or courſe) *of the wicked is far from me.*

Conſilium ponitur pro tota agendi ratione.

But how was their counſel far from *Job?* Every good man cannot keepe evill counſel far from him. Evill men may give good men bad counſel: yea a good man cannot keep himſelfe from the evill counſel of the Devill, why then doth he ſay, *the counſel of the wicked is far from me?* Satan will be inſtilling

helliſh

helliſh counſel into the hearts of the beſt, how then is he thus confident, *The counſel of the wicked is far from me?*

The meaning is, *I am far from the counſel of the wicked:* for though we cannot keep the counſel of wicked men, or the counſel of Satan, his ſuggeſtions, and motions far from us; (for theſe wil be buzzing about us) yet we may keep our ſelves far from them, that is, we may keep our hearts at a diſtance from them. Now that is the meaning of *Job, The counſel of the wicked is far from me*; that is, I am of another opinion, and minde, I doe not fall in with them, I doe not ſay as they, I doe not affirme what they affirme, or deny what they deny. *The counſel of the wicked is far from me.* It ſhews that he had a quite different judgement of things from the wicked; nor did he like their way, notwithſtadding their proſperitie and ſucceſſe. As if he had ſaid; *I am not in love with their good and greatneſſe, much good doe it them; it is far from me to wiſh it in their way, and upon their termes; for I never trod in their path, nor walked in their counſel.*

Hence obſerve; Firſt,

The counſel or courſe of a wicked man is fooliſh and prepoſterous in the opinion of the Godly.

As himſelfe is, ſo is his counſel, both nought, therefore a good man abhors them. What is the counſel of a wicked man? What is his courſe? His counſel is to follow the world, to heape up riches, to engroſſe earth, neglecting heaven; to be very eager after the things that are ſeene, not regarding the things that are not ſeene. This is fooliſh counſel: *for* (ſayth *Paul*, 2 Cor. 4. *ult*) *we looke not at things that are ſeene.* How can a man looke at things that he doth not ſee? How can he ayme at a mark that he doth not reach with his eye? Indeed beleevers looke at nothing but what they ſee, though they doe not looke at the things which are ſeene. Here is the excellency of beleevers, they ayme at things that are not ſeene by the corporal eye, but they have a ſight of them by the eye of faith, they ſee them with a ſpiritual eye, or elſe they could not ayme at them. Now, *we look not* (ſayth *Paul*) *at things that are ſeene,* (which is the counſel of the wicked) *but at things which are not ſeene; for the things that are ſeene are temporall, but the things which*

are

are not ſeene are eternall. The things which are moſt ſeene now, will not be ſeene long, no nor be long. As it is ſayd of *Tire* (*Ezek.* 27. 36.) *The Merchants among the people ſhall hiſſe at thee, thou ſhalt be a terrour, and never ſhalt be any more: or ſhalt not be for ever.*

Secondly; obſerve;

Godly men are not at all pleaſed with the way of the wicked, how much ſoever they thrive in it.

Job had ſaid much of the greatneſſe, riches, and glory of the wicked: but, ſayth he, how ever, *The counſel of the wicked is far from me.* The wayes of the godly and the wicked differ, as much as their ends; and their counſels are as diſtant as their concluſions will be. Every good man ſayth of the counſels and wayes of the wicked, how proſperous ſoever, as *Jacob* ſaid of his ſons, *Simeon* and *Levi*, (*Gen.* 49. 6.) *O my ſoule, come not thou into their ſecret, unto their aſſembly mine honour be not thou united.* Let me be far from their ſecret, that is, *from their ſecret counſel, from their cabinet counſel, and cloſe committees, O my ſoule come not thou into their ſecret.* The further we keepe from their counſel, the neerer we are to bleſſedneſſe. (*Pſal.* 1. 1.) *Bleſſed is the man that walketh not in the counſel of the ungodly.* And as the Godly are far from the counſel of the wicked, ſo the wicked are as far from the counſels of the godly; they alſo ſay, *The counſel of ſuch is far from us*, we cannot abide their counſel. (*Pſal.* 14. 6.) *Ye have ſhamed the counſel of the poore*, that is, ye are aſhamed of his counſel. What poore doth he meane? He meanes it not of any poore; though it be a truth, that a poore mans counſel is ſeldome heard (great men are uſually aſhamed of poore mens counſel, As *Solomon* ſpeaketh in his *Eccleſiaſtes*, (*Chap.* 9. 16.) *The poore mans wiſdome is deſpiſed, and his words are not heard.*) But here *by poore*, he meanes the godly poore, men fearing God, as it is plaine in the latter end of the verſe: you are aſhamed of the counſel of the poore, why? *becauſe the Lord is his refuge.* His counſel doth *depend on the Lord*; *truſt in the Lord, walke in his wayes*, ſhelter your ſelves under his protection, this counſel the poore man gives; and he muſt needs be a godly man that gives this counſel. This counſel you have ſhamed, that is, deſpiſed. What have we to doe with this counſel,

ſel, to make the Lord our refuge? No, we will take our owne courſe, and worke it out by our owne wit. Thus wicked men are far from the counſel of the godly, and godly men are as far from the counſel of the wicked.

Job proceeds.

Verſ. 17. *How oft is the candle of the wicked put out?*

Here begins the ſecond part of the Chapter. As in the former he proved by cleare experiences, the proſperitie of the wicked, ſo now he proves that the wicked are not alwayes proſperous, but meete with checks and contrary blaſts as well as others. *How oft is the candle of the wicked put out?* There are two opinions concerning the generall tendency of this latter part of the Chapter. Some think, (as hath been toucht) that *Job* having before declared the outward happineſſe of wicked men, doth here as it were turne the Tables, and deſcribe their miſery, by way of Admiration. *How oft is the candle of the wicked put out.* Or if they eſcape their children pay for it, as it follows verſ. 21. This may ſeeme to contradict what he ſpake before of the flouriſhing ſtate of wicked men, preſently to adde, *How oft is the candle of the wicked put out.* But indeed it onely contradicts what his friends ſpake before, whoſe opinion was, that God ſorteth out the things of this life ſo diſtinctly, that to the wicked he gives nothing but miſery and ſorrow, and to the righteous, nothing but mercy and comfort. Now *Job* takes this off; he affirmes that wicked men are uſually filled with worldly abundance, which is againſt their opinion, yet he affirmes alſo that wicked men are often plunged into outward miſery, that they alſo are brought into ſtraits and darkneſſe. Thus he renders the opinion of his friends altogether inconſiſtent with his experiences; they ſaid, that evill men receive onely evill; no, ſayth he, evill men receive abundance of good in this world; yet I doe aſſert that evill men alſo receive evill too; ſo that there can be no diſtinguiſhing of mens ſpirituall eſtates by their temporall ſufferings or enjoyments, ſeeing wicked men ſometimes are not puniſhed here, and ſometimes are.

Concludit contra amicos ſuos bona & mala in hac vita æquè a deo bonis ac malis dari.

Refutatur amicorum ſententia impios ſemper hic puniri, quum utrumq; æquè accidat & eos puniri & non puniri. Merc.

Secondly, Others underſtand the whole context thus, as if *Job* were ſtill deſcribing the proſperous ſtate of the wicked, and

and continued the ſame diſcourſe to the 21 *verſe*. And then the queſtions here are to be expounded negatively; *How oft is the candle of the wicked put out?* Can you give many inſtances of it? is this very oft? are wicked men commonly found in darkneſſe, or in trouble? So he meets with both the aſſertions of his friends. *Bildad* ſayd, (*Chap.* 18. 5, 6.) *The light of the wicked is put out, and the ſpark of his fire ſhall not ſhine; the light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.* Well, ſayth *Job*, this is your opinion, I pray, tell me, *How oft is the candle of the wicked put out?* Have you ſeene this frequently, that you make ſuch a direct concluſion of it? Againe *Zophar* in the cloſe of the 20th Chapter, when he had drawne out the judgements of God in many particulars, concludes (*verſ.* 29.) *This is the portion of a wicked man from God, and the heritage appoynted him by God.* Now *Job* anſwers, whereas you O *Zophar*, conclude your innumeration of evills, with, *This is the portion of a wicked man from God.* I pray how oft doth God diſtribute ſuch evills to them in anger? doth he it ſo often, as gives you a ſufficient ground to make ſo peremptorie a concluſion? *This is the portion of a wicked man from God.*

Quoties poteſt exponi in defectu, q. d. *Etſi id fiat aliquãdo, raro tamen fit; ac ſæpius florent impij contra quam vos dixiſtis.* Merc.

Take the words eyther of theſe wayes, there is a faire correſpondencie with the ſcope of the place, and with *Job's* purpoſe, nor doe eyther of theſe interpretations give any ſtraine or offer violence to the original Text. For the firſt word that we render *how oft?* is expounded ſometimes by way of *increaſe*, ſometimes by way of *diminution*. In the former ſence, *how oft?* ſounds a thing done very frequently; In the latter, *how oft?* ſounds a thing ſeldome, or rarely done; How oft have you had ſuch experiments? that is, you have rarely had them. how oft is ſuch a thing done? that is, it is ſeldone done. Mr *Broughton* tranſlates clearely to this expoſition, *Not ſo often is the candle of the wicked put out, &c.*

How oft is the Candle of the wicked put out?

By the *candle of the wicked*, ſome underſtand their lives, that is, how oft doe wicked men come to a ſudden and unexpected death? *Job* ſaid before, *They grow old*; His friends had ſayd, *They are cut off.* Here according to the latter expoſition, he queries, Can you give many inſtances that the candle of the wicked

wicked hath been put out? that their lives have been extinguiſhed? The life of man may well be called his candle, and the life of man goes out after the manner of a candle. A candle goes out three wayes, and ſo doth the life of man; firſt, for want of moyſture to feed it: thus the life of man goes out when the moyſture of the body is ſpent, and conſumed, when it is drunk and dried up by old age, or hot diſtempers, then out goes the life of man like a candle. Secondly, A candle goes out, through the redundancy of moyſture, the oyle ſometimes drownes the lamp, as well as feeds it. Thus alſo moyſture overflowing the body of man, puts out or quencheth life. Thirdly, a candle is extinguiſht by a vehement wind that blows it out; And the lives of many men are put out by violence, their candle doth not burne out, but is blowne out. And thus eſpecially the lives of wicked men are put out; They are cut off by a hand of Juſtice before they have lived out halfe their dayes, or if they attaine to fullnes of dayes, their hoary head deſcends not to the grave in peace.

Secondly, Others underſtand by *Candle*, their *Children*; A mans children are as ſo many lights in his houſe; as they die, his candles are put out; and if they all dye, his candle is quite put out.

Thirdly, and more generally, the word is uſed to ſignifie any, or all ſorts of worldly proſperitie. The light of the wicked can be nothing but outward proſperitie, in all the ſorts of it. So the word is frequently uſed (*Prov.* 13. 9.) *The light of the righteous rejoyceth, but the lamp of the wicked ſhall be put out*; that is, their proſperitie ſhall ceaſe; read 2 *Sam.* 21. 17. 2 *King.* 8. 19. *Pſal.* 132. 17. in all which places, light, lamp, and candle, expreſſe outward ſplendour and proſperitie. *How oft is the candle of the wicked put out?* Taking the words in the firſt ſence, how oft? that is, very oft.

Obſerve;

The worldly glory and outward pomp of wicked men is many times put out in darkneſſe.

Taking the words in the ſecond ſence, how oft? that is, not often; you cannot give frequent experiments of this?

Note;

Moſt wicked men continue their candle, and the light of their proſperitie a long time.

As we have ſeene the one, ſo the other; there are experiments on both ſides. Therefore we can make no diſtinction of men, either by the ſhining and burning, or by the putting out of their candle. The former poynt hath been given from other paſſages of the Booke, and the latter being one generall ſcope of the whole Book, It may ſuffice onely to collect and ſpecifie them.

And how oft commeth deſtruction upon them?

The ſence is the ſame with the former; onely the words are varied.

Their deſtruction.

אֵיד *Extremam denotat ruinam vel calamitatem nubis & pluviæ more ſuperveniens.*

The word which we render *deſtruction*, carrieth in it utter ruine, or an undoing calamitie, properly it ſignifies a cloud; and becauſe ſtormes are wrapped up in clouds, and from them hayle and ſnow, thunder and lightening, break forth, not onely to the terror of hearers and beholders, but even to their deſtruction; therefore the ſame word ſignifies both a cloud, and alſo deſtruction. And hence the vulgar reads, *How oft is there an inundation upon the wicked?* When clouds diſſolve, an inundation, a deluge follows, which ſweepes all away. In which ſence the Prophet (*Iſa.* 28. 15.) calls it an *over-flowing ſcourge*, that is, a judgement which breakes all the bankes and fences which the wit and power of man ſet up againſt it.

Note;

Wicked men ſhall not onely be afflicted, but deſtroyed.

Deſtruction is their portion. The hand of God upon a wicked man is for ruine; but upon his owne people for correction. The Apoſtle ſpeaks this ſence clearely (*2 Cor.* 4. 8, 9.) where he tels us that himſelfe and other holy men were in a very ſad condition, but it came not to deſtruction; *Wee are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpaire; perſecuted, but not forſaken; caſt downe, but not deſtroyed.* As for wicked men, *How oft commeth deſtruction upon them?*

They

They are not onely troubled, but diſtreſſed, not onely perplexed, perſecuted, and caſt downe, but in deſpaire, forſaken and deſtroyed.

From the manner of their deſtruction, it comes like a tempeſt, or a ſhower.

Note.

The deſtruction of wicked men is irriſiſtible.

Who can avoyd the ſhower, or the ſtorme? yes you will ſay, we may run to covert; but there is no covert which the Lord cannot raine quite through; though ſinners hide themſelves under rocks, and mountaines, he can ſend a raine which ſhall ſoak unto them. There is no ſhelter againſt the wrath of God; he can peirce all the coverings of the creature; his wrath ſmites downe to the very bottome of hell. When ſtormes and tempeſts are up in the world, Saints have a covering; but what is it? not any worldly covering, or creature-refuge; theſe cannot protect them from the ſtorme; but the Prophet tels us what or who will. (*Iſa.* 32. 2.) *A King ſhall reigne in righteouſneſſe, Princes ſhall rule in Judgement. And a man* (that is, Jeſus Chriſt) *ſhall be a hiding place from the winde, and a covert from the tempeſt, as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.* Chriſt is as a covert from the tempeſt, as a hiding place from the winde; but wicked men have no help by him, he is no covert, no hiding place to them: therefore their deſtruction comes unreſiſtably, and unavoydably. Such was the ſhower of fire and brimſtone upon *Sodome*; the *Sodomites* expected not an enemy that way, their deſtruction came as a ſhower from a cloud; The Lord rained fire and brimſtone upon them from the Lord out of heaven. The cloud which hangs over and lowres black upon wicked men, is not a little cloud that ſoone paſſeth away, but a cloud that ſhall make the wicked paſſe away; when that breaks, they ſhall be broken and fall and periſh.

Nubecula eſt cito tranſibit. חלק *diviſionem denotat inter plures. Trialatio ab ijs qui funiculis agros dimetiebantur, quos deinde dividunt inter ſe miſſis ſortibus.* Druſ.

God diſtributeth ſorrows in his anger.

The word implyeth the dividing of a thing among many: to divide by lot; to apportion out an inheritance or ſhare; a mans ſhare is called his lot, this is my lot, and that is yours,

every one hath his lot. Thus land in a common field is divided; and thus *Joſhua* divided *Canaan* among the twelve Tribes, he divided it to them by lot; ſuch a diſtribution the word ſignifies; *God ſhall diſtribute ſorrows to them by lot.*

He diſtributeth ſorrows.

חבלים *Dolores, funes, parietum, furniculis hereditates dividebantur.*

That word ſignifieth, a coard, or a line, that line with which an inheritance is divided, a meaſuring line, a line to meaſure land by. So (*Pſal.* 16. 6.) *The line is fallen to me in a faire place*; that is, my inheritance is divided, or ſhared out to me in a faire place. I have a faire lot. The elegancie is remarkeable. God diſtributeth ſorrows by a line, as the portion and inheritance which wicked men ſhall receive. (*Luk.* 12. 46.) *The Lord of that ſervant, will come in a day when he looked not for him, &c. and will appoint him his portion with the unbeleevers. God diſtributeth ſorrows.* To ſay God diſtributeth a portion in anger were ſad enough: for every portion that God diſtributeth in anger can be nothing but ſorrow. But to diſtribute ſorrows in anger, imports the moſt ſorrowfull diſtribution. And beſides, the word ſignifies not onely ſorrowe, but the greateſt ſorrows, thoſe ſorrows that ſtraiten as a coard, which binds the part ſo hard that it cauſeth paine, or ſuch ſorrows as a woman hath in travell. The Greek Tranſlaters expreſſe it by a word noting the pangs and throws of a travelling woman. *God diſtributes theſe ſorrows*

In his anger.

That is, God being angry, or when he is angry he diſtributes theſe ſorrows. In what ſence, anger or any other paſſions are ſaid to be in God, hath been ſhewed from other Texts of this Booke. And when it is ſayd, that *God doth a thing in anger*, the meaning is not that he doth ſome things in a quiet temper, and other things in a diſtemper, as men often doe; but that he doth ſome things for the good and benefit, other things for the hurt and vexation of man; yet as the one in mercy, and the other in judgement, ſo both according to the higheſt rules of reaſon and righteouſneſſe.

Thus the woful condition of a wicked man is deſcribed, under the diſpleaſure and angry diſpenſations of God.

Hence

Hence, Note; firſt,

Sorrow is the portion, or inheritance of the wicked.

The lot of the wicked falls in the land of ſorrow and darkneſſe, of mourning and lamentation, this is their proper lot; Though at preſent they live in the light of outward joy, yet their portion is darkneſſe and ſorrow. What elſe can be their inheritance but ſorrow, who abide under the anger of God? Believers are heires of the promiſe, and therefore peace and joy are their portion. The wicked are heires of the curſe, they are as ſurely heires of the curſe, as the Saints are of the promiſe, and therefore ſorrow is their portion. The anger and curſe of God have nothing but evill in them, as his favour and the promiſe have nothing but good in them.

Secondly, Obſerve;

The ſorrows of wicked men are divided to them by the hand of God.

His hand is in the worke; God diſtributes to every man his portion. All our lots are ſet out by his hand. The word (*God*) is not expreſt in the Hebrew, but he is in it; who is the diſtributer, but the Lord? He diſtributes evill as well as good. The Prophet challengeth all falſe Gods; *Let them doe good or evill, that we may know that they are Gods* (*Iſa.* 41. 23.) The diſtribution of evill ſpeaks God as much as the diſtribution of good: it is the honour of God to be the diſtributer of both. And ſince it is in the hand of God to diſtribute, and apportion out to wicked men their due, they ſhall be ſure to have it: for he is a juſt God, and he ſeeth all the wickedneſſe of their hearts, and he will not be taken off by intreaties, or blinded by gifts, they can plead nothing to take him off from this diſtribution; 'tis their due, and they ſhall have it. *God diſtributeth ſorrows in his anger.*

Obſerve; Thirdly;

It is very dangerous to provoke God to anger.

To doe ſo may quickly be to our ſorrow, for he diſtributes ſorrows in his anger. Therefore the Pſalmiſt exhorts, (*Pſal.* 2. 12.) *Kiſſe the Son* (that is, with a kiſſe of homage and ſubmiſſion)

miſſion) *leaſt he be angry.* Why, what's the danger of that? the next words ſhew it, *and ye periſh from the way* (of your purpoſes and never reach your ends) *when his wrath is kindled but a little, bleſſed are all they that put their truſt in him.* The Pſalmiſt leaves us to imagine how curſed and miſerable their eſtate will be who provoke God, while he thus elegantly goes off from it (the file of his ſpeech calling him rather to ſpeake that) and concludes, *Bleſſed are all they that truſt in him.*

Fourthly, Obſerve;

The ſorrows of wicked men flow from the wrath and anger of God.

God diſtributeth ſorrows to many of his owne people, he gives them ſometimes a very uncomfortable portion; but he doth not diſtribute ſorrows to them (purely) in anger. All the ſorrows he diſtributes to his owne people, have a mixture of love and mercy. To be under the anger of God is more grievous, then to be under ſorrows from God. The anger of God is worſe then ſorrow. Therefore *David* deprecates it (*Pſal.* 6. 1.) *Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.* He doth not deprecate rebuking, or chaſtening, he doth not pray againſt theſe, but he prayes againſt *rebuking in anger, and chaſtening in hot diſpleaſure.* Gods anger is more terrible then his rebuking, and his diſpleaſure then his chaſtening. Therefore (ſaith he) Lord, whatſoever thou doeſt to me, doe nothing in anger; yet ſo the Lord rebukes wicked men, he gives them ſorrow and anger together. (*Pſal.* 11. 5.) *The Lord trieth the righteous: but the wicked and him that loves violence his ſoule hateth* (from this hatred what followes,) *upon the wicked God ſhall raine, fire and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup.* Their cup hath not onely fire and brimſtone and tempeſt in it, but hatred in it, and this makes their cup ſo bitter, this is the very dregs of it. The enemies of the kingdome of Chriſt are thus threatned (*Pſal.* 2. 5.) *He ſhall ſpeake to them in his wrath, and vex them in his ſore diſpleaſure*; he ſayth not with it, but in it. When he is in his higheſt diſpleaſure, and wrath, then he ſhall ſpeake. God ſpeaks terrible words when he ſpeaks in wrath, and he vexeth man to purpoſe when he vexeth him in his ſore diſpleaſure.

Thus

Thus he ſpeaks to the Kings of the earth, and the Princes, and to all the inraged multitude, who combine to break his bands, and to caſt his coards from them, who would hinder the great deſigne of the Father in advancing the Scepter of his Son over the world. And when God deales thus with any ſort of ſinners, he takes a kinde of comfort in it, (*Ezek.* 5. 13.) *Thus my anger ſhall be accompliſhed, and I will cauſe my furie to reſt upon them,* (if the furie of the Lord doe but touch a man, woe unto him: but when a man is made as the reſting place of the furie of the Lord, how can he abide it? how reſtleſſe muſt he be? yet thus ſaith the Lord, *I will cauſe my furie to reſt upon them*) *and I will be comforted, and they ſhall know that I the Lord have ſpoken in my zeale, when I have accompliſhed my furie in them.* As (in reference to his owne people) when the Lord accompliſheth his love in them, and cauſeth his favour to reſt upon them, then he is as it were comforted, it pleaſeth him very much. So, when he poures out judgements and evils upon wicked men in furie & wrath, in the height and heat of wrath, this comforteth him, and pleaſeth him. God ſometimes diſtributeth ſorrows with ſorrow, and he ſpeaks of himſelfe as grieved when he puts men to griefe; but when God doth not onely diſtribute ſorrowes in anger, but in comfort, that is, when he doth not onely expreſſe himſelfe as angry, but as comforted while he dealeth out ſorrows to the ſonnes of men, as their courſe before was out of meaſure ſinfull, ſo their preſent caſe is out of meaſure ſorrowfull. Which *Job* ſhewes more fully in the next verſe.

Verſ. 18. *They are as ſtubble before the winde, and as chaffe that the ſtorme carries away.*

Thus it it with wicked men, according to our reading; and according to the ſecond interpretation, of, *How oft is their candle put out?* we may adde, *How oft are they as ſtubble.* 'Tis uſuall in Scripture to compare wicked men to ſtubble and chaffe; we have them both here, ſtubble is the ſtalk, ſtubble is that which is left after the corne is reaped: and the chaffe is that in which the corne is wrapped in the eare, till it be threſhed and winnowed. The ſtubble is nothing to the eare, and the chaffe in the floore is nothing to the corn in the floore; the wicked are but theſe, *ſtubble and chaffe.*

They

They are as ſtubble before the winde.

That is, they are eaſily diſſipated, and quickly carried away. Stubble makes little oppoſition againſt the winde; the warre is not great between the winde and the ſtraw, between the chaffe and the ſtorme: ſtubble and chaffe are as much a match for winds and ſtormes, as the wicked are for the wrath of God. Holy *David* (*Pſal.* 1.) having ſpoken of the ſtabilitie of the godly, ſubjoynes, *The ungodly are not ſo, but as the chaffe which the winde driveth away.* And when *David* ſaw his enemies deſerted of God, notwithſtanding their ſeeming devotions and earneſtneſs in calling to him for helpe; he preſently adds (*Pſal.* 18. 42.) *Then did I beat them ſmall as the duſt or chaffe before the winde.* It is an eaſie matter to deſtroy thoſe whom God refuſeth to helpe, and to make them as chaffe, whoſe rocke the Lord refuſeth to be. The holy Prophets are frequent in this ſimilitudinary language, *Iſa.* 17. 13. *Hoſea* 13. 3. *&c.* Every man is but as duſt and chaffe (eaſily carried away) in regard of his naturall conſtitution: wicked men are ſo, much more, before the indignation of God, in regard both of their natural and actuall corruption. Some by the winde in the Text, underſtand evill ſpirits, who are called alſo the furie of the Lord, and by whoſe miniſtrie God ſometimes executes his vengeance upon the wicked. (*Pſal.* 35. 5.) *Let them be as chaffe before the winde, and the Angel of the Lord ſcattering them.* Angels are mighty in power: and not only good, but evil Angels receiving permiſſion or commiſſion from God can ſcatter the wicked as ſtubble before the winde.

Or as the chaffe that the ſtorme carrieth away.

Here he ſets the ſtorme againſt the chaffe, as before the winde againſt the ſtubble. The word ſignifies an extraordinary ſtorme, a violent ſtorme, a kinde of *hurricane*, which is able to throw downe trees and houſes, yea even to ſhake rocks and mountaines, what work then will it make with chaffe? Thus the Prophet ſpeaks (*Iſa.* 17. 13.) *The nations ſhall ruſh, like the ruſhing of many waters: but God ſhall rebuke them, and they ſhall flee far off, and ſhall be chaſed as the chaffe of the mountaines before the winde, and like a rolling thing before the whirlwinde.* We put in the margine,

gine, *As the thiſtle-downe*, or, *the downe of the thiſtle*; when the thiſtle ſheds its downe we ſee how it rolls before the winde. Now, ſayth he, as the chaffe before the winde, or as a rolling thing before the whirlwinde, ſo ſhall the Nations be. The day of vengeance that comes upon hardned and impenitent ſinners ſhall make them like chaffe, (*Zephan.* 2. 1, 2.) *Gather your ſelves together, yea gather together O nation not deſired, before the decree bring forth, before the day paſſe as the chaffe. Gather your ſelves together.* Some read, *fan your ſelves*, in alluſion to the chaffe, fan or winnow your ſelves, get out all the chaffe from your ſelves, by a work of ſerious repentance, then we winnow, or fan our ſelves. Why doth the Prophet ſtirre them up to this duty? elſe (ſaith he) the decree will bring forth, that is, God having decreed judgement, the decree will bring forth judgement. The decree is big, it hath judgement in it, and it will bring forth ſhortly: there will come a ſtorme, a tempeſt, a whirlwinde, when the decree brings forth. I would have you get the chaffe out of you, *before the day paſs as the chaffe*, that is, before that day come that ſhall make the chaffe paſs away. When he ſaith, *Before the day paſſe*, he doth not meane, as if the time ſhould paſſe as the chaffe, but the meaning is, before the time come that wicked men ſhall paſſe as the chaffe before the winde. Therefore I adviſe you to fan, and winnow your ſelves, get out the chaffe, for if you be chaffe, the day will come, and make you paſſe as the chaffe, and carry you away.

Further, *As chaffe which the winde carries away.* The word ſignifies, to *ſteale away* as a theefe, ſuddainly and ſecretly. The coming of Chriſt to Judgement is compared to the coming of a theefe, (1 *Theſ.* 5. 2.) Winde and ſtormes ſcatter the chaffe no man knowes where, nor doth any man know how to gather it up. Wicked men are compared to ſtubble and chaffe, in three things.

Firſt, They are (if duly conſidered) but chaffie in their underſtandings, they have no ſolidicie there: for they follow things that are but vaine, and cannot profit. Now that man, how high ſoever, is but chaffe in his underſtanding, who purſues vaine in ſtead of ſolid things. Though ſuch a man be reputed deep in policie, and well ballanced in judgement, yet

indeed he is but light in the ballance; and is justly counted a chaffie man.

Secondly, They are as chaffe; that is, *little worth.* The wicked man is of little value or worth in the eyes of God and good men. Every believer is pretious in the eyes of God. (*Isa.* 43. 4.) *Since thou wast precious in my sight, thou hast been honourable.* The Godly are as wheate, the wicked are as chaffe. (*Jerem.* 23. 28.) *What is the chaffe to the wheate?* If we set a bushel of chaffe by a bushel of wheate, what is the chaffe to the wheat? of no value or price in comparison. Wicked men are of no more value in comparison of them that have true grace, then the chaffe is to the wheat, or the straw to the corne. *Solomon* saith (*Prov.* 10. 20.) *The tongue of the just is as choice silver, but the heart of the wicked is little worth. Solomon* makes not the comparison upon even termes, between the tongue of the just and the tongue of the wicked; but he preferres the tongue of the just (an inferior member) before the heart of the wicked, which (though in a moral consideration it be his worst part, yet) in a natural consideration is his best and noblest part. Now *if the tongue of the just* (that is, his abilitie and manner of speaking) *be as choice silver*, then surely his heart, (that is, his abilitie and manner of thinking and reasoning) must needs be as the finest gold. And if the heart of the wicked be little worth, his tongue cannot be worth any thing at all. Who would give any thing for thoughts of drosse and words of chaffe, yet these are all that the heart and tongue of a wicked man can produce.

Thirdly, They are as stubble and chaffe, because though alone they are worthlesse, yet they have a kinde of usefulnesse even to godly men in outward society. The straw or stubble hath usefulnesse to the eare, it beares up the eare; and the chaffe hath usefulnesse to the wheat, it covers the wheat, it keeps and preserves the wheat. The Lord in this sence often makes wicked men stubble and chaffe to his people, that is, they are usefull to them. I need not straine the similitude, but take it up only in general. The providence of God hath so ordered it to view, that many wicked men are a protection to the peace and very subservient to the comfort & present welfare of his people in this world; though they be chaffe, yet they cover the wheat, though

though they be ſtraw or ſtubble, yet they ſhall beare up the eare, and miniſter ſome way or other to their help. Though wicked men are in themſelves as that chaffe threſhed out of the eare which the ſtorme carrieth away, yet they often are to the people of God, as the chaffe in the eare which binds and holds in the corne, ſo that the ſtorme cannot carry it away.

From the proper ſcope of the ſimilitude as here applyed. Obſerve;

Firſt, *It is an eaſie thing with God at any time to deſtroy wicked men.*

Secondly, That

All the preparations and power of wicked men to reſiſt the wrath of God, or to ſave themſelves from it, is to no purpoſe.

All their power is no more then the chaffe to the ſtorme, and the ſtubble to the winde. Though the wicked flatter themſelves in their power and greatneſſe, as if they were out of danger, yet they are but ſtubble and chaffe, God can quickly blow them away. How many experiences have we ſeene of wicked men, who thought their mountaine ſo ſtrong that it ſhould never be removed, which yet hath appeared but as chaffe before the winde, and the ſtorme hath carried them away. And if God joyne with the weakeſt, they are too ſtrong for the mightieſt. (*Iſa.* 41. 15.) *Behold, I will make thee a new ſharpe threſhing inſtrument having teeth.* Who was this? The former verſe anſwers, it was *the worme Jacob*; God did not make an inſtrument for *the worme Jacob*, but he made *the worme Jacob* his inſtrument; *Behold I will make thee* (not for thee) *a new ſharpe threſhing inſtrument.* All men are wormes compared with God, and no man is ſo fit an inſtrument, for God to doe great things by, as he who looks upon himſelfe (ſo Jeſus Chriſt did, by whom God did the greateſt worke that ever was done) *as a worme and no man.* But what ſhall this worme *Jacob* doe? The words following anſwer, *He ſhall threſh the mountaines and breake them ſmall, and ſhall make the hils as chaffe.* The mountaines and hils to be threſhed and fann'd, are the mighty ones of the earth, even all earthly might riſing up againſt the wayes and deſignes of the God of heaven, theſe the *worme Jacob*

ſhall threſh and fan, and make as chaffe, *and the winde ſhall carry them away, and the whirlwinde ſhall ſcatter them.* Therefore let not the mighty man glory in his might. The Lords anger is as a ſtorme, or a winde, and the meaneſt worme that he uſeth as a new ſharpe threſhing inſtrument, to breake them into chaffe. And this he doth, in his anger, not onely to ſingle perſons in power, but to the moſt powerfull States and Nations of the world, as is repreſented in that moſt illuſtrious Propheticall viſions of the foure Monarchies ruin'd by a fifth, (*Dan.* 2. 35.) *Then was the iron, the clay, the braſſe, the ſilver, and the gold, broken to pieces together, and became like the chaffe of the Summer threſhing floare, and the winde carried them away, that no place was found for them, and the ſtone that ſmote the image became a great mountaine, and filled the whole earth.* We ſee how it is not onely with wicked perſons, but wicked powers (this great Image, the Iron, and clay, and braſſe, and ſilver, and gold, typed all the powers of the world oppoſing the Kingdome of the Lord Jeſus Chriſt, openly, or ſecretly, directly, or indirectly) *they are as ſtubble before the winde, and as chaffe that the ſtorme carrieth away.*

JOB,

JOB, Chap. 21. Verſ. 19, 20, 21.

God layeth up his iniquitie for his children: he rewardeth him, and he ſhall know it.
His eyes ſhall ſee his deſtruction, and he ſhall drinke of the wrath of the Almightie.
For what pleaſure hath he in his houſe after him, when the number of his moneths is cut off in the middeſt?

IN the former words *Job* ſpake in the plurall number, *they are as ſtubble, and as chaffe before the winde.* Here in the ſingular, *God layeth up his iniquitie for his children.* And yet he ſtill ſpeaks to the ſame poynt, and of the ſame perſons. Such varyings of the number are not unuſuall in Scripture. Reade *Hoſea* 2. 17, 18. *&c.*

The words are a continuation of the former argument, as was opened before.

Verſe 19. *God layeth up his iniquitie for his children.*

The wicked mans iniquitie is layed up by God as a treaſure: for ſo the proprietie of the word beareth. God layeth up his iniquitie ſafe: for ſo we deſire our treaſure ſhould be. When men lay up their treaſures, they will have them (as we ſay) forth-coming. The wicked ſcatter their iniquities, but God gathereth them together, and will have them forth-coming in due time.

He layeth up his iniquitie, or paine, or ſorrow.

One word ſignifies iniquitie, paine, and ſorrow, becauſe they who doe iniquitie, ſuffer paine and ſorrow for it; iniquitie is indeed ſuch droſſe, that it is not worth the treaſuring, *yet the Lord layeth it up:* Or, *he layeth up his iniquitie*, that is, the puniſhment of his iniquitie. We lay up ſin, and God layeth up judgement; he layeth up the rewards and recompences of iniquitie.

אוֹן *nunc dolorem nunc iniquitatem ſignificat; quia ſi quis aliquid iniqui commiſit dolor & perturbatio ſequitur.*

Some render, *He layeth up ſtrength.* And then it is expounded, not for the ſtrength of the wicked man, but for the ſtrength of

of God; As if he had ſaid; *Though God hath ſcattered the wicked man himſelfe as with the winde, and as the chaffe before the whirlewinde; yet he layeth up his ſtrength for his children, that is, God hath yet greater judgements, ſoarer evils to bring upon his familie, and poſteritie, then ever yet fell upon himſelfe: he hath layd up ſtrength for his children.* As if God did afflict him but with his weakneſſe, with his little finger, and reſerved his arme to ſtrike his children with; as if he would make his little finger heavier upon his children, then his loynes had been upon their Fathers, or as if having chaſtized the fathers with whips, he meant to chaſtize the children with ſcorpions. Either of theſe interpretations the ſingle termes will beare, yet the difficultie remaines in making out the ſcope and tendency of the whole Text. There is a fourfold explication given of it.

Deus reſervabit filij ejus robur ſuum. Mon. q. d. adhuc majorem iræ ſuæ procelloſæ vim ei reſervabit in futurum, nempe cum filios ſuos penitus abolebit. Bold.

Firſt thus, Some expound the whole by repeating the foregoing interrogation negatively, as I ſhewed upon the former verſes; *How oft* (ſaith he) *is the candle of the wicked put out?* That is, Their candle is not often put out, or it is ſeldome put out. Thus here, *How oft doth God lay up his iniquitie for his children?* Not often; For as himſelfe proſpered in perſon, ſo many times his family and children proſper. 'Tis but rare that God layeth up iniquitie for his children. And ſo, according to this expoſition he carrieth on the flouriſhing ſtate of the wicked man, who as he lived himſelfe in all proſperitie, ſo doe his children after him. 'Tis an experienced truth, that God hath ſuffered both wicked men and their children to flouriſh, and grow great in the world: he doth not preſently reckon with the children, as he did not with their fathers.

q. d, *raro hoc fieri video & frequentius tum ipſos impios, tum eorum liberos impunè abire & ſecure vivere calamitatũ expertes.* Merc.

Secondly, Some of the Rabbins expound *Job* in theſe words, taking off the affliction from the children, and faſtening it upon the father. As if he had ſaid; What! *Shall this wicked man live, and proſper all his dayes? ſhall he who hath done ſo much evill feele none? ſhall he carry it without any the leaſt touch from the hand of God, and ſhall the load and burthen of the judgement light onely upon his children? What? will God lay up all the puniſhment of his iniquitie for his poſteritie? is this Juſtice? doth this looke like the doings of God, that the father thrive, and his children onely be undone?* Which ſence they conceive continued in the latter part of the verſe, which commendeth the juſtice of God, and exalteth

An iſte impius tota vita impunè ſeret & penitto in filios uſq; differetur? hoccine patietur dominus. Rab. Sel.

eth his righteouſneſſe in this determination; God will repay him into his owne boſome as he hath deſerved. *God will reward him, and he ſhall know it, his eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almightie.* God will not lay up iniquitie for his children, and let him eſcape. No, himſelfe ſhall be puniſhed, and ſmart for his folly, he ſhall taſt how evill and how bitter a thing ſin is. This alſo hath been verified by frequent examples. The judgement of many wicked men doth not ſleep, nor their deſtruction ſlumber, God preſently cuts off ſuch parents in the light and heate of their iniquities.

Thirdly, (neere this ſence) the words are read, as an anſwer to an objection. This having been affirmed by *Job*, that the Lord doth not often put out the lamp of the wicked, that he doth not make them as chaffe and ſtubble, but that they proſper, and grow great in the world. *Zophar* (whoſe opinion is here oppoſed) is ſuppoſed to replie; *What though God doe not afflict the wicked man himſelfe, and put out his lamp, yet he layeth up his iniquitie for his children.* Thus Mr *Beza* ſeemes to interpret this Text; *But you will ſay to me, though the wicked man himſelfe be not puniſhed, yet God layeth up his iniquitie for his children; the fathers ſin, ſhall be the childrens portion.* To which objection *Job* is conceived making anſwer in the next words; No (if what you affirme were the law and conſtant rule of his proceeding) God would rather *repay the wicked man himſelfe, and make him know what it is to ſin againſt him, his eyes ſhould rather behold his deſtruction, and he himſelfe deſerves much more to drink of the wrath of the Almightie then his children. Beſides, what cares he for his houſe, or what becomes of his familie, when the number of his moneths is accompliſhed, and cut off in the middeſt? He being dead feeles neither the ſmart nor the comfort of his children, what ever the providence of God diſpenceth or allotteth them, concernes him little, and will not then touch or trouble him at all.* As if *Job* had ſaid to *Zophar*, *Though I denie not the thing, that God doth lay up the iniquitie of the parents for the children, yet, according to your principle and poſition, it ſeemes more conſonant that the wicked man ſhould be puniſhed in his owne perſon, then in his poſteritie.*

Deus (inquietis) reponet filijs ejus violentiam ipſius. Redderet illi & (hoc) ſciret, et viderent oculi ejus exitium ſuum, &c. Bez.

Fourthly, Moſt, both of the Latine and Greek Interpreters agree in this expoſition, that *Job* here deſcribes the miſery of a wicked man, and the judgement of God upon him, as in reference

Cum deſcribit extremum impij ſupplicium affirmat etiam redundaturem ad filios.

rence to his owne perſonall ſorrows, ſo in reference to thoſe which afterwards befall his children and familie; *How oft is the candle of the wicked man put out? how oft doth God drive him as chaffe before the winde? yea, and not onely ſo, but God layes up his iniquitie for his children*, that is, (as elſewhere frequently in Scripture) the puniſhment of his iniquitie. They ſhall ſmart as well as he himſelfe did, and be wrapt up in thoſe calamities which were bred in their fathers ſins, and perfected by their owne.

Hence obſerve;

The ſins of parents are juſtly puniſhable in their poſteritie.

As many parents, by wickedneſſe ſtore up riches for their children, ſo becauſe of their wickedneſſe, God ſtores up wrath for their children. Nor may it ſeeme unreaſonable, or unjuſt that he doth ſo: for the ſon ſucceeds into all the rights of his deceaſed father, and this is one of them; He hath but his right in whatſoever he is puniſhed. As God may juſtly puniſh the ſin of a man in his cattel and eſtate, ſo alſo in his children; becauſe they not onely belong to him, but are a part of him. But it may be objected, how then doth the Prophet *Ezekiell* affirme from the Lords mouth, that *the ſon ſhall not beare the iniquitie of the father; and the ſoule that ſinneth ſhall die*, (*Ezek.* 18. 20.) And how ſhall we reconcile this of the Prophet with that which God himſelfe ſpake in the Law, threatning the children of the wicked, and their childrens children for their iniquitie, (*Exod.* 5. 20.) *I the Lord thy God am a jealous God, viſiting the iniquities of the fathers upon the children, to the third and fourth generation of them that hate me.* One Scripture ſayth, *The ſon ſhall not beare the iniquitie of the father*; and another ſayth, *that the ſon ſhall beare the iniquitie of the father*, or, *that God will viſit the iniquitie of the fathers upon the children to the third and fourth generation.*

Naturalis conſecutio eſt, ut hæres ſuccedat in omne jus defuncti. Nihil incommodi eſt, ſi illorum cum ſint habeant quæ illorum ſunt. Coc.

I anſwer, for the clearing of thoſe Scriptures that when the Prophet ſayth, *the ſon ſhall not beare the iniquitie of the father*, it may be underſtood eyther of theſe two wayes. Firſt, thus, he ſhall not beare it, in reference to eternall puniſhment, God will not damne a ſon, for the ſin of his father, but he may bring many chaſtiſements and ſorrows upon a ſon, for the ſins

of

of the father. Secondly, we may understand the Prophet thus, *The son shall not beare the iniquitie of the father*, that is, if the son depart from the iniquitie of the father, if the son doe not imitate the fathers iniquitie, then the iniquitie of the father shall not redound to the son; but if the son tread in his steps, and write by his Copie, then the son shall not onely beare his own iniquitie, but the iniquitie of his father shall redound to him, for he makes his fathers sin his owne by imitation, as much as his owne is his by commission. (*Mat.* 23.32.) Christ saith to the Jewes, *Fill ye up the measure of your fathers.* Their fathers had slaine the Prophets, and though themselves adorned their Sepulchers, professing (*vers.*30.) *If we had lived in the dayes of our fathers, we would not have been partakers with them in the bloud of the Prophets*, yet Christ tells them plainely (*Luk.* 11. 48.) *Ye beare witnes that ye allow the deeds of your fathers*, because he saw in them not onely a spirit, but the practice of persecution against the living Saints, while they seemed thus compassionate toward the dead Saints ('tis common for the worst of men to pretend love and honour to good men when they are dead, (the dead bite not) who cannot abide goodnesse, nor any good man while he liveth, but persecute him to the death, now I say, Christ seeing this in the Pharisees) gave them up to the fulfilling of their lusts. And because they were resolved to doe that which the righteousnesse of God had forbidden, he in wrath bids them doe it. *Fill up the measure of your fathers.* As if he had said; *Your fathers stored up much wrath by killing the Prophets, but the measure is not yet full; doe ye fill it; for I perceive ye will, by killing him who is greater then the Prophets. They slew the servants, ye will slay the heire.* Children fill the measure of their fathers in sin, and then God fills the measure of the children in punishment. So Christ inferres in that place of *Luke* (11. 50.) *That the blood of all the Prophets which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the Altar and the Temple. Verily, I say unto you, it shall be required of this generation.* The blood of former generations had not been required of that, if they had not been as bloody as the former generations; But where old sins are continued and approved by being newly acted, there the old sins as well as the new are justly punished.

Thus we may anſwer that Scripture, *The ſon ſhall not beare the iniquitie of the father*, unleſſe he doe it. 'Tis childrens imitation of their fathers iniquitie, which brings the iniquitie of their fathers upon them. We may ſay of ſome children, that they are of their fathers, not onely naturally, but morally, they carry the morall likeneſſe of their fathers more then the naturall, and appeare not onely in their bodily image, but in their ſoule-image too, together with the image of their actions or courſe of life. Childrens imitation of their parents in life, is the image of their parents actions, as the corruption of their nature is the image of their natural condition. So that while they imitate their parents ſin, they are their children formally as well as lineally. And thus one of the Ancients ſpeakes excellently of that fatherhood or paternitie, which the Devil hath in relation to wicked men. (*Joh.* 8. 44.) *Ye are of your father the Devil*; The Devil beares the relation of a father to all wicked men, and this fatherhood doth not proceed from the act of the father, but of the children: for the Devil doth not make wicked men his children by begetting them, but wicked men make the Devil their father by imitating him; here is the way of that paternitie. Now as all wicked men have the Devill for their father, not as being begotten of him, but as imitating him: ſo ſome children may call men their father, not onely becauſe they have begotten them, but alſo becauſe they imitate them; and when they doe ſo, they muſt looke to ſuffer for the ſins of their fathers as well as they take delight and pleaſure in their ſins. For as we may grant that ſome children ſuffer in outward things for their parents ſins, who doe not imitate them, ſo we muſt conclude, that they who doe imitate their ſins, ſhall ſurely ſuffer.

Hæc eſt quædã paternitatis ratio, quam non tam pater ipſe conſtituit quam filij; Nos enim illum imitando patrem facimus non ille nos creando filios. Auguſt. in Pſal. 64.

And therefore parents are hence admoniſhed to take heed of ſinning againſt God, leſt they be found unmercifull, unnaturall, and hard-hearted to their children. Wicked parents doe what they can to make their children miſerable, even while they are projecting to make them great and happie. They intend to raiſe them, yet the way they take to doe it, proves their ruine and undoing. *Tertullian* (a learned Writer) treating of this poynt, ſuppoſeth that God aymed at this in giving the Law, when he threatned to puniſh the iniquitie of the

Etſi patrum delicta ex filijs exigebat, duriſia populi, talia re-

the fathers upon the children to the third and fourth generation: This (ſaith he) God ſpake in reference to the hardneſſe of their hearts, that if no other argument would move them to keepe cloſe to the rule of the Law, to take heed of Idolatry, and falſe worſhip, yet meere compaſſion to their own children might doe it. All parents have a naturall love to their children. So that they who have not a ſpirituall principle moving them to forbeare thoſe ſins, becauſe they love God, and delight in his Law, may yet be moved by a principle of naturall love, to avoyde thoſe ſins for which (by name) God tells them, he will ſurely afflict and puniſh their children. *He layeth up his iniquitie for his children.*

media compulerat, ut vel poſterioribus ſuis proſpicientes legi divinæ obedirent. Tertul. adverſus Mar. cap. 14.

Laſtly, *Job* is here deſcribing the puniſhment of a wicked man; in confirmation whereof he ſubjoynes that God *layeth up his iniquitie for his children.*

Hence note; That

The evills which fall upon children, are the puniſhments of their parents.

Yea in this their parents puniſhment is compleated; for as the ſin which began in the parents, is perfected by their children, ſo the puniſhment which began in the parents is perfected in their children. There is not onely a nearneſs and ſtrictnes of relation, between parents and children, but a kinde of ſamenes; The childe is not like an artificiall peice of worke made by the parent, but he is made out of his parent, and ſo is a part of him, or himſelfe multiplyed into another individuall; And this muſt needs make a communitie, between them in their good and evill, in their joyes and ſorrows, in their ſufferings and enjoyments. This poynt hath been further ſpoken to, *Chap.* 20. *verſ.* 10. and therefore I deſiſt.

Quod genitum eſt, non item ut opus artis, ſtatim atq; effectum eſt a gignente diſcedit. Nam ex illo, non ab illo factum eſt. Quare habet & retinet aliquam illius in ſeſe partem quæ convenienter & honore et pœna afficitur. Plutarch.

He rewardeth him, and he ſhall know it.

The word ſignifies the paying of a debt, and properly to be at peace; The reaſon is, becauſe when debts are payd, a man is at quiet, no more can be demanded. And there is a twofold paying; eyther in kinde or in that which is equivalent, that is, of the ſame worth, though of another matter; which difference is more plainly expreſſed by two different words in the

שלם *eſt reddere pretium aut æquivalens rei debitæ ad differentiam verbi* השיב *quod rem in natura (quod aiunt) reddere ſignificat.*

Hebrew. The word here uſed doth not ſtrictly imply a paying back in (ſpecie, or) in the ſame thing, as put caſe a man borrow money, to pay money, but any returne to the ſame worth and value. *He rewardeth or payeth him.* Now in what coyn or matter doth the Lord repay him? or with what is he rewarded? The text is ſilent about that, but we may eaſily conceive what it is. There are two ſorts of rewards; Firſt, rewards of puniſhment; Secondly, rewards of favour. The rewards of puniſhment are deſerved, the rewards of favour are promiſed. When 'tis ſayd, *He ſhall reward him*; we are not to underſtand it of the reward of favour, but of puniſhment, ſuch a reward as a wicked man deſerves he ſhall have. And whereas the particular matter of the reward is not expreſt, this imports the greatneſſe of it; when the Lord doth not tell us what the puniſhment is, he intimates it ſuch a puniſhment as can ſcarcely be told what it is. *He rewardeth him.* This concealement ſpeaks much in the aggravation of it. Conceive the worſt you can, that ſhall be the wicked mans reward.

Hence obſerve;

All the evills that fall upon a wicked man are deſerved.

They are rewards, the rewards of puniſhments are deſerved. The rewards of puniſhment may be conſidered, eyther in reference to this life, or the life to come. The rewards of puniſhment in this life, are all deſerved, yet they are leſſe then ſin deſerves. Take the greateſt puniſhment that befalls any wicked man on this ſide hell, it is leſſe then his ſin deſerves. *Ezra* concludes thus of all the calamities with which the Jewiſh Nation was rewarded (*Chap.* 9. 13.) *After all that is come upon us for our evil deeds, and for our great treſpaſſes, ſeeing that thou our God haſt puniſhed us leſſe then our iniquities deſerve*, &c. And yet theirs was no little puniſhment; For the Prophet *Jeremie* (*Lam.* 1. 12.) perſonating *Jeruſalem*, calleth all to behold and ſee, *if there were any ſorrow like unto her ſorrow, which was done unto her, wherewith the Lord afflicted her in the day of his feirce anger.* As if he had ſaid, You cannot make a paralell of the ſorrows and ſufferings of this people, with the ſufferings of any people that ever were in the world: So then, theirs was no ſmall puniſhment, and yet he ſayth, *Thou haſt puniſhed us leſſe then our iniquities deſerve.*

Let

Let puniſhment goe as high as it can in this life, it is leſſe and lower then iniquitie.

But, in the life to come God hath a reward for iniquitie, ſutable to it: Sinners ſhall then receive as much as they deſerve: and becauſe they cannot beare ſo much as they deſerve at once, therefore they ſhall be for ever bearing it. Their reward ſhall be no more, nor at all leſſe then ſin deſerves. God will not put ſo much as the leaſt dram of ſorrow into their ballance more then iniquitie hath put into it, and of that he will abate them nothing. *He rewardeth him,*

And he ſhall know it.

There is a twofold knowledge; firſt, by teaching and inſtruction; ſecondly, by ſence, or experience. The latter is here meant, he ſhall have an experimentall knowledge. But what ſhall he know? He ſhall know or be convinced of theſe two things, which he would not learne before. Firſt, that there is a wiſe and a powerfull providence of God, over-ruling, ordering, and diſpoſing all the affaires and motions of this life. Secondly, that God hath decreed and appoynted wrath, for the portion of all impenitent ſinners; *He ſhall know theſe things to his coſt.*

Experientia Magiſtra diſcet malos divinius puniri. Druſ.

Hence note; firſt,

Wicked men will not know the evill of ſin, till they feele it.

The wicked might know this by inſtruction, they have been told as much againe and againe, but they would not beleeve it. *Paul* ſaith (2 *Cor.* 5. 11.) *Knowing therefore the terrour of the Lord we perſwade men.* How did he know it? *Paul* knew that terrour of the Lord, not by experience (for he ſpake of the terrour of the great day, which day was not then come) but he had received inſtruction about it, and he beleeved it would be a black day to many. A godly man knows the terrour of the Lord by the teachings of the Spirit in the word. But a carnall man will not know the terrour of the Lords Judgement, till he be ſummoned to Judgement. When the Prophets in the name of the Lord threatned the *Jewes* with a day of evil, 'tis uſually added, then *they ſhall know that I am the Lord.* As if the Lord had ſaid; They have been told this often and often, they

they have had line upon line, and threat upon threat, yet they would not know it, but they shall know it, I will teach it them another way; Seeing they will not beleeve the judgement which is both spoken and written in my booke, I will write my judgements upon their owne backs, and with their own blood; I will write them in red letters, that he who runs may read: *and then they shall know that I am the Lord.* So (*Psal.* 83. 18.) *David* calls downe the wrath of God upon publick enemies; *Let them be confounded, and troubled for ever, yea, put to shame, and perish (Why?) That men may know that thou whose name alone is Jehovah, art most high over all the earth.* Carnal men will not know the soveraignty of God, or they are ashamed to acknowledge it, till they see such as themselves utterly confounded and put to shame; They never exalt God, till they see men cast downe. There is a translation of that Text (*Isa.* 28. 19.) which adds much clearnes to the observation in hand; *From the time that it goeth forth it shall take you: for morning by morning shall it passe over, by day, and by night, it shall be a vexation onely to understand the report.* Some evils are so great that the hearing of them is vexation enough, it is a vexation onely to understand the report. The blow, the wound, which they give the eare, goes to the heart, and is a paine to the spirit. Others render the Prophet thus; *It shall goe forth, it shall take you morning by morning, it shall passe over by day, and by night*; That is, continually, it shall make haft, judgement being sent on this journey shall never bayt or rest by the way, it shall travell night and day. But why is all this? The next words answer; *And onely vexation will cause you to understand*, or, *give you an understanding of these things, or doctrines* (so we put in the margine, *When he shall make you understand doctrine*) What shall make them understand doctrine? onely vexation, God will command an overflowing scourge to come, it shall come by night, and by day; for he sees that vexation will make you understand doctrine, and that you will know the Lord in his judgements, who would not know him in his commandements. This is a good sence of the place, and comes clearly to the truth in hand. Vexation gives understanding of doctrine. Many must be taught as *Gideon* taught the men of *Succoth, With bryars and thornes* (*Judg.* 8. 16.) A word and a blow, teaching and

Tantummodo fola vexatio dabit intellectum auditui. Vulg.

and ſtriking muſt goe together, and they who will not learne by words, ſhall be taught by blowes. Let ſinners conſider which is the eaſieſt way of attaining knowledge, or in which of theſe two wayes they may attaine knowledge with greateſt eaſe. The Lord would teach us by his word, let us take heed we put him not to blowes, he would doe it by inſtruction, let us take heed we put him not to doe it by correction, yea by deſtruction. God will be knowne by all the world, the Heathens ſhall know at laſt that he is the moſt High over all the earth. *He rewardeth them, and they ſhall know it.*

Verſ. 20. *His eyes ſhall ſee his deſtruction, and he ſhall drinke of the wrath of the Almightie.*

His eyes ſhall ſee his deſtruction] Were it not enough to ſay he ſhall ſee his deſtruction, but *his eyes ſhall ſee it?* or how can he ſee without his eyes? To ſay a man ſees, implyeth that he ſees with his eyes. This Hebraiſme is uſuall in Scripture language to make the ſence more full; as to ſay, *he heares with his eares*, ſo, *he ſees with his eyes*, is, he fully and plainly heares and ſees. What ſhall he ſee? *He ſhall ſee his deſtruction. His death*, ſay ſome; *his ruine*, ſay others; we may ſay, *his damage, his breaking*, Deſtruction is, and hath all theſe evills in it. *His eyes ſhall ſee his deſtruction.*

Note this from it, that

The ſight of evill is a griefe to us as well as the feeling of it is a paine.

Job had ſpoken much before of the miſery of the wicked man; Now he adds, *His eyes ſhall ſee his deſtruction.* The ſight of deſtruction doubles the torment of it. Sorrow comes in at every ſence as well as joy; joy comes in at the eare, ſo doth ſorrow, joy comes in at the eye, ſo doth ſorrow. As the good which is unſeene affects little, ſo the evill which is unſeene afflicts little in compariſon of that we ſee. And hence uſually in great ſufferings, eſpecially the ſuffering of death, *men cover their eyes*, as being better able to endure death, then to behold the preparations to or manner of it. The Apoſtle uſeth an expreſſion, which (in the letter of it) carries this poynt clearly. *Heb.* 11. 5.) *By faith Henoch was tranſlated that he ſhould not ſee death;*

Duplex tormentum eſt videre pœnas quas ſimas.

death; As if the greatneſſe of the favour, lay not ſo much in his not dying, as in his not ſeeing of death, or as if That which troubles more then death is the ſight of death. For though I conceive the ſeeing of death (in that place) is not ſtrictly tied up to that ſence, but one ſence is put for another, and ſo we may expound *Enochs* not ſeeing of death, by not feeling it, or by not coming to any neerenes, or at all under the power and into the poſſeſſion of it; yet 'tis a truth, the terrour of death is extreamely aggravated, when to our feeling of it, our ſight of it is ſuperadded: whether it be our owne deſtruction, or the deſtruction of thoſe we love, our ſorrow is much abated when our eye ſeeth it not. That's compleat deſtruction, which is not onely felt but ſeene. Salvation and Glory beleeved, take much upon the heart, but what will the ſight of theſe things be? Old *Simeon* deſired no more, when he had attained but the ſight of Chriſt, whom he had long beleeved and embraced by faith, (*Luk.* 2. 29, 30.) *Lord now letteſt thou thy ſervant depart in peace, for mine eyes have ſeene thy Salvation.* And while the Apoſtle *Peter* affirmes that the Saints then living, did love and rejoyce in Chriſt unſeene (1 *Pet.* 1. 8. *Whom having not ſeene ye love, in whom though now ye ſee him not, ye rejoyce*) he therein intimates that Saints ſhall love & rejoyce in him much more when once they ſee him. To ſee good hath ſo much of joy in it, that the joyes of heaven are called, *ſight or viſion.* Now as the ſight of good is to joy, ſo the ſight of evill is to ſorrow, the advance and hightning of it. *His eye ſhall ſee his deſtruction,*

And he ſhall drinke of the wrath of the Almightie.

חמת *excandeſcentia a* חם *incaluit, quando ſcilicet, ſanguis in cabuſcit circa cor.*

To drink, notes the taking in of a quantitie, *he ſhall drink*, is, he ſhall be filled *with the wrath of the Almightie.* The word ſignifieth heat of wrath, or ſuch wrath as hath much heat in it. We commonly ſay when we ſee any one very angry, *The man is in a heate.* Wrath heates the heart; As the Holy Ghoſt ſpeaks of the avenger (*Deut.* 19. 6.) *Leſt he purſue the ſlayer while his heart is hot*; that is, in the hight of his anger. God will purſue the wicked man while his heart is hot. He ſhall drink not onely the wrath, but the heated ſcalding hot wrath,

Of

Of the Almightie.

Shaddai, who is able to make good his word in the ſaddeſt effects of it. In the former verſe the ſence of ſeeing was afflicted, *His eyes ſhall ſee his deſtruction*: here the ſence of taſting: drink affects the taſt. And he that drinkes wrath hath not onely ſtore of it, but all that he hath, he hath it in him. Wrath is to ſome as the cloaths upon their back, 'tis to others as meate or drink in their bowels. Againe, this drinking wrath may be conſidered two wayes. Firſt, That pure wrath or wrath alone ſhall be put into the cup of a wicked man; or ſecondly, that whatſoever he drinkes, or how pleaſant ſoever his cup is, yet wrath ſhall be mingled with it. *He ſhall drinke of the wrath of the Almightie.*

Hence obſerve; firſt,

God hath abundance of wrath ready for wicked men.

He will make them drinke it; he hath not onely drops, but whole cups, flagons full, and whole veſſels full of wrath, yea he hath not onely flagons and veſſels, but rivers full, even a ſea full of wrath. As there is a ſea of mercie, ſo there is a ſea of wrath in God. The one as well as the other hath neither bank nor bottome. The wrath of God as well as the love of God is infinite. Wicked men ſhall drinke, and have enough of it. What can be ſaid more ſadly of the ſtate of a wicked man then this, that he ſhall drinke wrath. As drinking the love and favour of God in Scripture ſhewes the happines of the Saints in their fulleſt and freeſt enjoyments of him; ſo the drinking of wrath, ſhews the miſery of the wicked under the higheſt & fulleſt tokens of his diſpleaſure. *He brought me* (ſaith the Church) *into the wine cellar*, or, *houſe of wine, ſtay me with flagons* (*Cant.* 2. 4,5.) *with what, flagons?* what, with emptie flagons? no, emptie flagons will not ſtay the Church, though they be flagons of gold: They muſt be full flagons; but of what? of the love, mercie, and kindneſſe of Jeſus Chriſt. Theſe are the wine of his cellar. *Stay me with flagons of love*, ſayth the Church, you cannot ſtay and beare me up, unleſſe you give me theſe flagons. Now as the Lord hath theſe cellars and flagons of wine, that is, of joy and favour for his people, ſo he hath flagons and cellars of wrath for ſinners. This drinking of wrath is expreſſed in

Scripture not onely in reference to paſt and preſent, but future evils, (*Iſa.* 51. 17.) The paſt afflictions of *Jeruſalem* are elegantly ſhadowed under this notion; *Awake, awake, and ſtand up O Jeruſalem, which hath drunk at the hand of the Lord the cup of his furie, thou haſt drunken the dregs of the cup of furie, and wrung them out. There is none to guide her among all the ſonnes whom ſhee hath brought forth, neither is there any that taketh her by the hand.* He ſpeaks to *Jeruſalem* as made drunk with the cup of trembling; A little draught, or the drinking of a little, doth not cauſe drunkennes; *Jeruſalem* drunk wrath to drunkennes, ſhee drank deepe. Now when a man is drunk (though it be a ſhame to owne ſuch, yet) ſome friend or other will lead and guide him home, when he cannot guide himſelfe. But *Jeruſalem* was drunk with the cup of the Lords wrath, and there was not a man to guide her among all the ſons whom ſhee had brought forth, neither was there any to take her by the hand. *Jeruſalem* could not ſtand alone, ſhe was ſo drunk with the wrath of God, and there was none to take her by the hand to lead her, that is, ſhe had neither King, Prieſt, nor Prophet, to comfort and ſupport her in her affliction, or to counſel and direct her what courſe to take that ſhe might be delivered out of it. And thus the Prophet *Jeremie* ſets forth the future calamities of the Nations round about. (*Jerem.* 25. 15.) *Take the wine cup of this furie at my hand, and cauſe all the Nations to whom I ſend thee to drink it; and they ſhall drink and be moved, and be mad, becauſe of the ſword that I will ſend among them.* What was the wine cup? or the wine in the cup. It was a cup of blood; *I will ſend a ſword, and they ſhall drink.* The wine which the ſword makes is not the blood of grapes, but the blood of our veines. And though the ſword draw not a drop of blood from us, yet it fills many cups of ſorrow for us to drinke. All who partake with *Babylon* in her ſin, and receive her mark, *ſhall drink of the wine of the wrath of God that is powred out without mixture in the cup of his indignation,* (*Rev.* 14. 10.) And as the puniſhing of thoſe who ſecretly or openly yeeld obedience to *Babylon*, is expreſſed by drinking the wine of Gods indignation; ſo their communion with *Babylon* is expreſſed by drinking the wine of her fornication. For as old literal *Babylon* (*Jerem.* 5. 7.) was *a golden cup in the Lords hand, which made all the earth drunken. The Nations*

have

have drunken of her wine (ſaith the Prophet) *therefore the Nations are mad.* How did *Babylon* make the Nations drunken? Becauſe the Babyloniſh Empire was an Inſtrument which God uſed to execute his judgements upon others, and to cauſe them to drink deep of the wine of his wrath. So myſtical *Babylon* hath a golden cup in her hand, and ſhe makes the Nations drunk with the wine of her ſpiritual fornication, that is, of her Idolatrie, errour, and ſuperſtition. Now the Nations having made themſelves drunk with this ſinfull wine of *Babylon*, ſhall be made drunke with the wrathfull wine of God. The ſufferings of Jeſus Chriſt, who taſted and tooke downe all thoſe evills which the ſin of man deſerved, are expreſt by a cup, (*Matth.* 26.49.) *Father if it be poſſible, let this cup paſſe.* He ſaw what was in the cup, and prayed thrice to be excuſed the drinking of it, or that it might paſſe away, yet with ſubmiſſion to his Fathers will. *Not my will, but thy will be done.* Chriſt tooke up and drunke the ſuffering cup, that we might take up and drinke the cup of Salvation. Our ſins and ſorrows were the portion of Chriſts cup, that the favour and love of God might be the portion of our cup. *The Lord* (that is, the favour of the Lord ſaith holy *David*, *Pſal.* 16. 5.) *is the portion of mine inheritance, and of my cup.* My drink is the Lords love, his favour is mingled with my drink; Divine goodnes ſweetneth, and ſpiceth my cup; *The Lord is the portion of my cup.* And hence the ſame *David* cryeth out (*Pſal.* 36. 7, 8.) *How excellent is thy loving kindnes, O God, therefore the children of men put their truſt under the ſhadow of thy wings. They ſhal be abundantly ſatisfied with the fatneſſe of thy houſe; thou ſhalt make them to drinke of the rivers of thy pleaſure.* Saints drink at rivers, and not onely at pleaſant rivers, but at rivers of pleaſure; they ſhall have that which is ſweete, and enough of it. Thus as the Lord gives his owne people, cups and rivers, abundance of pleaſures, ſo his enemies ſhall drink cups and rivers (that is aboundance) of wrath.

Secondly, Obſerve;

There it no avoyding of the wrath of God.

He ſhall drink of the wrath of the Almightie. How few, indeed none, would drink of this cup if they might be ſpared. Who

thirſts for a cup of wrath? who would ſo much as taſt or touch it with his lips? But the wicked ſhall; tho they have no minde to it, they muſt, though it be nauſeous, and their ſtomack turne at the ſight of it, yet they muſt drink it. They cannot be excuſed or diſpenced with. This cup muſt goe round them all. As drunkards ſay to their companions, you ſhall drink, you muſt pledge us, we will powre it downe your throat elſe: So the Lord ſayth to his enemies, you ſhall drink, I will powre it downe your throat elſe. If Jeſus Chriſt when he ſtood in the place of ſinners could not be ſpared, ſhall any who ſtand in their own place as ſinners, preſume to be ſpared? What can they plead before God to excuſe themſelves, when Chriſt himſelfe was not excuſed when he prayed ſo earneſtly that he might. Every ſoule that hath not part in Chriſt, who drank the cup of his Fathers wrath, ſhall himſelfe and for himſelfe drink a cup of wrath.

Note againe;

All the evils that befall wicked men, proceed from, or are iſſues of the wrath of God.

This was noted before upon thoſe words of the 17th verſe, *He diſtributeth ſorrows in his anger*; therefore I onely name it here.

Verſ. 21. *For what pleaſure hath he in his houſe after him, when the number of his moneths is cut off in the middeſt?*

There is ſome difficultie in fitting theſe words to the former. There are three interpretations given.

Firſt, The words are interpreted as a reaſon why God ſends out judgement both againſt a wicked man and his familie, why he and his ſhall drink the wrath of the Almightie; why is all this? 'Tis, becauſe *God hath no pleaſure in his houſe after him*; *he*, that is, *God* cares not what becomes of this man, or of his children: what pleaſure, what delight hath God in him or his? they are (as it were) out of the care of God, being out of his Covenant, and therefore let what will come of them, let him and his ſinke or ſwim, let all goe at ſix and ſevens, God regards it not. This carries a truth in it; As all they who are in a ſtate of mercy and ſalvation take pleaſure in God;

ſo

ſo they and theirs ſhall ſurely periſh, in whom God taketh no pleaſure: yet I conceive this expoſition improper to this place; which rather deſcribes the ſtate and ſpirit of a wicked man when he dyeth towards his houſe, then the heart of God towards him and his houſe while they live.

Secondly, The words are expounded as holding out an argument, that a wicked man (ſo living and dying) ſhall be puniſhed everlaſtingly. What doe you tell him that God will lay up iniquitie for his children? If himſelfe may eſcape the ſtorme and live all his dayes in pleaſure, what cares he; For what pleaſure or paine hath he in his houſe after him? (there is the ſame reaſon of both) If his houſe proſper, what pleaſure hath he in it, or if his houſe periſh, what is that to him when he is not. Therefore unleſſe there remaine an eſtate of miſery for himſelfe in perſon after this life, the miſeries threatned his poſteritie when he dyes will worke little on him.

Thirdly, and rather theſe words give an account why God not onely layeth up iniquitie for the children of the wicked man, but doth alſo perſonally afflict him in this life, cauſing his owne eyes to ſee his deſtruction, and himſelfe to drinke the wrath of him the Almightie. And this account, or the reaſon of this may be twofold. Firſt, becauſe (as was laſt ſaid) his childrens afflictions cannot reach him when he is gone: *For what pleaſure hath he in his houſe after him?* That is, no pleaſure. And as his joy, ſo his ſorrow, as his comforts, ſo his troubles end in reference to all worldly things, whether they concerne his familie, or himſelfe at the grave. A dead man is not in a capacitie to be affected or afflicted with what is done or ſuffered in the world, as was ſhewed, *Chap.* 14. 21. Secondly, becauſe wicked men doe not uſually trouble themſelves about the next age, if they can but rub out their own time, let them that come after ſhift for themſelves. They doe not ſtudy how to procure the good of poſteritie, nor doe they lay to heart the evills which threaten them; as no evill threatned their owne perſons, ſo much leſſe that which is threatned upon their children doth preſſe their ſpirits. Many profeſſed wicked men, yea ſome who goe under the name of Chriſtians, and make ſome outward profeſſion of the Goſpel, are yet of the ſame temper with

with that Heathen Emperour, who having made havock of all, and ſtirrd ſuch trouble in his dayes, that it might be thought the world would end with him, yet pleaſed himſelfe with this apprehenſion, that he ſhould then be out of the danger, *When I dye, let heaven and earth mingle: if the world hold my time, let it break when I am gone.* Such baſeneſſe and narrownes is in the hearts of ſome men, that they care not what the next age inherits. If God doe not trouble them while they live, they will not trouble themſelves with what ſhall befall their families when they are dead. Thus a learned Tranſlater renders, *What is his ſtudy or care about his houſe after him.*

ἐμοῦ θανόντος γαῖα μιχθήτω πυρί Suet. de Tiber.

Quodnam eſt ſtudium illius de familia ſua poſt ſe. i. e. *ut Deus ipſum viventem non excitat malis, ſic non excitat ipſum animus ejus ut ſit ſolicitus de rebus familiæ ſuæ eventuris poſt mortem.* Jun.

When the number of his moneths ſhall be cut off in the middeſt.

That is, when he ſhall dye: The words are a periphraſis of death; which we may ſignificantly enough call, *The cutting off the number of our moneths.* And as in generall 'tis a deſcription of death, ſo we may take it more ſpecially as a deſcription of early death. An immature death is moſt properly, *The cutting off the number of our moneths in the middeſt.* Thus the Pſalmiſt prayed, *Take me not away in the middeſt of my dayes,* (*Pſal.* 102. 24.) And another Pſalme ſaith; *The wicked ſhall not live out halfe their dayes,* that is, the number of their moneths ſhall be cut off in the middeſt. Yet here I rather conceive it intended as a deſcription of death in generall, *What pleaſure hath he in his houſe, when the number of his moneths are cut off in the middeſt?* That is, when he dyes.

Mortis periphraſis, dimidiari vitam annos dies, idem eſt quod reſcindi ſecari, dividi.

Hence note;

When a wicked man dyes he thinkes all dyes with him, he hath no care beyond himſelfe.

Nor is it any wonder that ſuch take little care of others *for hereafter*, ſeeing indeed they take no care what ſhall be for themſelves hereafter, if they may but have things preſent to ſerve their luſts, and ſatisfie their deſires in this world, they will (as the ſaying of ſome of them is, though they doe nothing leſſe) truſt God for the next. In reſpect of Temporalls Chriſt gives this counſel (*Matth.* 6. 34.) *Take no thought for the morrow, for the morrow ſhall take thought for the things of it ſelfe*; That is, to morrow or the time to come will bring thoughts enow

enow upon you when it comes; ye need not foreſtall it, or take up the thoughts and cares of it beforehand; or to morrow will bring meate in its mouth, as it calls to new expence, ſo it will offer new proviſion, do not trouble your ſelves what ſhall be next; ſufficient unto the day is the evill thereof, and ſufficient unto the day will be the good thereof, you ſhall have dayly bread. This counſel of Chriſt is farre from the wicked; They take overmuch and overmany thoughts for to morrow in reſpect of Temporals; but they take no thought for to morrow in reſpect of eternals; or if they doe 'tis about eternals of their owne imagination, not of Gods inſtitution. Some wicked men are much upon that thought, or, *their inward thoughts are that their houſes ſhall continue for ever, and they call their lands after their owne name* (*Pſal.* 49. 11.) they hope for a ſucceſſion in their name for ever, this is their project, and the higheſt pitch of their expectation. They would ſeeme to have much pleaſure in their houſe after them, and to deſire nothing more then the advancement of their children, yet their courſes proclaime to all good men, that as when they are dead they can take no pleaſure, nor feele any paine in reference to their houſe, or thoſe that are left behinde them (which I take to be the moſt proper ſcope of this Text) ſo, that, while they live, they have no du regard to their children, nor any pleaſure in their houſe to provide for the reall proſperitie of it, when the number of their owne moneths ſhall be cut off in the mideſt. Wicked men are eyther altogether careleſſe of the good of their houſe after them, or all the care they take is an evill to their houſe.

Further, From this circumlocution of death.

Obſerve;

First, *Man hath his moneths appointed or numbred out to him.*

Though the moſt that any man can have are ſcarce a number, yet whatſoever any man hath, or ſhall have, are exactly numbred. Our times are in Gods hand as in regard of the iſſues and events of them, ſo alſo in regard of the length or continuance of them; God teacheth man the ſpirituall number of his dayes, or the art of numbering his dayes *ſpiritually*, but he himſelfe

himselfe hath numbred them (and that number he reserves to himselfe) *Arithmetically.*

Secondly, Observe;

Death is the cutting off of our moneths.

The moneths actually past, are cut off from the moneths which possibly were to come. Take the meaning of it yet more fully in the next poynt.

Thirdly, Observe;

God often shortens the lives of wicked men, and cuts the number of their moneths off in the middest.

Though every man, even the vilest and most wicked man that ever lived in the world lives out the full number of those moneths which the counsel of God hath appointed him personally, yet many wicked (and some Good) men are cut off in the middest of those moneths which God hath appointed to mankinde generally. The dayes of the yeares generally appoynted to mankinde *are three score yeares and ten* (*Psal.* 90. 10.) yet halfe mankind doth not live out halfe the number of these yeares; some have the number of these yeares or moneths cut off in mercy, very many have them cut off in wrath and judgement; God takes some away from the evill which is to come, and God takes others away because of the evill which they have already done, or left they should doe more evill. These observations have occurred in other parts of this booke, especially in the fourteenth Chapter, and therefore I onely mention them here, referring backe the Reader to a larger discussion of them in those places.

JOB, Chap. 21. Verſ. 22, &c.

Shall any teach God knowledge, ſeeing he judgeth thoſe that are high? &c.

JOB having given his experiences of the dealing of God with wicked men; now gives his approbation of it. He chalengeth all the wiſdome of the world to direct a more convenient courſe, or method, then the divine wiſdome proceeds in for the diſpoſall both of things and perſons here below. *Shall any teach God knowledge?* The queſtion is a negation; yea the queſtion is full of indignation when he ſayth, *Shall any teach God knowledge?* He meanes that none can; and when he ſayth, *ſhall any teach God knowledge?* his meaning is, that 'tis higheſt preſumption for any to thinke he can.

Shall any teach God knowledge?

The words are eyther the concluſion of what was before diſputed, or they are as a Preface to that which followes; ſome take them reſpecting as well the diſcourſe that comes next, as that which went before.

Hæc ſententia in medio poſita ſuam vim ad utramq; partem exeruit tam ad ea quæ dicta ſunt, quam ad ea quæ ſequuntur de divina providentia. Bold.

Jewiſh Writers read the words thus; *ſhall any teach knowledge for God?* As if *Job's* meaning were this; Doth God need any to apologize for him, or to take his part? needs he an advocate to plead his cauſe, and to aſſiſt him in the juſtification of his owne way, in giving out eyther good or evill? *Shall any teach knowledge for God?* and ſet out more plainly and clearly then he hath done, why ſome good men mourne all their dayes, and in the end of their dayes dye mourning; why ſome wicked men flouriſh all their dayes, and in the end of their dayes dye flouriſhing. Can any unriddle theſe diſpenſations, and render a more ſatisfying anſwer about them?

לאל *pro deo. Quis veſtrum hujus rei rationem pro deo reddere poteſt.* Rab. Sel.

But I rather conceive the words according to our reading, not as a forbidding of that office, that any ſhould undertake to plead for, or vindicate the juſtice and righteouſnes of God in what he hath done, but as a reproofe of mans preſumption in directing God what to doe. *Shall any teach God knowledge?* As if *Job* had ſayd, *doth God need any tutour, or maſter, to teach him*

his leſſon? needeth he any to poynt him how to order the affaires of the world, what to doe to the wicked, and what to the godly? ſurely he needs none to teach, nor to inſtruct him. So the words are a reproofe, a vehement reproofe upon *Job's* friends, whom he perſtringeth as over-daring about and intruding into thoſe things which were above them.

Theſe words, *Shall any teach God knowledge?* imply foure things, which I ſhall draw forth into ſo many obſervations, and proſecute them in order as they riſe.

Firſt, Take the queſtion, *Shall any man teach God knowledge?* as a downe-right negation, and then it gives us this inſtruction.

God cannot be taught.

Some men are ſo fooliſh that they cannot be taught, they are not capable; ſuch a one (we ſay) is not capable to be a Scholler, he is of ſuch weak parts, of ſo ſhallow an underſtanding, that he cannot be taught. But God is ſo wiſe that he cannot be taught, he is infinitely beyond the Schoole. (*Iſa.* 40. 13, 14.) *Who hath directed the Spirit of the Lord, or being his Counſellor hath taught him?* The wiſeſt Kings and States of the earth have their Counſel Tables, and 'tis but needfull they ſhould. *In the multitude of counſellers there is ſafety* (ſaid the wiſeſt of Kings) many eyes ſee more then one. But God who is *onely wiſe* and *all eye* ſeeth more then many or then all the ſons of men. *Who hath been his Counſellor?* (bring forth the man, bring forth the Angel with whom God took counſel) *who inſtructed him, and taught him in the paths of Judgement, and taught him knowledge, and ſhewed him the way of underſtanding?* This Prophet ſpeaks fully to the ſence of *Job:* and his Text may be a Comment upon this before us, and tell us what *Job* meanes when he ſayth, *Shall any teach God knowledge?* He needs none to make him underſtand, none to direct him the courſe of Judgement; how to mannage his affaires with diſcretion, or duely to put his purpoſes and reſolves in execution. The Apoſtle *Paul* takes up the ſame language (*Rom.* 11. 34.) *Who hath knowne the minde of the Lord, or who hath been his Counſellor? O the depth of the riches both of his wiſdome and knowledge! how unſearchable are his judgements, and his wayes paſt finding out! For who hath*

knowne

knowne the minde of the Lord? Hath no man knowne the minde of the Lord? yes, there is a minde of the Lord which is knowne to man; there is a revealed minde of the Lord, a minde of the Lord which he hath made knowne: but beſides that revealed minde of the Lord, the Lord hath a ſecret minde (as we may call it) or a ſecret will; he hath a cabinet, and cloſe counſel lockt up in his owne breaſt, which was never opened to the creature: Ot that the Apoſtle ſayth, *Who hath knowne the minde of the Lord?* We know his minde, what he would have us doe; what to beleeve, what the way to life & ſalvation is we know. He hath told us how we ſhould honour him, and work out our owne ſalvation with feare and trembling. The Prophet reports ſome making that queſtion, *Wherewithall ſhall I come before the Lord, and bow my ſelfe before the moſt high God?* (*Mich.* 6. 6.) They enquired, as if God had left them in the dark about the way of his worſhip, and ſervice. No; ſayth the Prophet, (*verſ.* 8.) *He hath ſhewed thee O man, what is good, and what the Lord requireth of thee.* Thus farre we know the minde of the Lord, what he would have us doe, but we doe not know the minde of the Lord, what he himſelfe will doe, that's a ſecret; *Who hath knowne this minde of the Lord, or who hath been his Counceller.* Thus againe (*1 Cor.* 2. 16.) *Who hath knowne the minde of the Lord, that he may inſtruct him? But we have the minde of Chriſt.* We know the minde of the Lord for our own inſtruction, but we know not the minde of the Lord for his inſtruction, or that we might inſtruct him. When man inſtructs man, he doth but make his owne minde knowne to him; but when God inſtructs man, he not onely makes his own mind knowne to him, but knoweth his, and ſo alſo muſt that man who takes upon him to inſtruct God.

Secondly, When it is ſaid, *ſhall any teach God knowledge?* it plainly teacheth us; *That God knoweth all things, or, that he is infinitly and perfectly wiſe and knowing.* He for whom no teacher can be found, or he to whoſe treaſure of knowledge no knowledge, not the leaſt mite of knowledge can be added, muſt needs be infinitly wiſe and knowing: for *that is infinite to which nothing can be added, and from which nothing can be taken away.* Now thus wiſe is God, thus knowing is God, he cannot admit more wiſdome, therefore he is infinitly wiſe. God is the firſt rule,

the ſupreame rule of knowledge, and wiſdome; yea his knowledge and wiſdome is himſelfe. The wiſdome of God is the wiſe God, and the knowledge of God is the knowing God: ſo that, as nothing can be added to God himſelfe, ſo, nothing can be added to the wiſdome of God: for the wiſdome of God is God, therefore he is perfect in wiſdome and in knowledge. *Job's* argument that God needeth no teaching, is a cleare demonſtration of it. For among men, they that are paſt teaching how wiſe are they? how wiſe are they in their own thoughts (though indeed it be ignorance and fooliſhneſs enough that they thinke ſo) who thinke they are paſt teaching, or too wiſe to be taught. There are ſome men that think they need no teaching, and there are none who need more then they; uſually they are under a dearth and ſcarcitie of knowledge, who ſuppoſe they have ſuch abundance, that they are beyond the ſchool, beyond the Church, beyond teaching, and counſel, beyond helps & ordinances, ſuch as have theſe apprehenſions of themſelves, doe leaſt apprehend themſelves. For as they who thinke they need not be better, draw a juſt ſuſpition that they were never good: ſo they who thinke they know enough, may be concluded to know nothing yet as they ought to know. When any ſay they are ſo rich in knowledge that they need know no more, I may ſay they need at leaſt this peice of knowledg, *To know how poor they are in knowledge.* But if any one had ſo much knowledge indeed that no man could teach him further, he were abundantly knowing. Now thus it is with God, *ſhall any man teach God knowledge?* they cannot; therefore his knowledge is infinite, and perfect. And ſo it is. Firſt, about things; he knowes all things, what they are, and for what they ſerve, what their nature is, and what their uſefulneſſe is. Secondly, About perſons, *He knoweth all men, and needeth not that any ſhould teſtifie of man, for he knoweth what is in man* (*Joh.* 2. 24, 25.) He knowes every man fully, he knowes him within and without. He knowes all our outward actions, yea the very internall motions of the heart; He knoweth not onely what men doe, but all their aymes and ſecret intendments in doing it.

Thirdly, This queſtion, *Shall any teach God knowledge?* intimates, That

Some

Some men, doe even attempt, and take upon them the boldneſſe to teach God.

What need this chiding queſtion elſe? Why ſhould *Job* ſpeak thus to his friends, unleſſe he had diſcovered or at leaſt ſuſpected ſuch a ſpirit in them; that they had ſpoken or done ſuch things as did amount to, or might be interpreted a teaching of God.

You will ſay, ſurely, no man ever attempted to teach God, we indeed are taught of God, and that we ſhall be ſo is the promiſe of the covenant of grace, *Heb.* 8. But did ever any man goe about to teach God? He hath his chaire in heaven (as the ancient ſpeaks) that teacheth the heart of man; but where have they their chaire, and where is their Schoole, who undertake to teach the God of heaven?

I anſwer, the teaching of God, may be conſidered two wayes.

Firſt, Directly, and formally.

Secondly, Implicitly, or by way of interpretation.

'Tis I grant exceeding rare that any riſe to ſuch a hight of boldnes, as avowedly, directly, explicitly, and formally, to ſay we can, or we will teach God: but there are many who ſay as much implicitly, and by way of interpretation, that is, they ſpeak, hold or doe that which plainely implyes a teaching of the Almighie, or a taking upon them to direct his counſels. For the juſtifying of this charge, we may caſt ſuch into two ſorts.

Firſt, In reference to his word, ſome would teach the Lord how to ſpeak.

Secondly, In reference to his workes, others would teach the Lord what to doe.

For the former, there are thoſe who would teach God how to ſpeak, by adding to, and diminiſhing from the word which he hath ſpoken. That there is ſuch a proud principle in the heart of man, is plainly proved by thoſe cautions given both in the Law and in the Goſpel. (*Deut.* 4 2.) *Ye ſhall not adde to the word which I command you, neither ſhall you diminiſh ought from it, that you may keepe the commandements of the Lord your God which I command you*: and (*Pro.* 30.6.) *Adde thou not unto his word, leſt*

leſt he reprove thee, and thou be found a liar. Though we may adde a Comment to explaine the vvord of God vvhere it is hard, yet we muſt not add a ſupplement to the vvord of God, as if it vvere defective. One of the firſt things to be beleeved unto ſalvation is, that the word of God is ſufficient, or containes all things needfull to ſalvation. The whole booke of God concludes thus; (*Revel.* 22. 18.) *If any man ſhall adde unto theſe things, God ſhall adde to him the plagues that are written in this book. And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book.* What fearefull additions and ſubſtractions will God make concerning thoſe who adde to or ſubſtract from his word. The Lord foreſaw a ſpirit in man to be medling with his word, elſe he had never made this Law againſt medlers with it. Now as he that reads any mans vvorke and takes upon him to adde a line, or to daſh a line out of it, he undertakes to teach the Author knowledge, much more doe they who adde or diminiſh a line or word of the word of God. Yet many ſuch there are who practiſe upon the word of God both by way of addition and ſubſtraction. Some have done this openly, and others cloſely. Every carnal man doth this cloſely; for he that would ſet up his luſts for a law, would ſurely blot out the law of God; he would make the commandements of God voyd, and reſcind the ſtatutes of heaven, who hath no minde to obey and ſubmit unto them.

The Papiſts eſpecially (beſides ſome others) doe this openly. For they ſay, firſt, the Scriptures are obſcure; therefore they would teach God to ſpeak more clearly. Secondly, they ſay, the Scriptures are inſufficient without their patchments of tradition, therefore they would teach God to ſpeake more fully. Others have complained that the language of the Scripture is homely and bare, theſe would teach God to ſpeake more eloquently. Nay, ſome have ſayd, there are contradictions in Scripture, theſe would teach God to ſpeake more truly; others complaine, there are dangerous expreſſions in Scripture; and theſe would teach God to ſpeake more warily. All theſe take upon them to teach God knowledge, about his word.

Secondly,

Secondly, There is alſo a generation who would teach God knowledge about his works. They forbeare not that firſt eternal work of God, *election*. We have their arguings ſet downe (*Rom. 9. 11, 12. 14, 15.*) *For the children being not yet borne, neither having done any good or evill, that the purpoſe of God according to election might ſtand, not of workes, but of him that calleth; It was ſaid unto her, The elder ſhall ſerve the younger; as it is written, Jacob have I loved, but Eſau have I hated.* The heart of man riſeth here; is this work of God right? If God proceed thus in his election of men, *Is there not unrighteouſneſſe with God?* The wiſdome and reaſon of man ſaith, Surely God ſhould rather elect upon foreſeene works, or faith, or perſeverance in both. But God ſaith otherwiſe; What then? *Is there unrighteouſneſſe with God?* God forbid: for he ſayth to *Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.* What do you tell me (ſaith God) of your will, my will ſhall be the rule of election; *Yea, it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercie.* Thus the Apoſtle aſſerts the abſolute election of God. But ſtill the heart of man is unſatisfied, as the Apoſtle ſheweth in the next words; *Thou wilt ſay then unto me, why doth he yet finde fault? for who hath reſiſted his will?* If it be thus, may we not lay all the ſin of man at Gods doore, and caſt dirt at heaven: why doth God complaine, if all be from his own will? Thus man would teach God knowledge; *Nay but O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus?* Shall the clay teach the potter how to make it, or in what forme to caſt it?

Secondly, Others have found fault with God, and would teach him knowledge about the work of Creation. The Naturaliſt complained, that man was ſent forth naked and helpleſs into the world, that other creatures had the advantage of man, having naturall armour and defences which man wants. Such would teach God how to create.

Thirdly, How often doe men take the chaire, and like great Doctors offer God knowledge about his works of providence. How many are there who thinke themſelves wiſer then God, or that they could direct him a better way for the Government of the world, then he is in. If they had the power, things

things ſhould be in a fayrer ſtate then they are. They inſinuate againſt the Government of God much like *Abſolom* againſt his father *Davids* Government; *O that I were judge in the Land*, you ſhould ſee what I would doe, vvhat a vvorld would I make? I vvould ſet all right. Such vaine thoughts lodge in the ſpirits of vaine men about the providences of God.

And not onely they vvho in this open manner conteſt with God, about his providence: but ſuch alſo may be charged as taking upon them to teach God knowledge, vvho do but murmur through diſcontent, and are unſatisfied with his doings. When a man is diſpleaſed vvith vvhat another doth, he thinks he could doe it better. All they who are diſpleaſed with or murmur at vvhat God doth, ſay plainely in their hearts they could do things better then God, they could teach him knowledge.

Fourthly, From *Job's* queſtion, as it carrieth not onely a Negation of the thing, but indignation at it.

Obſerve;

It is moſt ſinfull to goe about to teach God.

The height of pride, preſumption is in it (preſumption is the pinacle of pride) therefore the height of ſin is in it. As it is a Great condiſcention in God to teach man knowledge, and to turne tutour to the poore creature; So it is higheſt preſumption in man to teach God knowledge, and to turne Tutour to his Creator. And as an attempt to teach God in or about any thing is ſinfull and preſumptuous, ſo eſpecially (which the ſubject here handled by *Job* leads us to) to teach him about his diſtributions of rewards and puniſhments: and that in any of theſe five particulars.

Firſt, To teach God whom he ſhall reward or puniſh.

Secondly, To teach God when he ſhall reward or puniſh.

Thirdly, To teach God how or in vvhat manner he ſhall revvard or puniſh.

Fourthly, To teach God the meaſure, or how much he ſhall revvard or puniſh.

Fifthly, To teach God the time, how long he ſhall reward or puniſh.

There is an intruding upon the prerogative of God in all theſe.

theſe. And the ſinfulneſſe of this intrusion may appeare upon a fourfold conſideration.

Firſt, Becauſe it is an abaſing of God: and a heightning of man. This ſets ignorance above knowledge, and folly above wiſdome. This ſets the Diall above the Sun, yea darkneſſe above the Light. Man is not onely in the dark, in the darkneſſe of ignorance, but he is darkneſſe. God hath not onely light in him, but *he is light, and in him is no darkneſſe at all.* Now what an affront, what an indignitie is it for darkneſſe to goe about to teach light? for ignorance to teach knowledge? for a foole to teach the oracle of wiſdome? The greateſt oracle, the wiſeſt among men is a foole to God, whoſe very fooliſhnes (as the Apoſtle ſpeaketh) is wiſer then men. And are not men now, the wiſeſt of men trim teachers of God?

Secondly, What knowledge or light ſoever any man hath, he receives it from God, and ſhall man teach God with his owne knowledge? Man hath no knowledge of his owne to teach God? *What haſt thou that thou haſt not received?* What gift, or grace, what skill, what endowment haſt thou that thou haſt not received; and thou haſt received it from God; and ſhall he who receives all his knowledg from God, teach God knowledge? *He is the father of lights, from whom is every good and perfect gift*; and ſhall we be giving light to him from whom we receive it? *David* ſaith, *In thy light we ſee light* (*Pſal.* 36. 9.) And ſhall we thinke that God needs our light to ſee by? The common light of the world is the Sun, will any man offer light, or hold up a candle to the Sun? Water comes from the fountaine, and from that great feeder of all fountaines, the ſea, will any man carry water to the fountaine, or make a Conduite to ſupply the ſea?

Thirdly, When man hath conceived as much light of knowledge from God as he is capable of, ſo that his veſſell is brim full, when like *Paul* (who by his abundance, or great meaſures of revelation was in danger to be exalted above meaſure) he hath as much as he can beare; What is all that abundance but ſcarcity, what is all that fullnes but emptines, compared with that aboundance and fullnes which is in God. There is no ſhadow of a compariſon between that light of knowledge which ſhines out from God unto the moſt comprehenſive man

or Angel, to that which is in God, or rather to that, which God is, and ſhall any teach him knowledge? The Apoſtle ſayd of all our knowledge on this ſide glory (*1 Cor.* 13.) *We know but in part*, and ſhall we who know but in part, teach him that knowes all. What we know of God, and his wayes, is farre leſſe then that which we know not. The moſt of God and of his wayes is (*Terra incognita*) not yet diſcovered to us, and ſhall they teach God knowledge, who know ſo little of God? Againe, that part which we ſee, or know, we know and *ſee darkly, and through a glaſſe*; that is, we ſee it onely reflexively, or by ſome other medium, and ſhall we teach him that ſees all things immediately, directly and intuitively in their owne nature? When *Job* had ſpoken much of God, he concludes (*Chap.* 26. 12.) *Loe theſe are part of his wayes, but how little a portion is heard of him? But the thunder of his power who can underſtand?* So that, when we have received the utmoſt knowledge of God, it is but in part, and but a little part, *How little a portion is heard of him?* So little that it is ſcarce diſcernable; ſo little that the Apoſtle ſayth, *Knowledge* (that is this kinde and degree of knowledge) *ſhall vaniſh away* (*1 Cor.* 13.) The knowledge we have here ſhall be ſwallowed up in the knowledge that we ſhall have in heaven like a drop of water in the Ocean; yet that knowledge vvhich glorified Saints ſhall have in heaven, will be but as a drop to the vaſt ocean of the knowledge of God. The knowledge we have here is little to that vve ſhall have above, vvhat a nothing then is it to the knowledge of God who is above?

Fourthly, 'Tis ſinfull to teach God knowledge about his vvayes, becauſe his wayes cannot be knowne. Shall they direct God vvhich way to goe, vvho cannot finde out the wayes which he hath gone. (*Rom.* 11. 33.) *How unſearchable are his judgements? and his wayes paſt finding out?* If the vvayes of the Lord be paſt finding out, then vve muſt not finde fault with his vvayes. If vve cannot finde out their perfection, vve muſt not ſay there is imperfection in them. *O the depth and riches of the wiſdome and knowledge of God?* The well is deep, and we have nothing to draw; vve have not line enough to let downe our bucket into the deepes of divine wiſdome and knowledge. The Judgements of God are a great Deepe (*Pſal.* 36. 6.) and the

the Judgement of man is but a ſhallow. We may quickly looſe our ſelves while vve labour to finde theſe wayes and judgements of God. 'Tis ſafeſt in every poynt of wiſdome (but chiefly in ſuch as theſe) *To be wiſe*, as the Scripture ſaith, *unto ſobrietie* (*Rom.* 12. 3.) and vviſdome to ſobrietie is this (*1 Cor.* 4. 6.) *to be wiſe according to that which is written.* If vviſdome to ſobrietie, be vviſdome according to what is vvritten, how ſinfull is it to teach God knowledge, vvhich is not onely beſides, but againſt that vvhich is vvritten. That wiſdome comes not from above vvhich provokes us to teach rather then to obey him that is above. Beware of this dry drunkenneſſe. 'Tis an excellent vertue to eate and drinke to ſobrietie, yet that excells it, *To be wiſe unto ſobrietie. Feſtus* ſaid to *Paul*, *Thou art beſides thy ſelfe, much learning hath made thee mad.* They who are wiſe ſo much beyond ſobriety, as any vvay to offer at the teaching of God, are indeed beſides themſelves, and much ignorance of their duty hath made them thus mad.

The fifth and laſt propoſition which riſeth from this queſtion (*Shall any teach God knowledge?*) is this;

> *It is impoſſible that any better way ſhould be directed then that which the Lord uſeth in governing the affaires of mankind, or in the diſpoſing of all things here below.*

For, Firſt; *All the workes of God are done in truth* (*Pſal.* 111. 8.) As the word of God is a word of truth, ſo all his works are works of truth: for his works are nothing elſe but the making good of his vvord, or his vvorks are the image of his vvord. The truth of vvorks is their anſwerableneſſe to words. The works of God are anſwerable to a threefold vvord.

Firſt, To his vvord of Propheſie. Whatſoever changes God makes in the world, they hit ſome word of propheſie; All is done that vvhat he hath ſpoken or vvritten may be fullfilled.

Secondly, The workes of God are anſwerable to his word of threatning. God threatens before he ſmites, and he never ſmote any man with rod or ſword, with judgements or corrections, but according to his threatning.

Thirdly, The vvorks of God are anſwerable to his word of promiſe. All mercies are promiſed, and every vvorke of mer-

cy is the fullfilling of some promise. Now seeing all the vvorks of God are reduceable eyther to prophesies, threatnings, or promises, they are done in truth, and what can be better done then that vvhich is done in truth?

Secondly, All the workes of God are done in Justice as well as in truth. (*Psal.* 145. 17.) *The Lord is righteous in all his wayes, and holy in all his workes.* The rebellious *Jewes* charged God with injustice, as if because *the fathers had eaten sowre grapes, therefore the childrens teeth were set on edge.* And hence they inferred that blasphemous conclusion (*Ezek.* 18. 25.) *The way of the Lord is not equall.* But saith the Lord, *Heare O house of Israel; Is not my way equall? are not your wayes unequall?* Though they complained, yet upon a due search they must needs acquit the Lord and condemne themselves. And though now many quarrel with the vvayes of God as unequall, unjust, and unrighteous, yet the conscience of every man shall give testimony to God in the day of the revelation of his righteous Judgement, that all his wayes are righteous; and what can be better done then that which is done in righteousnesse?

But it may be sayd; Is it just and righteous that unrighteous & unjust men should prosper and be exalted in the world, and that the righteous and godly should suffer and be afflicted?

Were it not better that the wicked should be alwayes suppressed, and the godly alwayes flourish?

I answer; The prosperitie of the wicked, and the afflictions of the righteous, are no arguments of unrighteousnesse in God, but onely of his soveraignty and wisdome. For

First, If God should arrest and punish all wicked men presently with visible judgements, mankinde would be confounded, and the ligaments of humane societie dissolved; for the greatest part of the world are wicked; therefore the wisdome of God doth so attemper and moderate his Justice, that he punisheth the parts in such a method as may consist with the preservation of the whole.

Secondly, If present vengeance were taken upon all wicked men, we should walke by sight rather then by faith, and be terrified rather then perswaded to obedience.

Thirdly, If the Lord should be quick in his judgements upon

upon all wicked men, it would not appeare how wicked ſome men are. Theſe conſiderations with many more which have been already offered and enlarged upon the twenty ninth verſe of the twentieth Chapter of this book, beſides what hath occurred in other places about the ſame argument, may ſatisfie any man who is but rationall, that the Lord doth onely act up to his ſoveraignty, and according to the dictates of his infinite wiſdome, not at all contrary to the rules of Juſtice, while he lets wicked men thrive, grow great and high in the world.

Againe, As to the manifold troubles and afflictions of many righteous, neyther doe theſe charge unrighteouſneſſe upon God. For

Firſt, Themſelves acknowledge that it is good for them that they are afflicted; why then ſhould ſtanders by ſay it is evill. They finde the mercy of God in their afflictions, why then ſhould any thinke God is unjuſt in afflicting them?

Secondly, Their afflictions diſingage them from the world, and cauſe them to live nearer to God, there is no hurt in this; trouble on earth occaſions them to have their converſation more in heaven. What dammage is there in that?

Thirdly, The troubles which they meete with in this life, cauſe them to groane earneſtly for the next life; preſent wants ſtirre them up to looke at future enjoyments; a ſight of which by faith and the expectation of which by faith is better then the poſſeſſion of any outward preſent enjoyment. This can be no wrong to them.

Fourthly, Though they be ſtraitned with outward afflictions, yet God makes it up to them in ſpirituall conſolations, there is no loſſe in that. So then, none have reaſon to murmur or complaine eyther about the proſperitie of wicked men, or the preſſures of the Godly. All is done in wiſdome to the one, in mercy to the other, and according to the unqueſtionable prerogative of God in both.

Take this Corellarie from the whole;

Shall any teach God knowledge?

Then ſubmit quietly to the will of God, let us impriſon our owne reaſon, that the will and power of God may have

their

their libertie: while we give reaſon too much libertie, we (upon the matter) impriſon the will and power of God. Meere humane reaſon is no competent Surveigher of the wayes of God. Not that any of the wayes of God are againſt reaſon, but many of them are above our reaſon. The wayes of God are ordered by the quinteſſence of reaſon, and that is not to be found under every mans (I may ſay not naturally under any mans cap): and when we meaſure the wayes of God by the ſtandard and ſcantlings of our common reaſon, what a diſguiſe doe we put upon them? yea, how doe we diſguiſe God himſelfe? God is our maker, yet ſuch make and forme a juſtice for him like their owne, a holines like their owne, a mercie like their owne; And then what a God will he be? *My thoughts are not your thoughts, neither are my wayes your wayes ſayd the Lord* (*Iſa.* 55. 8.) And ſhall any reduce and ſhrinke up the thoughts and wayes of God to their narrow and ſtraitned model? The Lord ſaid of *Adam* in ſcorne when he attempted a likenes to God; *Behold the man is become as one of us*, (*Gen.* 3. 22.) How doth God ſcorne them who would make his wayes and thoughts as their owne. Therefore let man diſpute the wayes of God no more, but ſubmit quietly to his will.

Firſt, In what he hath ſayd, or to the rule of his word.

Secondly, In what he hath done, or to the righteouſneſſe of his workes. *Aaron held his peace*, he ſubmitted when God had ſlaine his two ſons, (*Lev.* 10. 3.) And when that ſad meſſage was brought to old *Eli*, that God would doe ſuch things to his houſe as ſhould make the ears of them that heard the report to tingle, he onely ſaid, *Good is the word of the Lord* (1 Sam. 3. 18.) So, when the Prophet told *Hezekiah* from the Lord, *Behold the dayes come, that all that is in thine houſe, and that which thy fathers have laid up in ſtore untill this day ſhall be carried to Babylon, nothing ſhall be left, and of thy ſons that ſhall iſſue from thee, which thou ſhalt beget they ſhall take away, &c.* When (I ſay) he heard all this, what ſaid he? even this; *Good is the word of the Lord*, (*Iſa.* 39. 8.) He doth not repine, nor diſpute the caſe with God; What! give up *Jeruſalem* the holy Citie into the hand of *Babylon*? ſhall my ſons deſcended from *David*, and of the ſeed of *Abraham*, fall into the hands of the uncircumciſed? We heare of no word from him, but that which breathes humble ſubmiſſi-

on,

on, *Good is the word of the Lord. David* was dumbe with ſilence, when God ſpake rebukes to him (*Pſal.* 39. 9.) There is no conteſting with God; 'Tis fit our wills ſhould be ſwallowed into the will of God, and 'tis our duty to ſay (as Chriſt did) *Not our will be done but thine.* The Pſalmiſt invites all to a very ſad ſpectacle (*Pſal.* 46. 8. 10.) *Come, behold,* What is the ſight? what's to be ſeene? *Come, behold the workes of the Lord, what deſolations he hath made in the earth.* How are we to behold theſe deſolations? we may and ought with ſorrowfull hearts, but we muſt not with diſcontented hearts, (*verſ.* 10.) *Be ſtill and know that I am God.* As if he had ſaid, I know you will be readie to querie, why are the Nations ſhaken, and people made deſolate? why are theſe changes in the earth? The Lord in ſtead of anſwering their queſtions, commands their ſilence; *Be ſtill and know that I am God?* That's enough to quiet the thoughts of man. Some paraſites have ſacrilegiouſly flattred the Pope into this divine priviledge; *No man muſt queſtion him, doe what he will, if he carry thouſands to hell, who ſhall ſay, why doe you ſo?* 'Tis as dangerous to aſcribe this to man, as it is to deny it unto God. If he ſhake the frame of heaven and earth, we muſt be ſtill. *For he doth in heaven and in earth what ſoever pleaſeth him,* and no man muſt ſay (diſpleaſedly) What doſt thou? or why doeſt thou ſo? He that upon thoſe termes would know what God doth, or why he doth ſo, goes about to teach God knowledge. But *Shall any teach God knowledge?*

Seeing he judgeth thoſe that are high.

Some read thus; *Shall any man teach God knowledge wherewith to judge thoſe that are high?* As if he had ſayd, Shall they teach God how to diſpoſe of, or deale with thoſe that are high? So Mr *Broughton, Can a man teach the omnipotent knowledge, how he ſhall judge thoſe that are high?* As if this were the ſpeciall caſe in which no man muſt meddle to direct God, how to handle, and take a courſe with the great ones of the world. Indeed, God knowes well enough how to deale with the great ones, the high ones of the world, he knowes how to pull downe the mighty from their ſeats and to breake their power, he knowes how to ſcatter their forces and infatuate their counſels without receiving counſel from us. *Shall any teach God knowledge,*

Quâ ipſe excelſos judicet. Jun.

how

how to judge thoſe that are high? He hath wayes and meanes at command (when he purpoſeth it) to effect that purpoſe. That is a good interpretation.

Yet we render it, (and I conceive more clearly to the minde of the Text) as a reaſon of the former queſtion, why no man ſhould preſume, or why it is high preſumption in any to teach God knowledge? The reaſon is grounded upon his prerogative and ſupremacie. He is the moſt high, and therefore muſt not be taught: he is the judge of thoſe that are high, and therefore he is moſt high, and therefore he muſt not be taught by any that are here below. He that knows how to judge them that are high, is himſelfe too high to be taught knowledge. Againe theſe words, *He that judgeth thoſe that are high*, are a periphraſis, or a deſcriptive circumlocution of God. To judge thoſe that are high, is to be God.

He judgeth.

What is here meant by Judging?

Firſt, To judge, is to diſcerne, to look to, yea to looke through the ſtate and condition of a perſon or a thing. Thus the Lord judgeth thoſe that are high, he diſcernes, he knowes them and their wayes perfectly.

Secondly, To judge, is to give ſentence or judgement upon triall or due proceſſe of Law: when matters are alledged and prooved, the Judge gives ſentence.

Thirdly, To judge, is to puniſh. So the word is uſed (1 *Cor.* 31.) *If we would judge our ſelves.* There judgement may be taken for the judgement of diſcerning, trying, & examining, (as wel as of ſentencing) as the Apoſtle ſaid before, *Let a man examine himſelfe. If we would judge*, that is, try and examine our ſelves, *we ſhould not be judged*, that is, not afflicted, not puniſhed, as it is ſaid there; *For this cauſe ſome are ſick and weak among you, and ſome are fallen aſleepe.* Which ſence the Apoſtle explains further, (*v.* 32.) *But when we are judged, we are chaſtened of the Lord.* To judge, is to chaſten, or to puniſh. So, here, *ſeeing he judgeth*, that is, puniſheth, and layes his revenging hand upon thoſe that are High.

But who are the *high ones*, that come under the judgement of God?

Firſt,

First, Some by the *high ones* understand the Angels, who are the highest or first classis of creatures. God did judge the Angels, he discerned, & passed sentence upon them, and, *They are held in chaines of darknes to the judgement of the great day* (Jude 5.) Hence some conceive that *Job* gathers his argument, Shall any teach God knowledge, how to judge poore creatures on earth? how to throw downe, or exalt man, since he judgeth the Angels? The Apostle useth an argument neare this in reference unto the people of God to shew that the Saints are fit to judge things of their own concernment and interest: *Doe you not know that the Saints shall judge the world? And if the world be judged by you, are ye unworthy to judge the smallest matters?* (1 Cor. 2. 3.) And he carrieth the argument yet closer to the poynt in the next verse; *Know ye not that we shall judge Angels, how much more things that pertaine to this life?* *Job* might say also, Know ye not that God hath judged Angels, those that are high, the highest part of the whole creation? And shall any teach him knowledge, how to judge the Inhabitants of this inferior, this lower world?

Secondly, Others understand it of those who are high in wisdome; the highest Graduates in Schooles, and Universities; the most learned Rabbins, and Doctors, the Sophies, the Philosophers of the world; So the sence runs thus; *Shall any man teach God knowledge, by whom the wisest, the most knowing are taught, whose spirit is in the wisdome of the wisest.* God is able to instruct all the masters of knowledge, therefore he is not a learner. *Shall any teach God knowledge*, seeing he judgeth or correcteth those who are high, the highest in knowledge?

Thirdly, Rather by the *high* are meant such as are in high place and power, the Judges and Princes of the earth, who are so high, that God gives them his owne stile, *I have sayd ye are Gods*. Though they be thus high, the Lord judgeth them: therefore it is the right of his soveraignty to judge the highest, even the Kings and Rulers of the world. *Shall any teach him knowledge?*

Per excellos intellige potentissimos atq; opulentissimos homines, de quorum judicio atq; supplicio, fere universum hoc caput est. Pined.

Hence note;

First, *God judgeth the high ones.*

The highest on earth are below God. Let all high ones remem-

ber, That, *There is one higher then the higheſt* (*Eccl.* 5. 8.) *One higher then the Kings of the earth* (*Pſal.* 89. 16.) *King of Kings, and Lord of Lords.*

Secondly, *God diſcernes and thorowly looks into the eſtates and actions of the higheſt in the world.*

The high ones of the world, may put a skreene of ſecrecy between them and inferiours, they may draw a curtaine between themſelves and meane men; but they cannot put a skreene or draw a curtaine between themſelves and God; he judgeth thoſe that are high; therefore he knoweth them. No man can give a righteous judgement eyther of things or perſons till he knowes them. And though he that judgeth before he knoweth may poſſibly ſometimes give a righteous judgement, yet he is alwayes an unrighteous Judge. *Shall not the Judge of all the earth doe right, and be righteous?*

Thirdly, *No man is ſo high but God can puniſh and chaſtiſe him, yea ruine and pull him downe.*

He can make his ſword reach the higheſt, and his judgements take hold of thoſe that are ſtrongeſt. (*Iſa.* 2. 11, 12, 13.) *The Cedars and Oaks, the high walls and mountaines*, are men on high, yet the day of the Lord, that is, the day of his vengeance is againſt them all, and, *The loftineſs of man ſhall be brought downe, and they ſhall run into the holes and cliffs of the rock, to hide them from the preſence of the Lord when he ariſeth to ſhake terribly the earth.* The Lord tels *Job* out of the Whirlewinde, *That the high arme* (that is, the ſtrongeſt arme, or the arme lifted up to ſtrike) *ſhall be broken.* The Lord inſults over *Lucifer* in his heights; *How art thou fallen from heaven, O Lucifer, thou ſon of the morning, &c.* (*Iſa.* 14.) *Thy terribleneſſe hath deceived thee, and the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill; though thou ſhouldeſt make thy neſt as high as the Eagle, I will bring thee downe from thence ſayth the Lord,* (*Jer.* 49. 16.) The Highnes of man is ſo farre from ſecuring wicked men, that it rather makes them the fayrer marke for the wrath of God.

Yet let not the low ones thinke they ſhall eſcape, God judgeth the high ones, (ſay ſome) furely then he will not trouble him-

himselfe with those that are low, with poore and meane men; he will have nothing to doe with them; they shall not be taken notice of in the croud. As if it were eyther unsutable or below the Majesty of God to punish meane ones, or as if their meanenesse might plead their impunitie. It is indeed an humbling of God to behold the highest; *He humbleth himselfe* (saith the Scripture, *Psal.* 113. 6.) *to behold the things that are in heaven*, yet he is pleased to humble himselfe (saith the same Scripture) *to behold the things in earth*, even the lowest things which are done, and the lowest persons which are here below. And as it is the prerogative of God to judge those who are high, so it is both his purpose and his praise not to let the lowest passe unjudged. The poorest beleeving Saint shall be accepted and rewarded, as wel and as much as any beleeving Prince; who is not more beleeving nor more a Saint then he; And so there is not the meanest unbeleeving son or daughter of *Adam*, not the poorest man or woman continuing in sin, but shall be judged as well as the highest. We finde Bondmen as well as freemen Kings and Captaines trembling before and running from the Lambe sitting upon his throne, (*Rev.* 6. 15, 16.) As it is the glory of God that he can make the mightiest Kings stoope, so it is the glory of God, that the eye and hand of his justice stoopeth to the poorest captive. God will not favour the wicked, because they are Great, nor spare them because they are little eyther in this world, or in that to come. He that dwels in a corner or in a cottage, shall no more escape, then the greatest Prince that dwelleth in a Pallace-Royall, and sitteth upon a Throne.

JOB, Chap. 21. Vers. 23, 24, 25, 26.

One dieth in his full strength, being wholly at ease and quiet.

His breasts are full of milk, and his bones are moistned with marrow.

And another dieth in the bitternesse of his soule, and never eateth with pleasure.

They shall lie downe alike in the dust, and the worms shall cover them.

IN the former verse *Job* exalted the Lord above mans teaching, and controling; *Shall any teach God knowledge? seeing he judgeth those that are high.* God is so wise that no man can teach him, so free and absolute in his power, that none may dare to controle him. And as this appeareth from what *Job* hath formerly asserted, so also by that which followeth; he spares whom he will, and smites whom he will, for what continuance of time he will, and in what measure he will; he summons one to the grave, even then, when he is most likely to live, and when he hath least feare of death, when there is not the least symptome or appearance of the approach of that King of terrors, not any decay in nature to proclaime the returne of the flesh to dust, the man is in his spring and prime, yet then he is cut off and dyes. Meane while another (no man knowes why) pines and lingers out all his dayes in paine of body and trouble of minde, he lives and dyes under wofull pressures of soule and body, of estate and relations, never injoying any good, nor seeing good day to the end of his dayes. Thus *Job* exemplifieth his general assertion concerning the soveraignty of God, and his various dispensations toward men.

There are three opinions as to the common scope of these words; I shall touch at them, and then come to a more particular explication.

Most of the Greeke Writers understand these words as distinguishing the state of the wicked and the godly in this life.

One

One dieth in his full strength, that is, wicked men have no trouble in their lives, no sicknesses when they dye, they goe gently out of the world, or as it is said in the 13th verse of this Chapter, *In a moment they goe downe to the grave*. Whereas godly men usually live in trouble, and are tired out of the world with tedious and painefull diseases when they dye. Thus the words describe the difference of the godly and wicked in regard of their naturall death. Whereupon they inferre, that they must necessarily have a different estate after death. Wicked men (say these interpreters) have more happines in their death then the godly, therefore the godly shall have a happines which the wicked shall not have after death.

Græci accipiunt de improborum felicitate & justorum adversis quorum dissimiles vitæ sortes necesse sit dissimiles quoq; post mortem judicij & æternitatis conditiones sequi.

Secondly, Others take this to be *Job's* intendment, who having shewed before that poverty and riches are alike given to good and bad while they live: here asserts that death doth alike overtake weake and strong, sound and sicke, young and old, such as are in a prosperous and such as are in a sad and in an afflicted estate; death catcheth away the one as well as the other: death carrieth an impartiall hand, and hath a powerfull hand, the strong can no more stand in the hands of death then the weake, nor can the young or the rich make any better resistance when death assaults them, then the old and poore. *One dyeth in his full strength, &c. Another dyeth in the bitternes of his soule.* Death pitties not the one, nor doth it flatter the other; There is a truth and an usefulnesse in this interpretation.

Mors juvenes & sanos, æque facile rapit, ac senes debiles, decrepitos et eos qui semper infirma valetudine laborant.

Thirdly, Rather understand the words, as teaching us, that God according to the freedome of his owne will and pleasure, and the usuall tenour of his providence in outward things, handles neither the godly nor the wicked alwayes in the same manner. One man let him be good or bad, beleiver or unbeleiver, dyes in his full strength, and in the height of his prosperitie, another whether wicked or godly, dyeth in the bitternes of his soule; Some wicked men live and dye in trouble, it is so also with some who are godly. This scope of the place makes good the assertion of the Preacher (*Eccles.* 9. 2.) *All things come alike to all*, that is, all worldly things. There is such a mixture of events, that no man can determine what any person is, eyther by what he injoyes, or by what he suffers.

Hujus vitæ sive bona sive mala communia esse omnibus sive bonis sive malis.

As his

As the perſons of good & evill men are mingled in the world, ſo alſo are their conditions. Good men ſuffer evill, and evill men injoy good: and againe, good men receive good, and evill men endure evill. Thus *Job* holds forth the liberty which God uſeth as to the diſtribution of temporal good and evill, both to the evill and the good. So that he will not let us know *love or hatred by any thing that is before us.*

One dyeth in his full ſtrength.

בעצם רממו *In robore perfectionis aut integritatis ſuæ. Moritur robuſtus.* Vulg. ἐν κράτει ἀπλοσύνης αὐτοῦ. Sept.

He dyeth not onely *ſtrong*, but *in the ſtrength of his perfection*, ſo we read in the margen. The perfection of every thing is the ſtrength of it; And he is ſtrong indeed who is in the ſtrength of his perfection. The glory of young men is their ſtrength. One dyeth at the height and top of this glory. The Septuagint render the Original word which ſigniſieth *perfection*, by *ſimplicity*; that which is ſimple is perfect, God who is moſt ſimple is moſt perfect, the ſimplicity of God is the glory of his perfection. *One dieth in the ſtrength of his ſimplicity*; that is, when the health of his body or his conſtitution is (as it were) unmixed, or not mixed with any diſeaſe, as alſo when his outward ſtate is not mixed with any trouble; he dyeth in the ſtrength of this double ſimplicity; when as it were nothing unlike ſtrength, nothing unlike proſperity hath ſo much as ſet its foot within his borders; when his light ſhines ſo cleare, that there is no appearance of darknes in it, and when his comforts are ſo pure, that he hath no acquaintance with that thing called *ſorrow*; When he hath not a cloud in his day, nor any taſt of bitterneſſe in his cup, then, even then in that ſtrength of his ſimplicity he dyeth. Some of the Greeks (I confeſſe) take the word *ſimplicity* in the worſt ſenſe, rendring thus; *He ſhall dye in the ſtrength of his folly*; but I leave that under the cenſure of at leaſt an unwary tranſlation; and waving that alſo which I mentioned laſt before, ſhall inſiſt onely upon our owne. *One dyeth in his full ſtrength*; Which we may expound in the latitude of a threefold ſtrength.

ἐν κράτει ἀφροσύνης.

Firſt, *In the ſtrength of his body*, when he hath perfect health, and not onely health, but much ſtrength with it; ſome have health, who yet have but little ſtrength.

Secondly, In the ſtrength of his outward eſtate, of riches and

and relations: theſe are a mans ſtrength, therefore the ſame word in the Hebrew ſignifies both riches and ſtrength. Rich men are apt to idolize riches as their ſtrength or ſtrong tower, and ſo turne away from God, who is indeed our ſtrength and our tower.

Thirdly, To compleat the fulneſſe of his ſtrength, we may adde, In the ſtrength of his ſpirit, when his minde is not troubled, when he hath no diſquietments there: a man may have much ſtrength of body, and a ſtrength of eſtate, and yet be in perplexity of ſpirit; and then he is ſo farre from being in his full ſtrength, that he is in much weakneſſe. *The ſpirit of a man* (ſaith *Solomon*, *Pro.* 18. 14.) (that is his mind and conſcience being ſound and whole) *will ſuſtaine his infirmity*, that is, it will cauſe him to beare up againſt all the ſickneſſes of his body, and afflictions in his ſtate; But all the fullnes of a mans eſtate and the exacteſt health of his body cannot beare up the infirmities of his ſpirit, or his wounded ſpirit. When *Job* ſaith; *One dyeth in the fullnes of his ſtrength*, we may underſtand the concurrence or complication of all theſe ſtrengths; that man who hath a ſtrong body, a ſtrong purſe, with peace and tranquility of minde, is in full ſtrength indeed, yet ſaith *Job*, twiſt all theſe ſtrengths, this threefold ſtrength together, and though (as *Solomon* ſpeakes in his booke of the Preacher) *a threefold coard is not eaſily broken*, yet death will as eaſily breake this threefold coard of life, *as a threed of towe is broken, when it toucheth* (*or ſmelleth*) *the fire.*

One dieth in his full ſtrength.

This expoſition is more fully given in the next words of the Text.

Being wholly at eaſe and quiet.

That is, at *eaſe* in body and *quiet* in minde; or at eaſe and quiet both in minde and body, yea in whatſoever elſe a man may be ſaid to be at eaſe and quiet. *He dyeth rich and happy*, ſayth the Vulgar Tranſlation; *Wholy wel ſetled*, ſay the Septuagint; *rejoycing and abounding*, ſaith a third. The Hebrew is, *whole, he being at eaſe and quiet*, or as we render, *being wholy at eaſe and quiet.* All theſe readings center in one common ſence, that

Totus ipſe quietus & pacificus.

that he dyeth when he is in as good a case to live as any outward advantage or interest can make him. Which is particularly exemplified in the words which follow.

Vers. 24. *His breasts are full of milk, &c.*

שדיו
Ubera mammæ. Targ. Rab Maid. *Mulcbratia.* Rab. Dav.

The word which we render *breast*, is used but this once in all the book of God. I finde some variety among the learned in expressing it.

First, Divers of the Rabbins, as also other Writers translate it, *Milke pailes, His milke pailes are full*, or, *His pailes are full of milke*. So the words are a description of his outward plenty. The land of *Canaan* is called, *A Land flowing with milke and bony*; that is, a very fruitfull Land. To say, a mans milke pailes are full, is to say that he hath abundance.

Apud Talmudicos denotat vasa in quibus congregabatur pinguedo olivis expressa. Ego vasa magna putarim, quibus ut nunc in Gallia Narbonensi oleum asservabatur. Merc.

Others conceive the word signifieth those vessels, wherein eyther wine, oyle, or any usefull liquor was preserved. This rendring meets the former in setting forth an over-flowing prosperitie in worldly things. That man who dyeth with his vessels full of milke, wine, and oyle, hath enough of the creature about him to keepe him alive.

Viscera ejus plena sunt adipe. Vulg Sept. *Hoc verba jocosam & adagiosam continent loquendi formam qua de robustissimo fœcundissimoq; viro diceretur.*

A third sort translate thus; *His bowels or entrailes are full of fatnes.* He is enclosed with his own fat (*Psal.* 17. 10.) and he hath much fat enclosed, his bowels are well lined, and his back is well larded. His stomack hath served him to eate his meate, and the meate which he hath eaten hath served his stomacke. The man dyeth when he is in this good case to live. As the two former rendrings appertaine to the plenty of a mans estate, so this last, *His bowels are full of fat*, and ours, *His breasts are full of milke*, appertaine to the strength, health, and constitution of the body. Which soever of these we take, it complyes well enough with *Job's* scope, yet our translation complyeth best with it, as also with the words which follow.

Medulla humidis annumeranda est, propterea conceptaculis quibusdam tanquam vasculis continetur. Arist. lib. 4. de Hist. Animal. c. 10.

And his bones are moistened with marrow.

Which is onely an amplification of what he said before, shewing a good habit and state of body. Marrow is moist and fluid; blood flowes in the veines, and marrow is kept in the bones. Naturalists tell us, that, what blood is to the flesh, that marrow is to the bones; blood moistens the flesh, and

marrow

marrow moiſtens the bones. The learned Phyſitian, calls *marrow the meate or food of the bones.* The bones live upon it. So that when *Job* ſaith, *His bones are full of marrow.* He ſpeakes the exacteſt ſtate of nature. 'Tis the opinion of a Prince in Philoſophy, That the marrow is not onely the ſourſe and ſeminary of generation, but the very ſeate of life. So that, the body is then in its full ſtrength when it hath ſtore of marrow to moiſten, ſupple, and feed the bones. And thus the Scripture elſewhere expreſſeth a ſtrong and healthy conſtitution of body, (*Prov.* 3. 8.) *Be not wiſe in thy owne eyes, feare the Lord and depart from evill, it ſhall be marrow to thy bones*; That is, it ſhall be that to thee which marrow is to thy bones. In oppoſition to which *Solomon* ſpeakes of drying the bones, (*Prov.* 17. 22.) *A merry heart doth good like a medicine, but a broken ſpirit dryeth the bones.* The minde hath a powerfull influence upon the body. A chearefull ſpirit is as good as meate or medicine. The body thrives and recovers by it, the body gathers ſtrength and health by it: *but a broken ſpirit* (he means, not a ſpirit broken with godly ſorrow, but broken with worldly ſorrow and diſtracting care, a ſpirit thus broken) breaks the heart, and dries the bones. In a holy faſt, the heart ought to be broken with godly ſorrow, yet to thoſe who keepe ſuch a faſt, the Prophet makes this promiſe from the Lord; *He ſhall guide thee continually, and ſatisfie thy ſoule in drought, and make fat thy bones* (*Iſa.* 58. 11.) There is a breaking of the ſpirit which drieth the bones, and there is a breaking of the ſpirit that fattens and moiſtens the bones. We reade of a ſweet viſion which the people of God ſhall have (*Iſa.* 66. 14.) *When ye ſee this, your hearts ſhall rejoyce.* As the viſion which Saints have in heaven makes their hearts rejoyce, ſo God will give ſuch viſions as ſhall make their hearts rejoyce on earth; and what follows, *and your bones ſhall flouriſh like an hearbe*; That is, you ſhall have comforts both inward and outward, both for ſoule and body; not only *ſhall your hearts rejoyce, but your bones ſhall flouriſh like an hearbe.* Hearbes flouriſh when they have ſutable moyſtnings, and ſo doe bones. And as ſhowers moyſten the hearbes, ſo marrow moyſtneth the bones. Thus *Job* tells whom he meanes, by the man who *dyeth in his full ſtrength*, even the man who is *wholy at eaſe and quiet, with his breaſts full of milke, and his bones moyſtned with marrow.*

μυελὸς πᾶς, ὁμοίως. Hip. lib. de Alim. Plato in Timæo.

Hence obſerve;

First, *That bodily health and ſtrength are no defence at all againſt death.*

Doe not thinke you muſt needs live long, becauſe you are healthy and ſtrong; let not death be a ſtranger to you, becauſe you are not acquainted with ſicknes; for, *One dieth in his full ſtrength.* The abundance of riches is no defence againſt poverty, as *Zophar* ſpake, (*Chap.* 24. 22.) *In the fullneſſe of his ſufficiency he ſhall be in ſtreights.* Now as a man who is very rich, hath no ground to ſay in his heart I ſhall never be poore, becauſe in the fullneſſe of ſufficiency a man may be in ſtreights; ſo a man who is very ſtrong, hath no reaſon to flatter himſelfe in the hopes of long life, or to ſay in his heart, I ſhall not dye till I am old and weake; For *in the fullneſſe of your ſtrength you may be in death. One dyeth in his full ſtrength*, and ſo may you; nothing is any ſtop to, or can lay a barre in the way of death, but onely grace and holineſſe. For though they who are holy and gratious, dye as well as others, yea though many who have much grace die before they have attained to many yeares, even in the fullneſſe of their ſtrength, yet the Lord hath made a promiſe of long life unto thoſe who are gratious and holy, but he never made a promiſe of long life to the healthy or ſtrong. The Lord hath not ſaid any where in Scripture, that, *The ſtrong man ſhall live long*, but he hath promiſed long life to thoſe who are of a gracious ſpirit and holy life. (*Exod.* 20. 12.) And the Apoſtle urging that duty upon children from the commandement, calls it the *First Commandement with promiſe*, (*Eph.* 6. 2.) that is, with an explicit promiſe, for every Commandement hath both a threatning and a promiſe implyed in it, and annexed to it; but this is the firſt Commandement with a promiſe expreſſed, and that is a promiſe of long life. *Honour thy father and mother, that it may be well with thee, and that thou mayeſt live long on the earth.* So that, if any thing be a barre in the way of death, 'tis holineſſe; and if man had continued in perfect holineſſe, that had been an everlaſting preſervative againſt death. Death had never broken in upon us; if we had not broken the commandement of God. And now by how much any man doth more wickedly breakthe com-

commandements, by ſo much he is the more lyable to the breaking in of death. As for the ſtrength of any man, though a *Sampſon*, this great *Leviathan Death*, counts it but as ſtraw, and the ſoundeſt pureſt health, but as rotten wood. There are no ſons of *Zerviah* too hard for death; nor doth death ſtay to take men at an advantage, when they are weakned with age and ſicknes, or (as *Simeon* and *Levi* did the *Shechemites* (*Gen.* 34. 25.) *when they are ſore*. Death can doe its worke eaſily and as ſpeedily in health as it can in ſickneſs, in ſtrength as well as in weaknes, when we handle the ſword, as well as when we leane upon a ſtaffe, in the prime and ſummer, as well as in the fall and winter of our lives. Nor can any man plead with God to forbid the approach and arreſt of death, becauſe he is healthy, young or ſtrong; theſe pleas beare no weight with God, becauſe God hath made no promiſe to them. We can plead nothing but our integritie, uprightneſſe, and holy walking with God. So *Hezekiah* did, when he received a meſſage with the ſentence of death from the Lord, (*Iſa.* 38. 2, 3.) *He turned his face toward the wall, and prayed unto the Lord, and ſaid, Remember now O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.* Upon this plea his dayes were lengthned, and a prohibition was iſſued out from the high Court of heaven to ſtay the proceedings of death. Thus the promiſe of wiſdome runs (*Prov.* 3. 2.) *My ſon, forget not my law, but let thy heart keepe my commandements, for length of dayes, and long life, and peace ſhall they adde to thee.* The Hebrew is, *yeares of life*, which may be underſtood either as an addition, to note the certainty of the promiſe, or as an explication of the promiſe; *Thou ſhalt have length of dayes*, that is, *many dayes, and yeares of life*, that is, *comfortable yeares*; for ſome have long dayes, and yet but ſhort lives; a man liveth no more yeares indeed, then he liveth comfortably. So that when wiſdome ſaith, *Long life, or yeares of life ſhall they adde to thee*; the meaning is, thou ſhalt have a life not only long but pleaſant, or a life as full of peace as of dayes and yeares. What the Moraliſt ſaid of an idle life, *That it is the buriall of a man alive*, an idle man is a living man buried: that I may ſay of a troubleſome miſerable life, *It is the buriall of a man alive*. A miſerable man is a living man buried.

And how many are there who preferre death before a miſerable life. Therefore ſaith wiſdome; *My ſon, forget not my law, but let thy heart keepe my commandements, and they ſhall adde to thee* (that is, Thou ſo doing, God will adde to thee) *long life and peace.* Onely grace and holineſſe have the promiſe of long life, they are a defence againſt death, but as for ſtrength and health, breaſts full of milke and bones full of marrow, they have no promiſe of life, nor are they any ſtop to the power of death, but rather render a man the fayrer marke, and the ſweeter morſel for that King of terrors to hit and feed upon. And from this general truth, we may draw downe theſe two deductions.

First, *Then prepare for death, though you have no appearance of death upon you.*

When you ſurveigh your bodies from head to foote, and cannot ſee the leaſt ſhadow of death, nothing looking like death upon them; yet, I ſay, *prepare for death*; for, *one dieth in his full ſtrength*, when there is no ſymptome of death to be ſeene upon him. When we looke upon ſome men we may ſee (as he ſaid of a ſad time) many images or repreſentations of death, we may ſee death in their dim eyes, in their palſied hands, in their trembling knees, and withered faces, we may ſee death looking in at their windowes, and out at their windowes. Looke upon others, they have no ſigne of death, nothing that looks like death, yet let ſuch prepare; *for one dieth in his full ſtrength.* The Preacher (*Eccl.* 12. 1.) exhorts *young men to remember their creatour in the dayes of their youth.* And he giveth a forcible reaſon for it there; but I ſhall give another from this Text. The reaſon which he gives, why young men ſhould remember their creatour is, *Becauſe there are evill dayes coming*, (he meaneth not dayes of ſinfull evill, but of painfull evill, as the next words expound him) *the yeares draw nigh in which you ſhall ſay, we have no pleaſure in them*; Bethinke your ſelves of a ſpiritually better eſtate now in your youth, for a naturally evill eſtate is coming; old age with its traine and retinue of weakneſſes and infirmities is coming, yea it is haſtning upon you, therefore make haſt, up, and be doing in all holy duties. This is a good argument why we ſhould remember our creatour

Plurima mortis amigæ.

tour in the dayes of our youth, becauſe evill dayes are coming. Yet take here another, if not a more preſſing argument, *Remember your creatour in the dayes of your youth*, becauſe thoſe evill dayes may never come; you may be taken off in your good, yea in your beſt dayes: you may be taken off when neither the Sunne, nor the Moone, nor the Starres are darkened, as he ſpeaks there, when the clouds doe not returne after raine, when the keepers of the houſe ſtand faſt, &c. So then as they that are young and ſtrong have reaſon to prepare for death, becauſe evill dayes are coming; ſo they are to prepare for death, becauſe it is very queſtionable whether ever thoſe evill dayes ſhall come, or whether they ſhall ever come to thoſe evill dayes, they may dye in their good dayes; in their beſt dayes, in thoſe dayes wherein they ſay, we have pleaſure, all manner of pleaſures in them. For as *Job* here affirmeth; *One dyeth in his full ſtrength, being wholly at eaſe and quiet.*

A ſecond deduction is this;

Death doth not obſerve the lawes of nature, but the appointments of God.

The law of nature ſaith not that a man is likely to dye in his full ſtrength; the law of nature ſets death at the greateſt diſtance from thoſe men whoſe breaſts are full of milke, and their bones moyſtned with marrow; The law of nature ſayth to death, goe to the wrinkled face, to the dry bones, to the dry breaſts, meddle not with this young man, touch not this beautifull woman he or ſhe is now in the flower, in the prime and pride of nature, goe to younder old man, goe to that withered woman, let theſe alone. Oh, but death will not receive theſe commands, death will not obſerve the lawes of nature, but the appointments of God, who is the Lord of nature. *It is appointed for all men once to die*; And as God hath appointed all to dye, ſo he appoints the ſeaſons of death; and the ſeaſons which he appoints, are as various as the kinds, occaſions, and wayes of death are. And therefore death knocks as often at the young mans doore, as at the doore of the old man; death attacheth and carrieth away the ſtrong, the healthy man priſoner to the grave as often as the weake and ſickly. *One dyeth in his full ſtrength.*

Secondly,

Secondly, As theſe two verſes are a deſcription of the outward proſperitie of man.

Obſerve;

That, *As bodily health and ſtrength are no defence againſt death, ſo riches are not.*

Your pailes full of milk, your veſſells full of wine and oile, your ſhops full of wares and goods, your purſes full of Gold and ſilver, your lands ſtockt with corne and cattell, and your ſelves wholy at eaſe and quiet in the poſſeſſion of them, cannot ſtave off death one minute, one moment. The rich mans barns were full, yet the word came; *Thou foole, this night thy ſoule ſhall be required of thee (Luk. 12. 20.) and then whoſe ſhall all theſe things be, that thou haſt provided*; They can be no longer *thine*, nor thou *theirs*. Whoſe ſhall they be? Though thou haſt not made thy Will, nor haſt any will to make it; yet they can be no longer thine; Thou canſt not bribe death to depart; Riches avayle not in a day of wrath. *One dyeth in his full wealth, when his payles are full of milke, and his veſſels running over with wine and oyle.*

Verſ. 25. *And another dyeth in the bitterneſſe of his ſoule, and never eateth in pleaſure.*

בנפש מרה
In animo amaro.

This verſe ſtands in oppoſition to the former; The Text in ſtrictnes of Grammar may be read thus; *Another dyeth in a bitter minde, or in a minde of bitterneſſe.* And this may be underſtood both of good and evill men; ſome godly men dye thus, many wicked men dye thus, both or eyther may dye in the bitterneſſe of his ſoule. What's that? or when is the ſoule in bitterneſſe? The bitterneſſe of the ſoule, is the carefulneſſe, ſadneſſe, and uncomfortableneſſe of it. Soule-bitterneſſe is ſoule-miſery and ſorrow. Afflictions are compared to wormwood and gall, (*Lam.* 3. 15.) *He hath filled me with bitternes, he hath made me drunken with wormwood.* What he means by both is cleare (*verſ.* 19.) *Remembring mine affliction and my miſery, the wormwood and the gall.* Godly ſorrow is alſo expreſſed by bitterneſſe (*Zach.* 12. 10.) *In thot day the Lord will cauſe them to mourne, and they ſhall be in bitterneſſe as one that mourneth for his firſt-borne.* To be in bitterneſſe is to be in ſorrow; not onely

Morbi & dolores vitam efficium acerbam.

in

in worldly ſorrow, but in godly ſorrow, in that ſorrow which worketh repentance not to be repented of. Sorrow is a bitter cup; worldly ſorrow is a bitter and a deadly cup; Godly ſorrow is a bitter, though a wholeſome and a medicinable cup. Spirituall, naturall, and worldly ſorrow, are as bitterneſſe to the ſoule. Death hath its peculiar ſorrows (*The ſorrows of death compaſſed me about*, ſaith the Pſalmiſt, *Pſal.* 116. 3.) and ſo hath life. Many dye not onely in the ſorrows of death, but in the ſorrows of life; that's the intendment of *Job* in this place, while he ſaith, *Another dieth in the bitterneſſe of his ſoule*;

And never eateth in pleaſure.

Or neerer the letter, *He eateth not in good.* In eating there are two things conſiderable; firſt, the meate; and ſecondly, the ſauce. Some have meate to eate, but they have no ſauce with it. Good or pleaſure is the ſauce of our meate. A dinner of ſowre herbes is ſweete with this ſauce, and a ſtalled oxe without it, is not. And this ſauce is in the eaters heart, not in his diſh. He that hath not ſauce there, though he have both meate and ſauce in his diſh, yea though he have a ſong and muſick at his Table, yet never eateth in pleaſure. There is a threefold pleaſure; firſt, ſenſuall; ſecondly, ſpirituall; thirdly, ſenſitive. All ſenſuall is ſinfull pleaſure. *Job* ſpeakes not here of ſuch a man as dyeth in the bitterneſſe of his ſoule, and never eats as a glutton or an Epicure (whoſe buſines, yea whoſe religion it is to ſerve his belly and pleaſe his pallate, whoſe onely care it is to keepe his ſkin fayre and body fat, I ſay he ſpeakes not of ſuch a one who never eates) in ſinfull ſenſual pleaſure. Againe, all ſpirituall pleaſure is holy pleaſure. As the former is too low, ſo this is too high for *Job's* ſcope in this aſſertion. He ſpeakes not here of a man who dyeth and never eates in the pleaſure of divine love and heavenly enjoyments. To eate in this pleaſure, is the peculiar portion of Saints. So ther, the pleaſure here meant is the third, meere *ſenſitive pleaſure* Some dye, and never eate in this pleaſure; that is, they eat but taſt no ſweetneſſe in what they eate. Their palates are ſo diſtempered with ſicknes, or their ſpirits are ſo diſtempered with ſorrow while they are in health, that they finde

בטובה
In bono. i. e. in jucunditate eſt lætitia.

finde no ſavour, no reliſh in what they eate. The beſt prepared meats are to them but as a dry ſtick, or the white of an egge. I cannot (ſaith one) taſt my meat, I eate this, & I eate that, but I taſt neither; or if I taſt what I eate, and finde it ſweet to my palate, yet I have ſuch ſowr ſauce with it, ſo many afflictions preſs my ſpirit, that pleaſant bread is as Gall & Wormwood to me. I never eat in pleaſure. We are (I conceive) to underſtand the text of this naturall ſenſitive pleaſure which man takes by the ordinary bleſſing of God in the uſe of creatures. This is denied to many, they eate not in good, and it may therefore be ſayd, as the Septuagint render here, *They eate no good.* How good ſoever the meate is, it is not good to them that have no content in eating it. Yet further, as they never eate in pleaſure, though they ſit every day at full and well furniſhed Tables, whoſe bodies are ill affected by ſickneſs, or their minds with ſorrow; ſo there are many of whom it may be ſaid, that they never eate in pleaſure, becauſe they have but little of any thing and nothing of that which is pleaſant to eate. A rich mans bread may ſometimes be called the bread of adverſity, and his water the water of affliction, but an extreame poore mans bread and water are alwayes ſo. What pleaſure have they in their lives, who can hardly be ſayd to live; or what pleaſure have they in eating, who are onely preſerved from ſtarving. Such pitifull poore ones are literally in *Job's* Text; *They die in the bitterneſſe of their ſoule, and never eate in pleaſure.*

Hence obſerve;

The difference which God makes among men, even in outward things is very great.

One lives and dyes in his full ſtrength, wholy at eaſe and quiet, another never eats in quiet, nor knoweth what it is to be at eaſe; one hath pleaſant bread prepared for him every day, and he dayly eats in pleaſure; Another doth not onely eate the bread of ſorrow, (*Pſal.* 127. 2.) that is, bread gotten with the ſweat of his face, with hard labour and care, but he eateth his bread with ſorrow. As the ſleepe of a labouring man, (*Eccl.* 5. 12.) ſo the bread of a labouring man is uſually ſweet to him, whether he eate little or much, yet even to ſome labouring men their bread is not ſweete.

We

We may draw up theſe foure Concluſions, about the ſtate of man in this life.

Firſt, *There is no man who hath all pleaſure, or nothing but pleaſure in his life*; For though it be ſaid in the former verſe of one man, *he is wholly at eaſe and quiet*, yet we muſt not underſtand that ſtrictly and preciſely, as if any man ever lived who met not with ſome trouble or paine, at one time or other before he dyed. No man ever arrived at ſuch a degree of worldly happines, as never to feele any croſſe in this world. The life of man here, is not perfect in any capacity. As the lives of good men are not perfect in ſpiritualls, ſo neither is the life of any man whether good or bad abſolutely perfect in temporalls. In the next life, there will be no mixture in any mans condition; They who are miſerable ſhall know nothing but ſorrow, and they who are happy ſhall know nothing but pleaſure; But in this each ſtate hath a taſt of both (though as the elements in the mixture of bodyes) ſome one be predominant.

Secondly, *Moſt men have leſſe pleaſure then paine, more ill dayes then good dayes in this world.* The life of man here is at beſt but like checker worke, which hath a black and a white, or like a bitter-ſweete, or like twilight when 'tis neither darke nor light; but uſually our lives have more of the blacke, then of the white in them, more of the bitter then of the ſweete, of the darke then of the light. The part predominant is moſt commonly the worſt. Hence the third concluſion.

Thirdly, *Moſt have little pleaſure, but trouble and ſorrow very much.* Their evill dayes out-number their good, and their ſorrowes out-weigh their comforts. They have doubled ſorſows, or ſorrow upon ſorrow; They have but ſingle comforts, here a little, and there a little; now a little, and then a little.

Fourthly, We may conclude with the Text, *That ſome have no pleaſure at all.* Yet this concluſion as the Text whence it riſeth is not to be underſtood ſtrictly. No man (I beleeve) was ever ſo miſerable whther in regard of his body or eſtate, as never to enjoy the leaſt pleaſure; for as there is no perfect happineſſe in this life, ſo there is no perfect miſery in this life; The perfection of both is reſerved for the next. Such a ſtate of

miſery as hath not the leaſt mixture of Good in it, is the portion of wicked men in hell. And ſuch a ſtate of pleaſure as hath not the leaſt mixture of evill in it, is the portion of the Saints in heaven. Yet ſome there are who have ſo little pleaſure and joy in their lives, that we may according to common underſtanding conclude of them, *That they never eate in pleaſure.* That which is very rarely done or enjoyed, is ſayd (in Scripture language) never to be done or enjoyed. Hence take this twofold Admonition.

Firſt, Let ſuch ſee the mercy, and the gratious dealing of God with them, who eate every day or very often in pleaſure. How often doe we ſit downe at our Tables, and our morſels are ſweet to us? God fills our hearts not onely with food but gladnes. Whereas not a few of our brethren, of the ſame mould with our ſelves, and poſſibly of better deſert then we, eate aſhes for bread, and mingle their drinke with weeping, or as *Job* ſpeaketh, *Never eate in pleaſure.*

Secondly, If this be the lot of ſome, that *they never eate in pleaſure*; let them be admoniſht who complaine, if they eate not alwayes in pleaſure; who if they have but now and then a hard day of it, a ſhort meale of it; if their pallate be but ſometimes out of taſt, and their ſtomacks ſicke; if they are only now and then in paine, preſently murmur and are diſcontent. Shall any repine at paines which come but ſeldome, when we heare of others that never eate in pleaſure?

God doth us no wrong if he giveth us nothing but ſorrow, he doth us no wrong, if he lets us linger, and pine, and dye in the bitterneſſe of our ſoules. Wicked men doe nothing but ſin, and then, what is their due but ſorrow? And as the wicked doe nothing but ſin, ſo the godly ſinne in all they doe, therefore God is not unjuſt if he mingle ſorrow with all they have. While there is ſo much ſin in the beſt, 'tis mercy that it is no worſe with them; And while ſo much evill is done, what reaſon have we to complaine that ſo much evill is felt. If there were no other account to be given of Gods ſevereſt diſpenſations, this is enough to acquit God and quiet our owne ſpirits. 'Tis an evill and a bitter thing, in the nature of it, to ſin againſt God; no wonder then if it be ſo in the effects of it. The bitternes of ſin will cauſe bitternes of ſoule,

and

and while we do ſo much of that wherein God taketh no pleaſure, we have cauſe to expect but little, and to juſtifie him though we ſhould *never eate in pleaſure.*

Verſ. 26. *They ſhall lie downe alike in the duſt, and the wormes ſhall cover them.*

There is difference among men while they live, and in the manner of their death; *One dyeth in his full ſtrength*; another *dyeth in the bitternes of his ſoule; but they ſhall lie down alike in the duſt.* When we are removed by death, theſe differences will be removed. *To lie downe in the duſt*, is to dye; and we reade of the *duſt of death*, Pſal. 22. 15.

They ſhall lie downe alike.

The *Verbe* ſignifieth to *unite or joyne together*, the *Adverbe* which is here uſed, hath foure ſignincations in Scripture.

יחד
Verbum univit, unum fecit, in adverbio, ſimul pariter.

Firſt, 'Tis rendred *alone, or without company*, (*Job* 34. 29.) *When he giveth quietneſſe, who then can make trouble? and when he hides his face, who then can behold him? whether it be done againſt a Nation, or a man onely*; a man alone, that is, a ſingle perſon.

Secondly, Uſually it is tranſlated *together*, or with company: So (*Ezr.* 4. 3.) The *Jewes* refuſing the helpe of *Tobias* and *Sanballat* ſaid, *We will build together.* Their meaning is not, we and you will build together, but we *Jewes* will build together by our ſelves, we will not mingle and incorporate with you in this worke.

Thirdly, The word is expreſſed, by *wholly, or every whit.* (*Job* 10. 8.) We tranſlate, *Thy hand hath made me, and faſhioned me together round about*; that is, *thou haſt made me wholly, or every whit*, one part as well as another, my hand as well as my head, my little finger as well as my foote is of thy making.

Fourthly, It ſignifies *alike*, or one as well as another. (*Pſal.* 33. 15.) *The Lord from heaven beholdeth all the children of men, he faſhions their hearts alike*; not that all mens hearts are alike, or of one forme and faſhon, for if they were, their way, their courſe, and their end would be alike, but *the Lord faſhioneth their hearts alike*, that is, as he faſhions the heart of one man,

ſo the heart of another; 'tis as eaſie with God to faſhion the heart of the greateſt Prince, as of the meaneſt Plebeian. The Lord is the faſhioner of all mens hearts, and he alone can faſhion the heart.

We render the word here in the fourth or laſt ſence, *They ſhall lie downe alike in the duſt*; that is, they ſhall all lie downe in the duſt, and in the duſt they ſhall be as one. Yet ſome render it in the third ſence, *They ſhall lie downe every whit, or wholy in the duſt*; that is, all their pride, and pompe, their beauty and ſtrength ſhall lie downe every whit and wholy in the duſt, they ſhall not ſave nor deliver the leaſt peice of themſelves from the duſt of death. Againe, others read it in the ſecond ſence; *They ſhall lie downe together in the duſt*; that is, good and bad, high and low, rich and poore, weake and ſtrong, beautifull and deformed, ſhall be tumbled and mixed together in the grave. Death and the duſt make no diſtinctions of men; and they unmake (as to corporalls and externals) thoſe that were. Though every man ſhould have (as many have) a diſtinct grave when they die, as they had diſtinct houſes and dwelling places while they lived, yet the grave quickly blots out all diſtinctions. So that they who were farre enough aſunder in ſtate and manners and affections while they lived, may yet be ſayd when they die, *to lie downe alike or together in the duſt.*

And the wormes ſhall cover them.

We have here onely a further deſcription of the dead. Thus the Prophet ſpeaks of the proud *Babylonian*, (*Iſa.* 14. 11.) *Thy pompe is brought downe to the grave, the worme is ſpread under thee, and the wormes cover thee.* Thoſe words are a holy ſcorne caſt upon the funeral pomps, in which Kings, Emperours, and mighty men were wont to be buried. Their carkaſſes had curious Carpets and fine linnen ſpread under them, and laid upon them; they were embalmed, ſpiced and perfumed, yet ſaith the Prophet of a chiefe one; *Thy pompe is brought downe to the grave*, the wormes are a Carpet under thee, and the wormes are a covering over thee. Thus here, *The wormes ſhall cover them.* Duſt ſhall be their *downe-bed*, and wormes ſhall be their *bed-cloathes.* The body alive is but living duſt, and when a man dyeth

dyeth his body firſt returnes to, and then turnes, or is reſolved into duſt. Living man is but a worme, and when he dyeth wormes come about him, and come of him; *The wormes ſhall cover them.*

From the whole verſe obſerve;

Death makes no difference among men.

While men walke upon this duſt their diſtances are many, but when they lie downe in the duſt they are all alike, or they lie downe alike. *Death is the great Leveller.* And they who, indeed, are ſo, ſeeme, like death, to act more for the diſſolution of the world, then the reformation of it. Men will not be fit to live in an equality, till they have been firſt made equall by death. (*Eccl.* 2. 16.) *How dyeth the wiſe man, as the foole?* Moral wiſe men die as fooles, yea ſpirituall wiſe men die as fooles, as to their ſtate in death, though there be the greateſt unlikeneſſe between them as to their ſtate beyond death. As godly wiſe men and fooles, are not, as to ſpiritualls, alike in their lives, ſo after death they are everlaſtingly divided as to eternals; yet the foole and the wiſe, good and bad are alike, as to their preſent entertainment in and under the Dominion of naturall death. To cleare this a little further, Man may be conſidered in a threefold ſtate.

Firſt, In the ſtate of this life; here, they are both alike, and unlike. We ſee ſome good men proſper, & ſo doe many wicked; We ſee unjuſt men ſometimes troubled, and ſo are the righteous often. Thus they are alike, and run paralel in their outward condition. Againe, here we ſee a godly man afflicted, and the ungodly proſper. Your next proſpect may be an ungodly man mourning, and the Godly rejoycing. Thus they are unlike, and run croſſe in their outward condition, as to this life.

Secondly, Conſider them in reference to the death of the body, of which this Text ſpeaks; as to that good & bad, one and other, are all as one; you cannot diſtinguiſh between the duſt of holy, and unholy men, you cannot reade the difference of ſin and grace upon their graves. In this they are alike.

Thirdly, Men may be conſidered in reference to the ſtate of the next life, there they are unlike, and there they ſhall be utterly

utterly unlike for ever; There they part, and ſhall never meete in any neerenes or likenes of ſtate any more. In what condition death finds men, Judgement ſhall deale with them. There is no worke nor device in the Grave for the bettering or altering of any mans condition. As men fall, ſo they ſhall riſe, and then all men ſhall be dealt with by the open rule of Juſtice, even *according to what they have done in the body, whether it be good or whether it be evill.* The Lord hath ſometimes made the difference between his people and the wicked very diſcernable in temporalls; he hath diſtinguiſhing mercies for his even in this life. (*Mal.* 3. 18.) *Then ſhall ye returne, and diſcerne betweene the righteous and the wicked.* The Prophet (I conceive) doth not referre onely (if at all) to the ſtate of the wicked and righteous in the world to come; but to ſome eminent turne or change which the Lord would make in this world, by viſible judgements upon the wicked, and ſalvations wrought for the righteous. Thus the Lord made a difference to the eye betweene his people and the *Ægyptians* by the death of their firſt-borne, and by drowning their huge Army in the Sea. As in that, ſo in all diſpenſations wrought with an high and open hand, 'tis eaſie to *returne, and diſcerne betweene the righteous and the wicked.* The difference between the righteous and wicked in their ſoule-ſtate is alwayes great, but it is not alwayes plaine, the naturall eye cannot ſee it: the character is too ſpirituall for ſuch a ſight. Yet a time will come, when a carnall eye ſhall ſee the difference and eaſily diſcerne that there is a reward for the righteous, and that the wicked were but reſerved to a day of wrath. And that, though all lie downe in the duſt alike, yet when men are rayſed up out of the duſt, a vaſt unlikenes will appeare among them. They will appeare as unlike, as Goates and ſheepe, chaffe and wheate, as Gold and droſſe, as light and darkneſſe; Nor ſhall any be like another in the face of his enjoyments, who is not like him in his heart and ſpirit.

JOB,

JOB, Chap. 21. Verſ. 27, 28, 29.

Behold, I know your thoughts, and the devices which ye wrongfully imagine againſt me.
For ye ſay, Where is the houſe of the Prince? and where are the dwelling places of the wicked?
Have ye not asked of them that goe by the way? and doe ye not know their tokens?

JOB now prepares and buckles himſelfe to draw up his Concluſion, not onely to what *Zophar* had lately ſpoken, but generally to all that had been ſpoken by any of his friends from the beginning of the diſputation.

Behold, I know your thoughts.

Job ſeemes to deale with their thoughts as well as with their words, with their intentions as well as with their arguments; *Behold!* He might well put *A Behold* before this; for 'tis a wonder. *Come ſee a man* (ſayd that woman with admiration, *Joh.* 4. 29.) *which told me all things that ever I did.* And we may ſay with no leſſe admiration, *Come, Behold a man, that can tell us what we thinke.* A man who not onely heareth what men are ſpeaking, but ſeeth what they are thinking.

Behold (ſaith *Job*) *I know your thoughts.*

The Hebrew word which we render *thoughts*, is not meant of any ordinary tranſient thoughts, which ſlip in and out unregarded; but of ſetled thoughts, well wrought thoughts, thoughts made up and curiouſly formed into concluſions or reſolutions. It notes a kinde of Art in thinking, though to thinke be a naturall worke, yet there is nothing wherein man acteth the Artiſt more then he doth in thinking; In this much of the helliſh and black Art, and in this much of the heavenly and holy Art is exerciſed, though in neyther of them it be ſhewed. Thoughts are cloſe, ſecret worke; and yet there is much art in hiding this art of thinking, or at leaſt in hiding what wee have thought, till the ſeaſons of diſcovery. *Job* מחשבות

ſpeakes

ſpeakes as if he had prevented his friends diſcovery, and without their telling, could tell what they had been thinking.

Behold, I know your thoughts.

Scio vos. Sept. The Seventy tranſlate, *Behold, I know you*; as wee uſe to ſay to a man whoſe intentions & deſignes we ſuppoſe are knowne to us; *Wee know you well enough.* And that's as much as to ſay, *I know your thoughts.*

But is it not the ſole Priviledge of God to know the thoughts? Is not the heart his Peculiar? a Cabinet which none can unlock or looke into but the moſt High? Is not this his ſtile? *I ſearch the heart.* And what is the heart which God ſearcheth? or what doth God ſearch for in the heart? The heart is nothing elſe but the treaſury of our thoughts; and God ſearches for nothing elſe there but our thoughts, eyther ſimple, as they are in our meditations, or compounded as they are in our affections. *David* aſcribes this Glory to the Lord, (*Pſal.* 139. 1, 2, 3.) *O Lord, thou haſt ſearcht me, and knowne me; Thou knoweſt my downe-ſitting and mine up riſing*; That is, all my outward motions; but is that all? No (ſaith he) *Thou underſtandeſt my thoughts afarre off.* Our thoughts are evident to God, *even before they are*; our thoughts are ſaid to be afarre off, when they are not thought, yet then they are as nigh to God as they are to us when we are thinking them, even actually preſent; our thoughts are as audible to God as our words are to men; he heares the language of our ſpirits, what our hearts ſay when our tongues are ſilent. When our tongues ſpeake *plaine Engliſh* to men, yet, as to our thoughts, we may be *Barbarians* to them. As the Apoſtle ſaith of him that ſpeaketh in an unknowne language, he is a *Barbarian* to them that underſtand not his language, (1 *Cor.* 14. 11.) ſo every man the moſt unlearned man is a *Barbarian* to the moſt learned man in the world, in regard of his thoughts. Man knows not the meaning of mans thoughts while he is ſpeaking, unleſſe he ſpeak (which ſome doe not) his thoughts. But let the tongues of men be never ſo croſſe to their hearts, and what they ſpeak, not a light to diſcover, but a ſhadow to darken their thoughts, yet God knoweth them, and by this we know that he is God. 'Tis ſaid of Chriſt in the Goſpel, *That he knew their thoughts* (*Mat.* 9. 4. *Matth.* 12.

Matth. 12. 25. *Luk.* 5. 22. And this was an unanſwerable argument of his divinity, or that he was God. Onely God or (as Chriſt was) *God-man*, can reach the thoughts of man. That's an eminent Text (*Joh.* 2. 24, 25.) *Jeſus came to Jeruſalem, and many beleeved in his Name, when they ſaw the miracles which he did, but Jeſus did not commit himſelfe to them*; That is, he did not truſt himſelfe with them, or (according to the letter) *he could not beleeve himſelfe into the hands of thoſe beleevers.* But why did not Chriſt commit himſelfe to beleevers? Sure if Chriſt might be ſafe in the hands of any men, he might be ſo in the hand of beleevers. The Text gives the reaſon; *Becauſe he knew all men, and needed not that any ſhould teſtifie of man, for he knew what was in man.* Chriſt would not beleeve theſe beleevers, for though they had a faire outward appearance, and made profeſſion, yet he knew what was within as well as what was without; and he knew that all was not right within: he knew that many of their hearts were nought and rotten, and therefore could not truſt himſelfe with them. And he needed none to witnes this concerning them, for he knew what was in man; he ſaw the falſenes of their hearts through the covers and viſards of their fayreſt profeſſions. And to doe ſo is the priviledge of God alone.

Doth not *Job* then uſurpe and intrude upon it, while he ſaith; *Behold, I know your thoughts!*

I anſwer; *Job* doth not here take upon him, or aſſume to himſelfe a power to unlocke their hearts, and ſee immediately what thoughts lay there; he was more holy, and more humble, then to boaſt thus beyond his line. His meaning is onely this; *I know your thoughts*; that is, *I doe eaſily collect what is in your hearts, what in your breaſt*: though you doe not ſpeake the thing directly, yet I perceive your meaning well enough; I know what you would have me underſtand and take to my ſelfe by your ſo often repeating and inſiſting upon the deſtruction of wicked men, and the overthrow of the ungodly; I know that in all this you mean me; you thinke that I have been overthrowne as a wicked man, and that I have been deſtroyed as an ungodly one; your diſcourſe hath ſo often fallen and inſiſted upon that poynt, that now 'tis eaſie to conjecture what you thinke of me and my condition; though you hover

Cogitationes eorum ſe noſſe dicit non quaſi divinaret, aut ſibi eorum animos ſcrutandi vim tribueret, ſed quia ipſi facile fuit videre quid illi ſibi vellent illa toties repetita commemoratione exitij improborum.

hover in generalls, and ſpeak in a third Perſon, though you do not bring it home to me & ſay, *Thou art the man*, yet I perceive clearly what and whom you drive at. And thus wiſe men can ſomewhat more then gueſſe at randome what the ſpeciall thoughts of other men are, by thoſe things which are ſpoken generally and afarre off. So then while *Job* makes this peremptory concluſion; *I know your thoughts*; 'tis as if he had ſayd; *I clearely apprehend without any further explication or comment, whether all this tends which you have been ſpeaking; what you aime at, what you drive at, what lyes at the bottom of all this, is plaine to me; I have not been ſleeping while you have been arguing; I have not onely conſider'd the letter of your diſcourſe, but the tendencies of it; and I underſtand the inſide as well as the outſide of all.*

Hence obſerve;

That, 'tis poſſible for man to know the thoughts of man.

We are taught this by *Solomon*, (*Prov.* 20. 5.) *Councell in the heart of man is like deep waters.* The heart of man is deepe, as deepe and wide as the ocean, wherein (to allude to the Pſalmiſt, 104. 25.) *There are things creeping innumerable, both ſmall and great beaſts.* There are light and eaſie imaginations, which floate on the top, and there are weighty and ſad meditations which keepe at the bottome. Such are the counſels of mans heart; Counſells are thoughts contrived and wrought in the heart; Counſels are thoughts ſhaped and formed up between Imagination and Judgement; theſe Counſels in the heart are *like deepe waters*; 'tis hard to draw or pumpe them up. Few can reach ſo deepe as the counſels which are in the heart of man; yet ſome men can: And *Solomon* tells us who can, *A man of underſtanding will doe it.* But is not every man (except meere fooles and mad-men) *a man of underſtanding?* Not ſo; For though every man hath an underſtanding, yet there are not many *men of underſtanding*; *A man of underſtanding* is a man of Great or much underſtanding. As by a like Hebraiſme, *A man of Deſires*, is a man much or greatly deſired; and *a man of Bloods* is a very bloody and cruel man; So *a man of underſtanding*, is a very underſtanding man; or a man who ſeemes nothing elſe but underſtanding. Such a man will draw the counſel of other men out of their hearts. A man of the greateſt underſtanding, & moſt

moſt reaching head, cannot goe downe into theſe deepe waters of the heart; All that he can doe by all his wit and skill, by the ſtrongeſt engines of his braine, is onely this, to draw it out. This gives light to the Text of *Job*, and to the poynt in hand, ſhewing us how man may be ſayd to know the thoughts of man; and that the difference is great between the manner of Gods knowing the thoughts of man, and mans knowing of them. Which I ſhall yet more diſtinctly open. We may conceive it thus; Man knows the thoughts of man by ſome ſigne or evidence, by ſome argumentation or inference; ſo that his knowledge of the thoughts of man is but conjecturall at the beſt. Man cannot determine unerringly what the thoughts of another are. And therefore it is not lawfull to make the thoughts of any man the matter of his accuſation, becauſe we cannot infallibly know the thoughts of any man, unleſſe himſelfe will make them knowne to us. So that, to ſay ſuch a man thought ſo, is not a legall teſtimony againſt any man. Conjectures amount not to proofes. And becauſe God knows the thoughts of man intuitively, directly, and infallibly (He is as certaine what our thoughts are, as what our actions are) therefore God may judge men for their thoughts as much as for their words, or works, and ſo he will.

Further, Man may attaine this conjecturall knowledge of thoughts divers wayes.

Firſt, By words, I meane not words which are the expreſſe image of a mans thoughts, and were ſpoken purpoſely to discover them, as ſometimes we ſay to a friend, I will tell you my thoughts, or what I thinke; For any foole may know the thoughts of a man if he will tell them; but a wiſe man will collect what lodges in the thoughts unuttered, by that which is uttered in words darkly and indirectly; He will ſayle in thoſe deepe waters of the heart (as *Solomon* calls them) by a ſide-winde, by a halfe-winde, yea ſometimes by a contrary winde. He will collect meanings by remote intimations. As *Benhadads* ſervants did when *Ahab* did but ſay, *he is my Brother* (1 *Kings* 20. 33, 34.) hence they inferred, that *Ahab* had thoughts of peace in his heart to *Benhadad*.

Secondly, A man may attaine the thoughts of another by his ſilence. As he that ſaith nothing thinkes the more; ſo

much of a mans thoughts may be knowne, concerning a buſineſſe by his ſaying nothing. Not to anſwer hath much of an anſwer in it, and to be ſpeechleſſe is to ſpeake.

Thirdly, The thoughts of the heart are oftentimes knowne by the Countenance, and the heart is Printed upon the face. (*Iſa.* 3. 9.) *The ſhew of their Countenance doth witneſſe againſt them.* 'Tis likely enough that the people of whom the Prophet ſpake, ſhewed their ſin more wayes, then by *the ſhew of their Countenance.* They were ſo impudent that *they declared their ſin as Sodome, and did not hide it:* yet the countenance will ſhew ſin, though it be otherwiſe hid. The face doth often betray the heart, and ſpeakes that which the tongue conceales. They who are critical and curious in ſtudying men whom they converſe with, obſerve the caſt of their eyes, and the changes of their countenance, as much as their diſcourſe; and in theſe they reade a diſcovery of the thoughts and intents of the heart. The *Italians* have a Proverb, *That a man with his words cloſe, and his countenance looſe, may travel undiſcovered, what he is or goeth about, all the world over.*

Fourthly, The thoughts of the heart may be knowne by the geſtures of the body. Some have no other way to make knowne their thoughts but by ſignes. They literally ſpeake with their feete, and teach with their fingers, as *Solomon* ſaith many doe in a figure, (*Prov.* 6. 13.) Thus the dumbe ſpeake; and thus the reſerv'd thoughts of thoſe who can ſpeake freely enough are ſometimes knowne. A nod with the head, a ſhrug with the ſhoulders, the folding or ſtretching out of the hands, the poynting of a finger, all or any of theſe tell the thoughts of the heart.

Fifthly, Thoughts are often knowne by events. A ſuddaine accident opens the cloſet of the heart. So wee may underſtand that ſpeech of old *Simeon* to the *Bleſſed Virgine*, (*Luk.* 2. 35.) *Yea a ſword ſhall paſſe through thine owne ſoule alſo, that the thoughts of many hearts may be revealed.* That ſword was the heart-ſorrow which *Mary* conceived when her Son and Saviour ſuffered. This ſad event occaſion'd the revealing of many a mans heart, and the bringing forth of thoſe thoughts in the various tempers of men about it, which elſe, poſſibly, had never ſeene the Sunne. The providences of God whether proſperous

ſperous or afflictive, turne the inſide of many men outward, and make them appeare as they are. And this two wayes. Firſt, the thoughts of a man are ſo revealed to himſelfe; many would not beleeve that their owne hearts had ſuch lodgers in them, ſuch proud, ſuch envious, ſuch timerous, ſuch revengefull, ſuch covetous, ſuch diſcontented thoughts, did not ſome providence draw them out. Secondly, Thus alſo the thoughts of other mens hearts are revealed to us. 'Tis ſaid (*Deut.* 8. 2.) that the Lord led the children of *Iſrael* fourty yeares in the Wilderneſſe, to prove them, and *to know what was in their hearts*; not that God needed to goe ſo farre about, or to fetch ſuch a compaſſe to know what was in their hearts, but he ſpeakes there eyther after the manner of men, who by various turnings and ſuddaine events come to know the minds of others; or when 'tis ſaid, he did this *to know what was in their hearts*; the meaning is, he did it to make their hearts knowne (which elſe had been a ſecret) both to others and themſelves.

Sixthly, We may know the thoughts of another, by comparing his actions and the occaſions of them together, that which leads a man into any worke, ſhews the bent of his heart. *Pilate* appear'd very unwilling to condemne & crucifie Chriſt, he ſtood long upon it, and contended with the *Jewes* about it; but at the laſt, when the *Jewes* cryed out (*Joh.* 19. 12.) *If thou let this man goe, thou art not Cæſars friend*, When *Pilate* heard that ſaying, he brought Jeſus forth. His delivering up Chriſt, upon the occaſion of this ſpeech, plainly diſcovered the ſtraine of his thoughts, that they were covetous, ambitious, and cowardly thoughts; he was afraid to doe juſtice, leſt he ſhould diſpleaſe *Cæſar*; he was afraid to deliver an innocent man, leaſt he himſelfe ſhould be dealt with as a guilty man; he ſaw no rule why he ſhould condemne Chriſt, but when once they told him that he was not a friend to *Cæſar* if he did not, that word over-rul'd him. Thus his heart came out, and he appear'd thus thoughted, that rather then he would part with his Authority, he would part with a good Conſcience.

Yet be cautious in tampering about the thoughts of others; it is Gods Royalty to know thoughts, and therefore wee ſhould not be over-buſie with them. It may quickly be our owne ſin, and our brothers wrong, to be gueſſing at thoughts.

And

And this hath cauſed many a breach, not onely of the rules of love and charity, but of juſtice and righteouſneſſe. 'Tis too bold an adventure to conclude peremptorily the meaning and thoughts of others, without cleare conſequentiall proofe, either in words or actions. If *Job* had not had more then bare preſumptions, his preſumption had been very blameable, while he ſaid; *Behold, I know your thoughts.*

And the devices which you wrongfully imagine againſt me.

This part of the verſe is of neere affinity to the former. Mr *Broughton* renders it, *And your Injurious Imaginations againſt mee.* And another thus; *I know your Endeavours to affright mee.* The word which we tranſlate *devices*, is, as the learned in that language tells us, of an ambiguous ſignification; ſometimes it is taken in a good, and often in an evill ſence. Which variety is uſually diſtinguiſhed and determined by ſome adjunct, antecedent or conſequent. The ſcope of this Text carrieth the worſer ſence, and the following adjunct (*wrongfully*) explaines it ſo; *The devices which you wrongfully Imagine againſt me.* This word is uſed (*Gen.* 11. 6.) when God complaines of the builders of *Babell*; *This people are one, and they have all one language, and this they begin to doe, and now nothing will be reſtrained from them which they have Imagined* (or devis'd) *to doe.* Let the device be never ſo fooliſh and vaine, never ſo proud and mad, while they are thus one, they will onne, nothing ſhall reſtraine them. 'Twas an evill device which *Job* meant, when he ſaid; *I know the devices which you*

Wrongfully Imagine againſt mee.

מומה *vocabulum medium eſt, in bonam partem ſumitur & in malam.*

The word which wee render, *wrongfully Imagine*, ſignifies to ſnatch a thing by force, or to offer violence. The Vulture, that bird of prey, is expreſſed in Hebrew by this word, according to which proprietie of the word, the Text may more ſtrictly be rendered thus; *I know your thoughts, and the devices which you violently catch up againſt mee*; you act as if ye came rather to catch me, then to comfort me, ye hook in matters againſt me, and even ſtraine your ſelves to make me guilty. *Job* looks upon his friends, as if they had not conſidered his caſe in the ſimplicitie of their ſpirits, or with ſincere intentions; but came

חמס *eſt rapere & injuſtè facere.*

as engaged men, to ſtudy arguments how they might oppoſe him, rather then reſolve & ſettle him: or as if they had ſet their wits aworke, like them who contend for victory, rather then for truth, and deſire rather to pleaſe a Partie, then to maintaine that which is right; *I know the devices which you wrongfully imagine againſt me.*

Note hence;

Firſt, *Wrong doing begins at wrong deviſing.*

Thus wicked men combined againſt the Prophet (*Jer.* 18. 18.) *Come, let us deviſe devices againſt him.* They did not finde him guiltie, but they reſolved to make him ſo; and becauſe they knew of no evill he had done, he muſt be as evill as they could deviſe or thinke him. Thoughts are the moulds of our actions, whether good or bad. And they who intend no good to a man, can eaſily thinke evill enough of him.

Note ſecondly;

Some rather then they will not wrong others, force a way to doe it.

So much the word Imports, you force devices againſt me; you put your ſelves hard to it, that you may deale hardly with me. As *Saul* ſaid to *Samuel* (1 *Sam.* 13. 2.) *When I ſaw thou cameſt not within the dayes appointed, I forced my ſelfe therefore and offered a Burnt-offering.* As if he had done a kinde of violence to himſelfe, before he could bring his heart to doe that ſervice. Thus many a man forces himſelfe to vex another, not becauſe he wants a minde to doe it, but becauſe he wants matter to doe it, becauſe nothing appeares naturally, he forceth every thing. And if no fault can be forced and faſtned upon him, his very innocency ſhall be his fault, and his not guiltines his accuſation. The Apoſtle ſpeakes of ſome (2 *Pet.* 3. 16.) who offer violence to the word of God; *Unlearned and unſtable men wreſt the Scriptures*; they put the Scriptures upon the rack and torture them, to make them confeſſe that ſence or meaning which they have not at all in them, they ſtudiedly draw forth interpretations which the Spirit of God never put into them. And thus ſome who are unchiritable and cenſorious wreſt the ſpeeches & actions of men, or the dealings of God with them,

and

and draw unnaturall concluſions from them. *Job* apprehended himſelfe under ſuch an unfriendly force, as gave him juſt occaſion to ſay, *I know the devices which ye wrongfully imagine againſt me.*

The next verſe holds out the intendment of this yet more clearely.

Verſ. 28. *For yee ſay, Where is the houſe of the Prince? and where are the dwelling places of the wicked?*

As in the former words *Job* aſſerts that he knew the thoughts of his friends, ſo in theſe he ſeemes to tell us their thoughts. 'Tis a ſpeech of like forme with that (*Luk.* 4. 22, 23.) where Chriſt prevents the thoughts of the *Nazarens*; *Yee will ſurely ſay unto mee this Proverbe, Phyſitian heale thy ſelfe*; I know what you will be ſaying, or objecting; *Phyſitian heale thy ſelfe*; *What ever we have heard done in Capernaum, doe alſo here in thy Country.* Heale thy ſelfe, doe miracles for thy ſelfe, that is, for thy own fleſh and blood, for thy kindred and Countrymen as well as for or among ſtrangers. Thus here, I know your thoughts; for ye ſay, or this ye are about to ſay, *Where is the houſe of the Prince?* The Septuagint reade, *Ye will ſay this*; as noting their perſeverance, or perſiſtance rather in that opinion, as if they had reſolved to abide by it; I know, what ye have ſaid, you will ſay; what ye have thought of me ye will think of me ſtill; ye will ſay, *Where is the houſe of the Prince? and where are the dwelling places of the wicked?* Theſe words are uppermoſt in your thoughts now, and theſe thoughts ye are ready and reſolved to forme into theſe or the like words; *Where is the houſe of the Prince? &c.* Theſe things had been ſaid in effect before, while his friends ſo often minded him of the falls of Great Ones, and their dwellings. *Eliphaz* ſaid it (*Chap.* 15. 34.) *The Congregation of hypocrites ſhall be deſolate, and fire ſhall conſume the Tabernacles of bribery.* *Bildad* ſaid it (*Chap.* 18. 21.) *Surely ſuch are the dwellings of the wicked, and this is the place of him that knoweth not God.* *Zophar* alſo ſaid it (*Chap.* 20. 28, 29.) *The encreaſe of his houſe ſhall depart, and his goods ſhall flow away in the day of wrath. This is the Portion of a wicked man from God; and the heritage appointed to him by God.* Theſe things ye have ſaid, and I know your thoughts, ye will continue to ſay theſe things ſtill.

Where

Where is the house of the Prince? &c.

As if he had said; *Ye have indeed laid downe this onely in a generall Thesis, but I am the Hypothesis*; I am understood, and the man aimed at in all your discourses concerning the overthrow of wicked men: ye might as well have spoken it out, *Where is the house of the Prince?* that is, of *Job? And where are the dwelling places of the wicked?* That is, *of my children, for 'tis I and mine whom ye meane.* Thus by a generall discourse of the devastation of the dwellings of wicked men, they put *Job* into the same number; and concluded, because the same things, or the like, happened to him as to them, that therefore both they and he were alike.

Where is the house of the Prince? First, Some interpret these words, as relating onely to wicked men in generall. As if *Job* had said; ye suppose that ye have sufficiently disproved my opinion, and proved me an hypocrite, by poynting me to the ruined houses of wicked Princes, and bidding me behold their desolations. As the Lord said to the hypocriticall *Jewes*, (*Jer.* 7. 12.) *Goe ye now to my place which was in Shilo, where I set my name at the first, and see what I did to it for the wickednesse of my people Israel.* So (according to this exposition) *Job* represents his friends, saying to him; Goe to the house of the Prince, of this and that and tother Prince, and see what work God hath made among them, and therein see what God hath alreadie done to you, and what he will further doe unto you, unlesse you humble your selfe and repent. As their houses are no where, so where is yours? But

Secondly, We may also expound it particularly of *Job's* house, and of the houses of his children. *Where is the house of the Prince?* That is, where is the house in which thou as a Prince didst formerly live and flourish? doth it not lie waste? where formerly there was a great concourse of men, there now owles and Batts inhabite, there nettles & brambles grow. The Prince of the Land of *Uz* lived in much splendor and magnificence, but where's his house now? As much as to say, his house is no where, 'tis gone. When the wicked said to *David* (*Psal.* 42.) *Where is now thy God?* Their meaning was, *Thy God is no where for thee*; he is not to be found for thy helpe; So here, *Where is*

the houſe of the Prince? That is, 'tis downe, 'tis in the duſt. Thus he conceives them reproaching him with his former Glory.

Againe, (ſay others) this upbraiding queſtion may have reſpect to the houſe wherein he then remained as a leperous and diſeaſed perſon. This man lived in a Pallace, where is his houſe now? He dwels among the leapers, his houſe is but a Peſt-houſe, or an Hoſpital, he dwels among the diſeaſed. See what a goodly Pallace the Prince hath, *Where is the houſe of the Prince?* But I ſhall not inſiſt upon this; as conceiving the word *houſe* not to be reſtrained here to the place or Pallace where he eyther formerly or then lived, but to be extended to his whole outward ſtate and condition. As *David* ſaith (2 *Sam.* 23. 5.) *Although my houſe* (that is, ſtate and family) *be not ſo with God, &c.* And the ſame *David* reporting the vaine dreames of worldly men, ſaith (*Pſal.* 49. 11.) *Their inward thought is that their houſes* (that is, their great port and ſplendour) *ſhall continue for ever.* So here, *Where is the houſe* (that is, the riches, the relations, the traine and retinue) *of the Prince?*

נדיב *Liberalem, magnificum denotat; ubi eſt domus illius, qui in omnes munificus eſſe ſolebat; ironice dictum.*

The word rendred *Prince*, ſignifies one that is liberall or free, a perſon open-handed and open-hearted, a man of a royall and bountifull ſpirit; So all Princes are expreſſed, becauſe they ought to be ſo, and 'tis their honour to be ſo. Cloſe handedneſs or cloſe-heartedneſs is moſt uncomely for a Prince; the Spirit of God hath the addition of this word (*Pſal.* 51. 12.) *Uphold me with thy free* (or Princely) *ſpirit.* The Spirit of God is infinitely free and liberall, ready to doe good to all. As if *David* had ſaid; *O Lord, let me not have ſuch a low ſpirit as formerly or lately I had when I yeelded to the temptation of that baſe luſt, to defile the wife and murther the husband, O how narrow, how unprincely a ſpirit was this? Now Lord, uphold me with thy free Spirit, that I may never doe any ſuch unworthy act againe. Let me alwayes have a ſpirit touched with thy Spirit, the ſpirit of a Saint, that's a Princely ſpirit indeed.* The name of Princes tells us that they are, and themſelves that they ſhould be of a free and large, of a noble and liberall Spirit.

The word uſed in the Greeke for *Great Ones*, comes up to this ſence (*Luk.* 22. 25.) *The Kings of the Gentiles exerciſe Lordſhip over them; and they that exerciſe Authority upon them are called*

called gracious Lords; or as we render *Benefactors*. As if all that Kings, as Kings, are to doe, or their whole busines, were to doe good, or acts of Grace, they are called *Benefactors*, or, *Gratious Lords*. *Where is the house of the Prince?*

And where are the dwelling places of the wicked?

אהל משכנות
Ubi tentorium habitationum impiorum. Jun. i.e. *Magnificum ex multis habitationibus constans.* Jun. *Tabernaculum tabernaculorum* i.e. *præcipuum habitaculum.* Lavat.

Here's a second Query, but 'tis of the same scope with the first. Mr *Broughton* renders it, *Where is the Tent and Pavilion of the wicked?* Another; *Where is the Tent of the dwellings of the wicked?* A third; *Where is the Tabernacle of the Tabernacles of the wicked?* That is, their chiefest Tabernacle, or their most glorious dwelling place. As if they had said; Wee doe not aske where are the Cottages of poore wicked men, but where are the statelyest Pallaces of the wicked, their Tabernacle of Tabernacles. Thus it answers that Hebraisme which we have often in Scripture, to note any Superlative excellency; as, *A Song of Songs*; That is, the chiefest Song; and, *The holy of holyes*; That is, the most holy place. So here; *Where are the Tabernacle of Tabernacles?* That is, the choice, the chiefe, the most beautifull Buildings that ever the wicked had? What's become of them? And here, as was said before of the house of the Prince, we must not understand the bare dwellings of the wicked, but all the port and greatnes belonging to them.

Quasi illarum ruina vestram adversum me sententiam confirment. Bez.

Further, Some distinguish this part of the Verse from the former, by conceiving the Tabernacle here spoken of to be *a place for worship*, not an ordinary dwelling place; As if he had sayd; *Where are the stately Temples which hypocrites frequented? Job* was accounted hypocritically wicked by his friends, not prophanely wicked. Now (say they) his house is downe, and his Chappel is downe; his state is gone, and his Religion is gone, all is gone.

And whereas the former part of the verse speaks of a *Prince*, & the latter of the *wicked*; Some understand them of a distinct, and others of the same person, implying that Princes are commonly wicked; & that they who carry *Greatnes* in their titles, seldome carry *goodnes* in their hearts. Princes have the same corruptions in them, and more temptations round about them then other men; and therefore 'tis harder for a Prince then for a poore man not to be wicked. But I passe these things,

though truths in themſelves, becauſe I cannot offer them with any confidence as the intendment of the Holy Ghoſt in this Text.

And having ſpoken before, oftener then once, of theſe devaſtations and ruines which God brings upon wicked men and their houſes, I ſhall not inſiſt upon any ſuch obſervation here.

Onely note;

First, *That, the eſtates and houſes of Princes, though ſtrong and ſumptuous, yet come to ruine and vaniſh as well as the meaneſt Cottages or the eſtates of meaneſt men.*

Where is the houſe of the Prince? He doth not ſay, where is the houſe of the poore man? wee can ſcarce ſee their houſes above ground at the beſt. As bodily death breaks open the doore of the Prince, as ſoone as of the poore man; ſo civil death or deſtruction takes hold upon the eſtate and houſe of the Prince, as ſoone and ſooner, then upon the houſe or eſtate of a poore plebeian. Theſe diſpenſations have a voyce, and their voyce like that in the Prophet ſaith, cry; *All fleſh is graſſe, and all the goodlineſs thereof is as the flower of the field. The graſſe withereth, and the flower fadeth, but the word of God endureth for ever.* It will never be ſaid, *Where is the word of the Lord? What is become of the Promiſes?* Some in the prophaneneſſe of their hearts ſay, *Where is the promiſe of his coming? Where is the word of the Lord?* Yea ſome in the pride and blaſphemy of their hearts ſay ſo of God himſelfe, *Where is he?* But it can never be truely ſaid, *Where is the word of God? Where is his Promiſe?* Theſe ſhall abide, theſe have no ſeed of death or decay in them; *Heaven and earth ſhall paſſe away, but one jota, one title of the word of God ſhall in no wiſe paſſe away till all be fullfilled.* But of all the things of the world, the goodlines of man, the Pallaces of Princes, the dwelling places of the wicked, it will ſhortly be ſaid, and of many of them it hath been ſaid already, Where are they? what's become of them? they are even like withering flowers; as the graſſe withers, and the flower fades, ſo have thoſe dwellings and eſtates which ſeemed to challenge all changes, and bid time doe its worſt.

Secondly,

Secondly, Note;

Wickedness is the ruine of the houses and estates of Princes.

'Tis sin that rots the timber; yea sin will rot the very stones, and cause the marble pillars to moulder away like dirt; sinne hath brought a rot upon all worldly things, and blasted the beauty of the creature. The houses of Princes, with all their goodly array and furniture, will soone corrupt through the wickednes of Princes; *Where are the dwelling places of the wicked?* If any desire the resolution of this and the former query, or are yet doubtfull and unsatisfied about them, The next verse puts them another question, which shews how and by whom they may be satisfied and receive a resolution of their doubts. Or taking the queries of the former verse, as put to *Job* by his friends, here *Job* puts queries to them. As if he had said; I know ye will enquire of me, *Where is the house of the Prince? &c.* But ye might spare my paines, for any one will answer your question if you will but aske him.

Vers. 29. *Have ye not asked of them that goe by the way? and doe ye not know their tokens?*

Ye aske, *Where is the house of the Prince? Aske of them that goe by the way?* Mr *Broughton* renders, *Can't you aske them that goe by the way?* You say where's the house of the Prince? what need you aske mee? Can't you aske them that goe by the way? The Vulgar reads it thus; *Aske any man that goes by the way, and you shall know that he understands these things*; aske the next man you meet and he will enforme you, *that the houses of many Princes prosper, and that the dwelling places of many wicked men flourish unto this day. Have ye not asked of them that goe by the way?*

Interrogate quemlibet deviatoribus, & hæc eadem illum intelligere cognoscetis. Vulg.

Two things are here to be enquir'd into, for the clearing of these words.

First, About what they should enquire, or what's the thing to be asked.

Secondly, Who are these travellers or goers by the way, to whom the question is to be put, or who are to be asked?

First, What's the matter to be asked? Some conceive that *Job* bids them enquire about his dealings, with men, whether just

Non interrogaſtis de me viatores & ſigna eorũ quæ dixerunt vobis de juſtitia mea non poneſtis negare. Vatabl.

juſt or unjuſt, whether he had been an oppreſſour, or covetous, or proud? aske of them that goe by the way and ſee if they can joyne in the report that you give of me? Surely you have made no enquirie of me, ôtherwiſe you would not make this judgement of me. Thus *Job* ſeemes to ſpeake, in his integritie, as *Samuel* did (*1 Sam. 12. 3.*) *Behold, here I am, witneſſe againſt me before the Lord, whoſe oxe have I taken? or whoſe aſſe have I taken? or whom have I defrauded? whom have I oppreſſed, or of whoſe hand have I received any bribe to blind mine eyes therewith, and I will reſtore it to you.* Can they who goe by the way teſtifie any ſuch thing of me; if they can, let them, if they cannot, why doe you my friends judge thus of me?

Secondly, Aske about the doctrine which I have held forth concerning the dealings of God with wicked men. You thinke I am departed from the truth becauſe I maintaine, that God uſeth much liberty in diſpoſing the things of this life. But aske them that goe by the way? heare their judgement, they'le tell you, that wicked men ſometimes proſper, and that Godly men are often afflicted in this world. Have ye asked this or that other queſtion, or any queſtion which tends to the clearing up of my innocency, or the reſolving of this controverſie between us? Have ye asked ſuch queſtions *of them that goe by the way?* But who are they? that's the ſecond queſtion.

Utinam liceret quemlibet deviatoribus, qui confecto hujus vitæ itinere ex hac vita demigrarunt convenire atq; teſtem proferre. Pined.

First, Some underſtand the Text of thoſe who are at the end of their way; who are no longer as paſſengers in this world, but are paſſed out of it. So the words are conditionall, or ſpoken upon ſuppoſition; as if *Job* had ſaid, *O that you could but aske ſome of thoſe that have travelled through this world, and have ended the journey of this life, concerning the ſtate of wicked men: if you had their teſtimony the whole controverſie were at an end. We ſhould not need to ſtand troubling our ſelves about their proſperitie in this life, ſeeing they are ſhut out of all the comforts of the next life.* If we could lay our eares to the gates of hell, and heare what *Cain* ſaith, and what *Judas* ſaith, and what other damned wretches ſay, who have lived and dyed in ſinne and unbeleefe; they would ſatisfie us, that we need not feare wicked men ſhall not be puniſhed enough, becauſe they are not alwayes puniſhed here.

Secondly, Others underſtand the words Anologically;

Aske

Aske those that goe by the way; that is, aske the faithfull? aske beleevers who are in the present state of travellers, Pilgrimes, and strangers in this world. As if *Job* had said; *If ye would be resolved about this thing, doe not enquire of men that are worldly and carnall, who have their portion in this life; who have no Country but this below, who make this their end and their all. But I would have you aske those who make this world but their way, and doe not take up their felicitie here.* These are the onely men that are likely to answer the scruple, and decide the question betweene us. But I wave this also, though it be a truth, that men who make this world their passage onely, not their home, are best able to give an account about the dispensations of God in the world.

Qui non constituunt finem in bonis temporalibus, sed per viam hujus vitæ transeunt ad terminum felicitatis futuræ, hi non habent mentem obscuratam pravis affectibus, & ideo recte possunt judicare. Greg. Aquin.

Thirdly, *By those that goe by the way*, say others, are meant *the Jewes*: whose life was in a speciall manner a life of travell, from their going out of *Ægypt* to their entrance into *Canaan*; As if he had said; *Enquire of that people who have the Oracles of God, to whom God hath communicated himselfe more then to any people in the world; goe, aske them, enquire of them; they will tell you, they will give you tokens, and resolve this doubt. We dwellers in the land of Uz, have the minde of God somewhat obscurely revealed to us, but aske the wise men among the Jewes, to whom the Oracles of God are committed, and among whom his Name is especially knowne by signes and wonders and tokens wrought among them. They will resolve you about this truth.* But I passe this also.

Viatores intelligit Israelitas qui exeuntes ab Egypto veram legem atq; revelationem mysteriorum susceperunt signis & prodigijs confirmatas, quos facile adire & consulere potuissent amici Iob. Burg.

Fourthly, Some of the Rabbins enterpret yet higher of the old Patriarchs, *Abraham*, *Isaac*, and *Jacob*, aske their judgement in this thing; aske what *Abraham*, what *Isaac*, what *Jacob*, thought of these things; aske those ancient *Hebrewes*. The word *Hebrew*, signifies *A passenger*, or a goer by the way; and they (as some tell us) were so called from their uncertaine motions. They going out of their owne Land, and being for many ages but strangers and pilgrims in every Land. Yet others rather conceive that the Hebrewes had their name from *Heber*, Gen. 10. 11. I leave this also, and conclude.

Hebræus a עבר *transire, quasi transiens, quod nomē impositum fuisse Abrahamo a Chananeis, contendit* Rab. Sal. *Ex quo dictus fuit Transitor, vel Transeuphratæus sicut transelpinos vocamus.* Pined.

Fifthly, That when he saith, *Have ye not asked them that goe by the way*; The meaning is eyther this; Have ye consulted with men of experience, who by long travell in divers Countryes have made observation of the various providences of God; Or the words are proverbiall, *Denoting men of ordinary capacity, men*

Quasi proverbiali loquutione, viatores dicuntur imperiti, ignari vel obvij quiq;.

Quod Latinis Lippis & tonsoribus notum, id Idumais forsan, viatoribus notum.

men unlearned, or the vulgar; As if he had said; *I need not referre this to some speciall men, to heare their award; I need not choose the most wise, solid, grave, learned and judicious men to answer and resolve this doubt, but I dare referre my selfe, and my cause, to the next man I meet, to a meere stranger, be he what he will, learned or unlearned, if he be but a man that understands common sence, or is not a stranger to the reason of a man.* Thus the Latines, when they would expresse a thing that is commonly knowne, say, *Every blinde man, every handy-crafts man knows this.* Thus here; to say, Every man that goes by the high way knows this, is as much as to say, 'tis a thing easily and universally knowne. So that *Job* by referring the umpirage and determination of this busines to men that goe by the way, asserts it a plaine case, and such as might be determined (if his friends had bin peaceable) with little study or trouble. *Job* spake this more roundly (*Chap.* 12. 7.) where he upbraids his friends with the same thing, and doth (as it were) referre the busines to the Beasts. *Aske the Beasts and they shall teach thee, and the fowles of the ayre, and they shall tell thee, &c.* This is so plaine a case that the beasts of the Earth, and the fowles of the ayre may give a resolution in it, therefore, surely, they who goe by the way may. *Aske them that goe by the way.* I need not draw out a select Committee, the next traveller will serve the turne; *Have ye not asked them that goe by the way?*

And doe you not know their tokens?

The words may be read; *Certainly you will be able to know their tokens.* Some give the sence thus; *If the men you meet with prove unable to expresse their minds, they will make signes significant enough to speake this, if they cannot debate and argue the case, yet they will hold up their hands and give a token of their consent with me in this poynt of difference between you and me.*

Per signa intelliguntur exempla quæ quum eis eveniunt aliis sunt documento, hæc autem explicantur versibus sequentibus. Jun.

Secondly, These tokens or signes are rather Examples, of which travellers have store in their books or memories. As if he had said; *There is no traveller of note, but hath examples in his note-booke, yea scarce a common goer by the high-way side, but can produce some president out of history or Experience to confirme what I have all along affirmed; Have ye never heard travellers tell stories of the Greatnes, power, and magnificence of wicked men?* And where-

as

as we translate, *Doe you not know their tokens?* the Hebrew may be thus rendred; *And their tokens you shall not be estranged (or alienated) from.* Though travellers and they that goe by the way be strangers to you, yet they will give you plaine tokens, such as you cannot be strangers to. Mr *Broughtons* Translation consents to this. So *ye would not make their signes strange.* There will be so much clearnes in what they say, that you will not be able to gainesay it.

לא חנכרו
Signa eorum à non alienabitis; vel, non aliena ducetis.
Nunquamnè illos (sc: viatores) magnificorum illorum potentiæ indicia commemorantes audiviſtis. Bez.

Lastly, When he saith, *Doe you not know their tokens?* we may understand *Job* persisting in the metaphor of travellers, who to helpe their memory, have certaine tokens to observe their way by, or what is remarkable in the way: If you enquire of them which is the way to such a place, they will give certain tokens: Such a tree, or such a house, such a Castle, or such a pillar. They will give you a token for every turning of the way, and do ye think they have made no observations about this thing? cannot they (thinke you) give such signes and tokens as may warrant your assent to what I have asserted. As if *Job* had thus more plainely formed his speech; *You seeme much offended with my tenets about the afflictions of good men, and the prosperitie of the wicked. But why are you ignorant of that, which they that goe by the way can informe you in, and give you many pregnant examples and tokens of, which the unlearned know, or which you may learne of every Passenger you meet, that God deales variously with men; that sometimes the wicked prosper, and that onely sometimes they are destroyed; that judgement comes sodainly upon some of them, and that others are reserved to the day of Judgement; This is such a knowne truth, that every Passenger is able to resolve you in it, and therefore 'tis very dishonourable for you to be ignorant of it.* Thus *Job* rebukes their negligence about, or their nescience of the poynt in question. *Have ye not asked them that goe by the way? and doe ye not know their tokens?*

Signa dicit perſistens in metaphora, quod viatores ſigna viarum obſervare ſoleant memoriæ cauſa.

Reprehendit Job tam ſupinā in amicis ignorantiam qui quæ vel a viatoribus ipſis diſcere poterant ultra ignorarunt Merl.

Hence observe;

Firſt, *Some doctrines and dealings of God are so plaine, that any man may know them.*

There are wayes of God past finding out; you cannot know them, not onely of the next man you meet by the way, but not of the wisest in the world, no nor in the meetings of all the wise

men in the world. Theſe met together cannot ſhew you the hidden wayes of God. And as ſome Providences and works of God are darke, ſo alſo are ſome doctrines of faith: ſome truths are ſo myſterious, that they amaze the underſtanding of the wiſeſt, and the more they are lookt into, the leſſe they are ſeene. But there are both words and workes of God very plaine, ſo plaine, that he who goes by the way may know them, the meaneſt capacity may reach them, they are milke for babes. As there are ſeverall degrees and meaſures of ſpirituall underſtanding, ſo ſpirituall things of ſeverall degrees and meaſures are preſented to the underſtanding. And though there are ſome ſpirituall things which the higheſt underſtanding cannot fully reach, yet there are ſpiritual things enow both for the attaining of ſalvation hereafter, and the due ordering of our converſation here, which the loweſt ſpirituall underſtanding may ſavingly reach unto, and they that goe by the way reſolve you in.

Secondly, Note.

What we know not our ſelves, we ſhould be willing to learne of any, though (in many things) inferior to us.

It is a ſin not to know what is our duty, but it is more ſinfull not to enquire after it, though it be of them that goe by the way. We ſhould be aſhamed of our ignorance, but let no man be aſham'd to have his ignorance cur'd by the meaneſt helpes. The holy Ghoſt ſends the ſluggard to learne his dutie of the Piſmire, *To conſider her wayes, and be wiſe.* The Lord by his Prophet (*Iſa.* 1.) ſends the *Jewes* to the Oxe, and to the Aſſe; *The Oxe knowes his owner, and the Aſſe his Maſters Cribb, but Iſrael hath not knowne, my people doth not conſider.* Unreaſonable creatures may in ſome things act neerer reaſon, then ſome men, and may therefore teach ſuch men reaſon; how much more may the meaneſt of men, ordinary way-goers, or carryers doe it, who being endued with reaſon, are alſo furniſhed and adorned with Grace.

Thirdly, Note.

The Examples of former ages, are for our Inſtruction.

As what was written aforetime was written for our Inſtruction;

ſtruction; So what was done aforetime was done for our Inſtruction. All the former Examples of Gods dealing with good and bad, with the godly and with the wicked, are ſignifications of his minde to us. What God hath done ſhews us not onely what he hath alwayes power to doe, and may juſtly doe, but what ('tis probable) he will doe.

Laſtly, Whereas *Job* ſends his friends who were learned and wiſe men to common paſſengers for reſolution, or aſſures them that even ſuch might reſolve them.

Obſerve;

The wiſe and prudent are ſometimes ignorant of thoſe truths which meane men have attained to.

Wiſe men are not alwayes wiſe, much leſſe are they alwayes wiſe in all things. They who know moſt, know but in part, and many know much, who know little or nothing of the better part. The eyes of ſome are darkned, and ſhut up by God. (*Matth.* 11. 25.) *Thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes*; That is, to meane men, to the poore and weake, to thoſe that are but infants and children in knowledge. Not a few ſhut their owne eyes, and their hearts are prepoſſeſſed with prejudices. They are hinderd from receiving truth in the love of it, by the love of themſelves and of the world. The Scribes and Phariſees were knowing and learned men, yet the men that went by the way, underſtood more of the Goſpel then they: yea *Publicans and harlots* (who were the worſt ſort of people that went by the way) *entred into the kingdome of God*, that is, received the Goſpel) *before them* (*Mat.* 21. 31.) The opinion which ſome have of their wiſdome, keeps them on this ſide many points of wiſdome. The Apoſtle ſaith, (1*Cor.* 1. 21.) that, *The world by wiſedome knew not God*; that is, not by their own wiſdome, God is only known by wiſdome (as it is our only wiſedome to God) but he can be knowne by no wiſedome but his owne; that is, by no wiſedome but that which himſelfe gives. But it ſhould ſeeme by the Apoſtle, that a man cannot know God by that wiſedome neither, for he ſaith in the ſame place, that *the world by wiſedome knew not God* (*no not*) *in the wiſedome of God.* And if God be not to be knowne in that wiſedome, in what or by what can

he be knowne? I anſwer, The wiſedome of God there intended, is not the wiſdome which God workes in us by his Spirit; but the wiſedome which man may ſee in the things which God hath wrought. So that when the Apoſtle ſaith, *In the wiſedome of God the world by wiſedome knew not God.* His meaning is, that the wiſeſt of men did not arrive at a ſaving knowledge of God (though they did arrive at a knowledge of God which left them without excuſe, *Rom.* 1.) by beholding the frame of the creature, upon which very much of the wiſedome of God is engraven. Yea not onely doe they fall ſhort of the ſaving knowledge of God in that wiſedome of God which may be read in the book of the creature, but in that wiſedome of God alſo which is revealed in the booke of Scripture. One of the Ancients compares the Schoole-men, who were men of the largeſt parts and ſubtleſt wits, to ſuch as having good bread before them, did yet alwayes grate their teeth upon ſtones; or to ſuch as having excellent wine before them, yet continually ſuck'd in the winde. For though they had the beſt Goſpel doctrines and truths of God before them, yet they ſpent their time and talents about unprofitable queſtions and ayery notions, which puff up, but doe neither edifie nor nouriſh. So that whileſt many ſimple honeſt ſoules (having truth of grace) found bread and wine in the word of God for the ſtrengthening and refreſhing of their hearts: Theſe learned Rabbins did but whet their teeth upon ſtones, and fill their ſtomacks with the winde. And this cauſed one, more Ancient by much then the whole race of Schoolemen, to cry out, *The unlearned and ignorant (the men that goe by the way) riſe up and take heaven, when many that grow old in the Schooles and chaires of the learned, moulder away in Vanities and Niceties.* 'Tis not naturall wiſedome, nor acquired knowledge, that can give us a pure diſcerning of the things of God, 'tis poſſible for men that goe by the way, for common ordinary men to underſtand the matters of faith and worſhip, as alſo the workes of God, more ſolidly and ſoundly then they who beare the name of learned and knowing men. I am farre from numbring *Job's* friends among formaliſts in knowledge; yet (which may give ground enough for this obſervation) *Job* ſeemes to reckon their knowledge (as to the poynt in Queſtion) below what might

Surgunt indocti & cœlum rapiunt.

might be both expected and found among men in degree and profeſſion farre below them.

JOB, Chap. 21. Verſ. 30, 31.

That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.
Who ſhall declare his way to his face? and who ſhall repay him what he hath done.

THeſe two Verſes make up the report, which they *who goe by the way*, were ſuppoſed ready to make, had they been asked the Queſtion; *Where is the houſe of the Prince?* or, *Where are the dwelling places of the wicked?* Their anſwer would have been to this effect.

Hoc eſt illud quod viatores vos docebunt, ſæpe cum calamitates orbi a domino immittuntur impios illas evadere. Merc.

Verſ. 30. *That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.*

That the wicked is reſerved.

The word which we render *reſerved*, ſignifies to ſtop, hinder, reſtraine, or keep back. *David* ſpeaketh thus upon the newes of *Nabals* death, (1 *Sam.* 25. 39.) *Bleſſed be the Lord that hath pleaded the cauſe of my reproach, from the hand of Nabal, and hath kept his ſervant from avenging himſelfe.* As God kept or ſtopt *David* from acting revenge for himſelfe unduely, ſo the wicked man is kept or ſtopped by God from falling under the vengeance which is every way due unto him. Yet this ſtop hath a revenge in it; for, *he is reſerved*, not ſo much from (though it be from) as to a day of deſtruction; as appeares more fully in the words which follow.

They ſhall be brought forth to the day of wrath.

In die calamitatis ſubtrahitur malus. Jun.

The former clauſe is in the ſingular number, this in the plurall, 'tis uſuall in the ſacred language, (as hath been toucht formerly) to change numbers, while the ſame perſons and things are intended: yet the change of the number in this place, may have this ſpeciall intimation; that though, now, here

here and there, a wicked man, this or that ſingle perſon may eſcape preſent judgement, yet they ſhall all be, as it were, chained together at laſt, and brought forth to a day of wrath.

Dies furorum i. e. vehementiſſimi furoris.

The Hebrew is, *To the day of wraths*; That is, to the day of extreame feirce wrath, when many wraths ſhall be wrapt up in one. The roote ſignifies *to paſſe away*, and in *Hithpael* to *be angry and enraged*; becauſe ſuch anger paſſeth the bounds of reaſon ſometimes, and alwayes paſſeth the bounds of ordinary moderation. And though the wrath of the Lord doth never paſſe the bounds of his owne juſtice and righteouſneſſe, yet many times it paſſeth the bounds of mercy, or is wrath without mercy. To a day of ſuch wraths, the wicked is reſerved.

עברות a עבר *in conjugatione Hithpael ſignificat vehementèr & cum exceſſu quodam Iraſci.*

So then (according to this interpretation) the *day of deſtruction* ſpoken of in the firſt part of the verſe, is to be underſtood of leſſer judgements, and *the day of wrath* in the latter part of the verſe, of the moſt terrible and dreadfull judgements; implying that howſoever the wicked man may eſcape many blacke dayes, yea though he ſhould eſcape all blacke dayes in this world, and dye (as we ſay) in a whole skin, yet there is a day of wraths to which he ſhall be brought forth, and deſtroyed for ever.

In die contritionis prohibebitur malus ne attingat eum contritio, in die irarum ad quem ducuntur alij ipſe prohibetur. Pagn.

Further, Some render, or rather paraphraſe the whole verſe, thus; *In the day of deſtruction the wicked ſhall be kept leaſt evill touch him, and in a day of wrath to which others are brought forth he is ſpared and paſſed by.* As if the whole verſe were of one tenour, and did expreſſe in both parts of it the frequent impunity of wicked men; but I rather adhere to and reſt in the ſence of our owne tranſlation. In purſuance whereof the whole verſe is by others read thus; *That in the day of calamitie the wicked are kept backe, and are carried out in the day of wrath.* For that tranſlation in which both parts of the verſe ſpeake the ſparing of wicked men from puniſhment, is yet expounded onely of a temporal ſparing. And the difference between our rendring and that, is onely in the time, not in the thing. Or that ſpeakes onely of their being ſpared, yet ſuppoſeth they ſhall be puniſhed at laſt, ours expreſſeth both their ſpariug and their puniſhment. That is, they are ſpared or exempted from lighter afflictions or troubles, but a day of wraths is coming

Impius prohibetur ne parva afflictione attingatur, ideo in die irarum ſubiturus erit ingentes pœnas. Cajet.

in

in which they ſhall be produced by the righteous judgement of God, and dearely pay for all. But whether we take the words according to this and our reading, or that other before remembred and inſtanced in, the ſcope and General tendency is one and the ſame, as will appeare in theſe three following obſervations, grounded upon and riſing from them.

Pravis parcitur ad diem perniciei & ad diem iræum adducuntur. Tygur.

First, *Some wicked men are reſerved from preſent judgements, and hid in the ſtormes of common calamitie.*

That's the poynt upon which *Job* inſiſts in anſwer to his friends, who not onely tooke it for granted, that if ever any ſtorme aroſe it would certainly ſweepe away the wicked, but that all ſtormes were prepared and ſent out on purpoſe for them alone. *Job* oppoſeth them in this, all the Chapter over, ſhewing that many wicked men flouriſh, they and their children, and that, though they are reſerved to a day of wrath, yet they are preſerved in many dayes of wrath, & that though they are under a ſentence of condemnation, yet they are reprieved from execution. The Lord to comfort his people in *Babylon*, tells them by the Prophet, (*Ezek.* 11. 16.) *I will be a little Sanctuary to them in the Countryes where they ſhall come*; That is, I will protect them; God is ſomewhat like this to wicked men for a ſeaſon; though he be not a ſanctuary, yet he is a ſhelter to them, he hideth them for a time. But where doth he hide them? and what's their ſhelter? He hideth them in his patience, and long ſufferance. When God hideth his owne people from evill, they are hid not onely in his patience, but in his love; God hides them in his heart, he layes them in his boſome, the love, the good will of God is their Sanctuary. But God never hides or ſhelters the wicked in his boſome, or in his love; they are not hidden in his heart. The ſoules of ſuch lodge not (as the margin of *Pſal.* 25. 13. tells us the ſoules of them who feare him doe) *in goodnes*. Their ſanctuary is onely in the patience, and long ſufferance of God. The patience and long ſufferance of God, is the ſheath in which he hideth his ſword that it deſtroy not the wicked, as the Prophet ſpeaks (*Ezek.* 21. 3, 4, 5.) *Say to the land of Iſrael, thus ſayth the Lord, Behold, I am againſt you, and will draw forth my ſword, out of his ſheath; Therefore ſhall my ſword goe forth out of his ſheath againſt all*

fleſh,

fleſh, from the South, to the North, that all fleſh may know that I the Lord have drawne forth my ſword out of his ſheath, and it ſhall not returne any more. As if he had ſaid; *I will call in my ſword no more, it ſhall never finde its way backe againe into my ſheath.* One of the Ancients puts the Queſtion; What is this ſheath to which the Lord ſayth his ſword ſhould not returne? He anſwers; *The ſheath is the patience of God.* Now as the patience of God is a ſheath which hideth the ſword till it be drawne and receiveth Commiſſion to deſtroy the wicked of the earth, ſo the patience of God is a ſhelter to ſome wicked men, and hides them from deſtruction when the ſword is drawne. Thus they are reſerved in a day of deſtruction. And though they continue long in their ſinnes, yet the long ſufferance of God may be a ſhelter to them. While the Preacher ſaith (*Eccl.* 8. 11.) *Becauſe ſentence is not ſpeedily executed againſt an evill worke, &c.* He doth more then intimate that ſentence againſt an evill worke is not alwayes ſpeedily executed: he doth not ſay, that ſentence againſt an evill worke is not ſpeedily given or pronounced, for indeed the Lord never forbeares an houre to give ſentence againſt an evil work, yet ſentence againſt an evil work is not always preſently executed. The execution may be ſtay'd, though the ſentence be given. For as there is not any prayer that comes up with acceptation before the Lord, but an anſwer is given to it preſently, yet the anſwer is not performed preſently; a beleever may waite long for the fulfilling of his requeſt, though his requeſt be preſently granted; ſo againſt every evill worke of a wicked man, the ſentence is given preſently, but every ſentence is not preſently executed. The ſame *Solomon* in the next verſe of the ſame Chapter makes another ſuppoſition, which alſo implyes this poſition; *Though a ſinner doth evill evill an hundred times, and his dayes be prolonged,* Which ſuppoſition (though many ſuppoſitions in Scripture cannot) may be reſolved into this poſition, *That a ſinner doing evill an hundred times,* that is, *very many times,* (that great certaine number is put for a great if not a greater uncertaine number) *may yet, through the patience of God, paſſe unpuniſhed, his dayes may be prolonged, and he reſerved from the touch of any affliction.*

Rogas ergo quæ ſit vagina in qua reconditur gladius? Reſp: eſſe longanimitatem dei. Theodor.

Secondly,

Secondly, Observe;

A day of wrath is coming in which wicked men shall be brought forth to punishment.

Though they escape many dayes of judgement, yet they shall not escape all dayes of judgement. The Prophet *Isaiah* saith, (*Chap.* 57. 1.) *The righteous perish, and no man layeth it to heart, mercifull men are taken away, none considering that the righteous is taken away from the evill to come.* Now as the righteous perish, that is, dye, and mercifull men are taken away by death, few or none considering the designe of God in it; that they are onely taken out of harmes way, or from the evill to come. So unrighteous men are preserved from present perishing, and are not taken away by a suddain destruction, few or none considering the designe of God in it, that they are onely reserved to the evill which is to come, and that their punishment is deferred to a day of greater punishment. Wee have a very remarkeable passage to that purpose (*Jer.* 12. 3.) *Thou O Lord knowest me, thou hast seene me, and tried my heart towards thee,* (he said before of the wicked, that God planted them, and they tooke roote, they were vigorous and flourishing, in fruitfulnesse, yet presently he adds) *pull them out like sheepe for the slaughter;* (when are sheepe pulled out for the slaughter, is it not after they have been fatted in the greene feilds and pleasant pestures? then prayeth he, pull them out for the slaughter) *and prepare them for the day of slaughter.* Which some render (according to the strictnesse of the letter) *Sanctifie them for the day of slaughter.* The Original word signifies *to sanctifie.* But what meaneth the Prophet when he prayeth to sanctifie them for the slaughter? if they had been sanctified, that might have kept them from the day of slaughter; how then doth he say, *Sanctifie them for the slaughter?* I answer, *To sanctifie them,* doth not imply the making of them holy, or the infusion of grace, but onely the setting of them apart, as persons destinated to destruction. 'Tis a borrowed speech taken from those ceremonial rites which were used eyther about the preparing of beasts for sacrifice, or of persons to partake of a sacrifice, the Law commanding both to be specially prepared and set apart for that purpose, (*Exod.* 12. 3, 4. 1 *Sam.* 16. 5.) So that, it is

Sanctifica eos in die occisionis sc: serva intactos usq; ad diem occisionis cui destinati sunt.

as if the Prophet had said, *Set them out, appoint them unto the day of destruction, let them be untouched of other evills, let no judgement meddle or have to doe with them, as with sacred things, till the great day of slaughter come upon them.* The Vulgar gives that reading (*Amos* 6. 3.) which I approve not as consonant to the Originall; we reade it better actively describing the evil frame of voluptuous and sensual men, whose belly is their God, and who are swallowed up in pleasure, *They sing to the sound of the Viall, they lie upon beds of Ivory, and put farre from them the evill day.* Their worke all the day long is to doe evill, and yet they *put the evill day afarre off from them.* This is the sence of our translation. But the translation lately mentioned renders the Text passively; not as if they had separated or put farre from them the evill day, but as being by the justice of God put upon, or separated and set apart to the evill day. *Ye are separated unto, or for the evill day.* As if it had been said; *Ye have all this while lived at the highest rate of voluptuousnesse and sensualitie, and seeme removed at furthest distance from an evill day, yet ye are onely marked out, and separated for the evill day.* All the evill dayes which ye have hitherto escaped doe but lead you to an evill day, from which there will be no escaping. *Solomon* asserts as much (*Prov.* 16. 4.) *The Lord hath made all things for himselfe,* ('tis the priviledge and happines of God to be his owne end in all that he doth; whereas nothing doth more aggravate the unholines of man in what he doth, then to make himselfe the end of doing it, but, *The Lord hath made all things for himselfe*) *yea even the wicked for the day of evill*; That is, he hath destinated them for that speciall day, in which he will call them to an account, and manifest the glory of his justice upon them. A learned Hebrician gives his opinion, that this Text in the *Proverbs*, may be thus translated more sutably to the Original; *God hath made every thing for that which shall be answerable to it, even the wicked for the day of evill.* Now what is more answerable to a wicked or an evill man, then an evill day; sin and sorrow will meete at last, and doe alwayes best match together. *The wicked may often escape trouble, but they are never delivered from it*: all their preservations from evill, are but reservations to further evill. *The Lord* (saith the Apostle *Peter*, 2 Ep. 2. 9.) *knoweth how to deliver the godly out of temptations,* and

Separati estis in diem malum, i.e. longe semoti a præsentibus malis.

Separati estis in diem malum. Vulg.

Tremelius.

and to reſerve the unjuſt to the day of judgement to be puniſhed. The knowledge of the Lord extends to both, he knoweth wayes enow, he hath many wayes in ſtore to deliver the Godly; but (conſidering the tenour of his revealed will) he knoweth no way to deliver the wicked, they having refuſed all wayes of his appointment for their owne deliverance. Therefore as to them he knoweth onely (and for that he knoweth many wayes) how to reſerve them to the day of judgement to be puniſhed.

Thirdly, By way of deduction or corrolary from the whole verſe, take this obſervation;

Wicked men are not ſpared in mercy, but in wrath.

Their ſparing is to ſmiting, and the ſalvations which they have (if they may be called ſalvations) are to deſtruction. When ever they are reſerved from judgement, 'tis onely that they may (in fitteſt ſeaſon) be brought to a greater judgement; there is no mercy in ſuch ſparing. The long ſuffering of God hath a tender of and a tendency to mercy in it; but wicked men who goe on in their ſinnes get nothing but more blowes, while the patience of God doth (as it were) hold his hand from ſmiting them. As the Apoſtle is expreſſe (*Rom.* 2. 4, 5.) *But thou after thy hardneſſe and impenitent heart, treaſureſt up to thy ſelfe wrath againſt the day of wrath, and revelation of the righteous judgements of God, not knowing that the goodnes of God leadeth thee to repentance.* A wicked man makes a very ill market of the long day of patience. The treaſure that he gets is all *blacke money*, his earnings are wrath, and that againſt the day of wrath, and the revelation of the righteous judgement of God. And ſo, that patience, which, in it ſelfe, is an act of grace, proves, in the event, an aggravation of his ſin. 'Tis better not to be ſpared, then not to be bettered by it. The ſtroake is the heavier and wounds the deeper when it comes, by how much it is the longer before it cometh. Which ſome note from the Hebrew word here tranſlated *wrath*, which in the Verbe ſignifies both to be angry, and to deferre, protract, or put off. From the Analogy of which two ſignifications, we may inferre, That when God doth onely forbeare to ſhew his anger, he is indeed moſt angry, and that the ſlowneſſe of puniſhment

ſhall be recompenced in the weight of it. In the time that wicked men are ſpared they ſow more ſeed of ſinne, and ſo they muſt reap the greater harveſt of wrath. For, as a river which is ſtopped up by ſome Locke, when that is removed powreth it ſelfe forth with greater violence; or as an arrow the further it is drawne backe from the marke by a ſtrong arme, flyes the more ſwiftly to the mark when it is diſcharged, and makes the deeper impreſſion in it; ſo all the ſtops, deferres, and drawbacks of divine wrath, doe but procure and draw out the feircenes and violence of it againſt all abuſers of divine patience.

Job having thus declared the report of the travellers concerning wicked men (*That they are reſerved to or in a day of deſtruction, and brought forth to a day of wrath*) gives us alſo a report of the frame of their ſpirits; and as he had intimated, that God ſpares them long, ſo he tells us plainely why men doe.

Verſ. 31. *Who ſhall declare his way to his face? who ſhall repay him what he hath done?*

Ego de deo hæc verba dici mihi facile perſuadeo. q. d. Quiſſiare audebit ante faciem dei, ad annunciandum ei quomodo in hoc procedere debeat. Bold.

Some interpret this verſe in application to God; *Who ſhall declare the way of God to his face?* And ſo 'tis the anſwer of a ſecret objection, which he poſſibly might make to whom that report ſhould be made. *The wicked is reſerved to the day of deſtruction, &c. Why ſhould not a wicked man have preſent puniſhment? Why ſhould he live in pleaſure, who is unworthy to live? Why ſhould God exerciſe ſo much patience, and not cut him off from cumbring the Ground?* To theſe bold intergatories, the Text anſwers (according to this interpretation) by two more.

Who ſhall declare his way to his face? Who ſhall repay him? &c.

That is, *Who ſhall take upon him to argue this with God? or finde fault with the way of his dealings with the moſt faulty men? Who ſhall doe this? Let me ſee the man that dares.* So it ſuits well with that (*Chap. 9. 12.*) *Behold, he taketh away, who can hinder him? Who ſhall ſay to him, what doſt thou?* And 'tis of the ſame ſence with that of *Job* againe (*Chap. 23. 13*) *But he is one minde, who can turne him? what his ſoule deſireth, that he doth.* We may paralell it alſo with the 22 verſe of this Chapter. *Shall any*

teach

teach God knowledge? seeing he judgeth those that are high. What if God reserve the wicked man to the day of destruction, who shall say, why doth he so? Who shall challenge him for so doing? The latter branch is likewise rendred in complyance with this interpretation; *He hath done it* (or disposed of it) *who shall repay him?* that is, *who shall reply upon him for what he hath done?* The word (as this Author tells us) signifies not onely to *repay* or *returne by action*, but by word. To reply or retort a thing upon another, is a kinde of repayment of it. This is a faire sense, and a great truth. The Lords actions are unquestionable, both in smiting the Godly, and in sparing the wicked; as hath been shewed upon divers overtures given in this Booke. Yet

Et hoc disposuit, quis replicabit ei? Bold.

Secondly, I rather conceive the wicked man to be the subject, and person intended in this verse.

Who shall declare his way to his face? As if he had sayd; *This wicked man is so sturdy and sullen, so bigge and boysterous, that no man dares speake to him, or declare that to his face which he is ready enough to doe in the face of every man.* As if he had said; *This man is not onely not smitten with the sword of God, but not with the word of man; he goes onne without checke or controule; as God doth not, so man dares not meddle with him, eyther by way of punishment or reproofe. Who shall declare his way to his face?* The word (I grant) here used to *declare*, signifieth onely a bare *declaration*, as to tell a story, or make a narrative, and so, *to declare*, put alone, is no more then to speake. But *to declare to the face*, implyes both boldnes and smartnes in speaking. So the Vulgar renders it, *Who shall rebuke his way to his face, or before him?* who shall reprove the sinfull way, the wicked course he liveth in. The constant and usuall practice of a man whether good or evill, is commonly called *his way* in Scripture.

Quamvis verbum originale simplex sit & lene tamen ex eo quod sequitur (in facie ejus) videtur vim accipere & ad scelerata vitæ reprehensionem pertinere. Pined.

Who shall declare his way to his face? Possibly some will speake afarre off, or behinde his backe, but who will tell him his owne plainely, and to his face? In which sense the word is used (*Gal.* 2. 11.) *When Peter was come to Antioch, I* (saith *Paul*) *withstood him to his face*; That is, I did not goe to the Disciples and brethren, and tell them that *Peter* had done amisse, but I came to *Peter* himselfe, and dealt roundly with him. Many will speake truth enough of the wicked at a distance, and tell

Quis arguet coram eo, &c. Vulg.

stories

ſtories of their wayes in corners, but 'tis not every mans work to declare their way to their face, or to ſhew it as a glaſſe ſhews a man the ſpots of his face; which is the emphaſis of the word here uſed.

Hence obſerve;

First, *Many wicked men are not convinced of their wickednes, nor is it an eaſie matter to convince them.*

And as there is alwayes difficulty in it, ſo ſometimes there is danger in it; to doe ſo is like taking a Beare by the tooth, or a Lyon by the beard. They act blindly, and therefore boldly; and he had need be bold who declares againſt their actings. Some ſinne againſt light, many ſin for want of light. Some doe evill againſt their knowledge, many are not perſwaded that they have done evill. Of ſuch the Prophet ſpeakes, (*Jer.* 2. 34, 35.) *Alſo in thy skirts is found the blood of the ſoules of the poore innocent; yet thou ſayeſt becauſe I am innocent, ſurely his anger ſhall turne from me;* (they were polluted with blood, and yet cleane in their owne opinion) *Behold, I will plead with thee, becauſe thou ſayeſt I have not ſinned.* As if the Lord had ſaid, *I will declare thy ſinne to thy face,* becauſe thou ſayeſt *thou haſt not ſinned;* Thou ſayeſt who can charge me, who can ſay black is my eye; *Behold, I will plead with thee, and ſhew thee how blacke thou art.* 'Tis hard to declare ſin to their faces, who ſay in their hearts *they have not ſinned.* The Prophet is commanded (*Iſa.* 58. 1.) *Lift up thy voyce like a Trumpet, cry aloud ſpare not, ſhew my people their tranſgreſſions, and the houſe of Jacob their ſinnes;* They ſee not their ſinnes, therefore ſhew them their ſinne, they call their evill wayes good, and their tranſgreſſion obedience; ſuch muſt have a voyce lifted up like a Trumpet to make them heare. All who are dead corporally, ſhall at laſt heare the voyce of the Angels Trumpet, but they who are dead ſpiritually, will not heare that voyce which ſounds like a Trumpet, unleſſe the Spirit of God be in the voyce of man.

Secondly, Note;

It is a duty to declare the wayes of wicked men to their faces.

Though every man be not called to be a reprover, and though no man be called to be every mans reprover; yet every ſin calls for reproofe, and ſome or other are called to reprove it; ſome ſhould ſpeake plaine Engliſh, and home to ſinners, and

and rebuke them not only in a parable, or in the clouds, by remote intimations, but directly and to their faces. *Them that sin* (saith the Apostle, 1 *Tim.* 5. 20. that is, who sin openly and scandalously) *rebuke before all*, rebuke them to the faces of others. And how secretly or privately soever any man sins, he should be rebuked to his owne face, freely, and clearely. Some commit their abominations as the Prophet *Ezekiel* is shewed in vision (*Chap.* 8. *v.* 8, 9.) behinde a wall. *And he said unto me, Son of man digge now in the wall, and when I had digged in the wall, behold a doore, and he sayd unto me, goe in, and behold the wicked abominations that they doe here.* Though men sin out of sight, and use a kinde of modesty in committing their abominations, yet the wall must be digged, and the doore must be opened, and they who possibly were ashamed to doe evill, unlesse behinde the backes of others, must be told of it to their faces.

Thirdly, Observe;

That there are not many to be found who dare declare the wayes of wicked men to their faces.

When the Lord said (*Isa.* 6. 8.) *Whom shall I send; or who will goe for us?* That inquirie intimated that there were not many to be had fit for such a service as was there charged upon the Prophet (*v.* 9, 10.) So when *Job* saith here, *Who shall declare their way to their face?* It argues that there are not many fit, much lesse forward to doe it. To reprove any for sin is a hard service, especially such as are rich and Great. The flattering Prophet *Amaziah* would not endure, that downe right *Amos* should prophecy at *Bethell*, (*Amos* 7. 12, 13.) *And Amaziah said unto Amos, O thou Seer goe flee to the land of Judah, and there eate bread, and prophesie there, but prophesie not againe any more at Bethel, for it is the Kings Chappel, and it is the Kings Court.* As if he had said, goe into the Villages and reprove the Countrey people as much as thou wilt, but take heed of medling with Princes. It is no wonder, that *Amaziah* could not beare *Amos* preaching reproofes at Court, but it is a great wonder that *Amos* had the holy boldnes to doe so. 'Tis rare to have the wayes of wicked Princes pleaded to their faces; Kings have clouds in their browes, as well as Crownes upon their heads, and are terrible to their reprovers; They command

silence

ſilence with a looke, and would be adored as Gods, not reproved as men. The Prophet *Jeremiah* being ſent to reprove high and low to their faces, complaineth (*Chap.* 15. 10.) *Woe is me, my mother, that thou haſt borne me a man of ſtrife, and a man of contention to the whole earth.* Why was *Jeremy* a man of ſtrife and contention? What! becauſe of his pronenes to contention, or becauſe he was of a quarrelſome ſpirit, and loved to fiſh in troubled waters? No, his contentiouſnes was not from his diſpoſition, but from his Commiſſion, not from the temper of his ſpirit, but from his calling. He was a quiet & peaceable Prophet, but he was commiſſion'd to prophecy terrors & troubles; he was ſent forth to declare the way of that people to their faces, and he was faithfull in doing it, he ſpared none; and therefore though he medled not *in buying, or ſelling, in giving upon uſury, or taking upon uſury*, though he had no worldly negotiations among them, nor mingled himſelfe with thoſe affaires which uſually cauſe ſtrife and contention among men, yet *he was a man of contention.* The Ægyptian Lawes made it a capitall crime for any to call the Idol *Serapis* a man, or to number him among mortals, and therefore ('tis ſaid) they placed the Embleme of ſilence in all thoſe Temples where his image ſtood, and he was worſhipped, implying that all muſt be huſht, & not a word ſpoken in derogation of him. Thus wicked men would impoſe ſilence upon all (but ſuch as flatter them) leaſt their wayes ſhould be diſcovered. Their wayes and their tongues are their owne, who is Lord over them, yet they would Lord it over all mens tongues, that none may dare to declare their wayes. And as few dare, ſo there are not many fit to declare their wayes to their faces. To doe ſo, requires; firſt, a man of knowledge and underſtanding, and, which is more, ſecondly, a man of prudence and diſcretion; and which is yet more, it requires, thirdly, a man of uprightnes and integritie; yea which is more rare, fourthly, a man of ſelf-deniall and contempt of the world. A conjunction of all theſe qualifications in one man is not to be found under every hedge, no nor in many well built houſes. Where ſhall we finde a man of all theſe ingredients? A man of knowledge, prudence, integritie, ſelf-deniall, and contempt of the world, is a kinde of wonder in the world, and therefore who ſhall declare the wicked

Conſtitutum eſt ut quiſquis illum hominem fuiſſe dixiſſet capitalem penderet penam & quoniam in omnibus templis ubi colebatur Iſis & Serapis erat etiam ſimulachrum, quod digito labris impreſſo admonere videretur ut ſilentium fieret, hoc ſignificare Varro exiſtimabat ut homines eos fuiſſe faceretur. Auguſt. lib. 18. de Civitat. dei. c. 5.

mans

mans way to his face. When the Lord sent forth his Prophets to declare the wayes of wicked men to their faces, how doth he prepare and arme them for the worke, lest they should be discouraged and withdraw from it. The Prophet *Jeremy* is not onely cheared up, but threatned to it (*Chap.* 1. 17.) *Thou therefore gird up thy loynes, and arise, speake to them all that I command thee, be not dismayed at their faces, lest I confound thee before them.* Least danger should deterre him from speaking to their faces, God sets a greater danger before his face if he did not speake. So againe (*Ezek.* 2. 3, 4.) *And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious Nation, &c. For they are impudent children* (or *hard of face*) *and stiffe hearted: I doe send thee unto them, and thou shalt say unto them, thus sayth the Lord God, and they whether they will heare, or whether they will forbeare, for they are a rebellious house, yet shall know that there hath been a Prophet among them.* *Ezekiel* being to doe this Message, the Lord cautions him, (*vers.* 6.) *And thou son of Man, be not afraid of them, neither be afraid of their words, though bryars and thornes be with thee, and thou doest dwell among Scorpions, be not afraid of their words, nor be dismayed at their lookes.* When they, their words, their lookes were all dreadfull, when in dealing with them the Prophet was to deale with bryars, thornes, Scorpions, had he not need to be well backt and supported? When the Prophet *Micah* was to declare the wayes of wicked men to their faces, see how he was empowered; *Truely* (saith he, *Chap.* 3. 8.) *I am full of power by the Spirit of the Lord, and of judgement, and of might, to declare unto Jacob his transgression, and to Israel his sin.* Who but an *Elias* could have declared the sin of *Ahab* to his face? and who but the Baptist, (who came in the power and spirit of *Elias*) could have declared the sin of *Herod* to his face, not onely to the peril but losse of his owne head.

Fourthly, By way of Corallary, Observe;

That some wicked men are usually flattered.

They are flattered to their faces, and reproached behinde their backs; and they who will not be reproved to their faces, shall be sure to have store of reproaches behinde their backs.

Lastly, Observe also by way of Corallary.

It is a part of the misery of wicked men not to be reproved.

As it is their sinne that they will not be reproved, so their

miſery that they are not; they indeed looke upon it as their priviledge that they are above reproofe, that they can ſin and no man ſay, why doe ye ſo? That though (as the Pſalmiſt ſpeakes, *Pſal.* 49.13.) *their way be their folly, yet* (not onely as it follows there) *their poſteritie*, but their contemporaries, or they who are preſent with them *approve both their ſayings and their doings*, ſaying yea, to their yea, and nay to their nay, chiming in with all their opinions & actions. Thus they pleaſe themſelves in being alwayes pleaſed by others, which yet is at once their miſery and their curſe; for by this meanes they heare any thing rather then the truth of their owne wayes and practices, and are deprived of the greateſt benefit of friendſhip and humane ſociety, faithfull admonition. What ſhould a man deſire more of a friend then to be made better by him, or to be admoniſhed in what he doth amiſſe. The Lord (*Hoſ.* 4. 4.) threatens it as one of the ſoareſt judgements, *Let no man ſtrive*; He doth not meane it of corporal ſtrife, or of ſtriving with blowes and weapons, but of a ſtrife by convictions or arguments; ſo 'tis expounded in the next words; *Let no man ſtrive or reprove another.* To reprove another is to ſtrive with him for his good; And 'tis one of the ſaddeſt reproofes and greateſt evills that can fall upon man, when God ſayth, *Let no man reprove another.* When once God ſaith of a ſinner, *he ſhall not be reproved*, *'tis more then probable that he hath ſayd of his ſin, it ſhall not be pardoned.* The Lord paralels their ſins, of whom he ſayd, *Let no man reprove another*, with the greateſt ſin; *For thy people are as they who ſtrive with the Prieſt.* They who then ſtrove with the Prieſt, ſtrove with God himſelfe, in whoſe name the Prieſts adminiſtred holy things. When any ſo ſtrive with men that they ſtrive with God alſo, no marvayle if God forbid men to ſtrive with them any longer. To be reproved hath ſo much good in it, that to be reproved is better then to be loved. *Solomon* aſſures us (*Prov.* 27. 5, 6.) That *open rebuke is better then ſecret love*; *faithfull are the wounds of a friend, but the kiſſes of an enemy are deceitfull.* By the wounds of a friend, he meanes not ſword-wounds, but word-wounds, or thoſe blowes which a friend gives by rebuking; *Faithfull are the ſe wounds of a friend*; That is, by theſe a friend gives teſtimony of his faithfullnes. *But the kiſſes of an enemy*; That is, his flatteries and ſoothings are deceitfull;

ceitfull; that is, they teſtifie his deceitfullnes. Many betray their friends with theſe metaphoricall kiſſes, as *Judas* did Chriſt with a literal kiſſe. Theſe are killing kiſſes, bloudy kiſſes. *David* prayeth for ſmitings, in oppoſition to theſe kiſſings, (*Pſal.* 141. 5. *Let the righteous ſmite me*; how? with his hand or ſword? No; yet ſuch ſmiting is farre more eligible then that kinde of kiſſing, but let the righteous ſmite me with his word, with his tongue, as the next words explaine his meaning) *Let him reprove me, and it ſhall be as an excellent oile that ſhall not breake my head.* This Law was given the *Jewes*, that they ſhould exerciſe their love in rebukes, (*Lev.* 19. 17.) *Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſinne upon him.* To hate a brother and not to rebuke him are equivalent expreſſions in that Law; and we may thence alſo inferre, that as it is a ſin to hate our neighbour, and an affliction to be hated by our neighbour, ſo it is a ſin not to rebuke our neighbour, and an affliction (when there is cauſe) not to be rebuked by him; And he who wiſely declares a mans ſin to him, declares his love to him; and beſtowes as many kindneſſes upon him, as he doth deſerved reproofes. *Who ſhall declare his ſin to his face?*

Yet further, when *Job* ſaith, *Who ſhall declare*, &c. We may expound it not onely of declaring by reproofe, as one friend declares the ſin of another to him, or as the ſins of men are declared by the Miniſters of the Goſpel. But we may take it for a judiciary declaring, and that two wayes; Firſt, by way of evidence; Secondly, by way of ſentence; A witnes declares the way of a wicked man to his face (for the witnes and he that is witneſſed againſt, ought to come face to face) by giving evidence. A Judge declares the way of a wicked man to his face by giving ſentence. Thus 'tis as if *Job* had ſaid; Who dares eyther be a witnes to accuſe, or a Judge to condemne this wicked man. Which ſence doth ariſe more fully from the laſt words of the Text.

And who ſhall repay him what he hath done?

That is, who ſhall puniſh him according, or up to the deſert of his deeds. This followes clearely from what was ſayd before; if no man can be found to declare his way to him, or to tell him what he hath done, then ſurely none will be

found to repay him what he hath done. And therefore no marvaile if the wicked man passe untoucht through the world; God oftentimes spares him in wrath, and men spare him oftener for feare. Men dare not punish him, and God will not punish him here, therefore this man must needs escape unpunished.

Hence note;

First, *Punishment is payment, justice is the giving of every man his due.*

The Original word here translated *repay*, notes the ordinary paying of a debt, and in its fifth signification to make peace. And the reason is because both when any man payeth his private debt, he procures his owne peace by it, as also when Magistrates pay wicked men their due judicially, the publicke hath peace by it; and that not only from the promise of God, but also from the very nature of the thing. When justice payeth every man his due, both reward and punishment, who can complaine? or be adhered to if he doe? When Justice runs downe (as it ought) *like a streame*, (that is, freely and indifferently to all) *Then peace shall be* (as 'tis promised) *like a river*; that is, comfortable and continued unto all. When the justice of man is like the justice of God (which now awards to every man according to his deeds, and will at last render to every man according to what he hath done whether it be good or whether it be evill) when (I say) the justice of man is thus (in proportion) like the justice of God) then the peace of man shall be (in his proportion) like the peace of God, a great and a lasting peace. It breeds as much trouble to States and Nations, when offenders are not payd according to what they have committed; as it doth to private persons when their creditors are not payed according to what they have borrowed. Againe, when *Job* sayth,

Who shall repay him what he hath done?

He implyes this second observation;

That, *Some wicked men doe even out-grow the reach of mans justice.*

They

They are so fortified with power, with riches and relations, that there's no coming at them; Where shall we have a witnes to declare the truth against them according to his knowledge of the fact? Where shall we have a Judge that will declare the truth against them according to his knowledge of the Law? or having given sentence will see it executed? no man ever out grew the justice of God, but many have outgrowne the justice of man; not that the greatest of men are at any time priviledged from the justice of man, but because many times justice is over-borne by great men. For as some men are so low, weake, and miserable, that onely God hath power enough to raise and heale them, they are so farre gone (as we say) that the creature cannot cure or recover them, and therefore we use to say of such, that *we leave them to the mercy and power of God, we can doe no more, the Lord must helpe you, for we cannot*; Now as some men are so weake and low, that we must leave them to the helpe of God, so there are others so high and great, so strong and powerfull, that we must leave them to the justice of God. And (to be sure) as the day of divine justice hath been, so it will be upon those that are lifted up, as well as upon those that are low, upon the strong Oakes and tall Cedars, as well as upon the mushromes and the shrubs. God will repay every man what he hath done, though man neyther doth nor can.

JOB, Chap. 21. Verſ. 32, 33, 34.

Yet ſhall he be brought to the grave, and ſhall remaine in the tomb.

The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as there are innumerable before him.

How then comfort ye me in vaine, ſeeing in your anſwers there remaineth falſhood?

IN the former verſe the wicked man was repreſented ſo ſtout and daring, that no man durſt checke him, or ſhew him the ugly viſage of his wayes in the glaſſe of truth. But (as our tranſlation ſeemes to carry it) this verſe checkes him to purpoſe; and whereas none durſt declare his way to his face, this declares his end to his face. Though (as *Nabals* ſervant ſaid of him, 1 *Sam.* 25. 17.) *he were ſuch a ſon of Belial, that a man could not ſpeake to him*, yet death ſpeakes with him.

Verſ. 32. *He ſhall be brought to the grave, and remaine in the tombe.*

Let men be as ſtout as they will againſt God or man, yet to the grave they muſt. This may be a cooler to wicked men when they are in their greateſt heats, and a block in their way, when they are moſt forward to purſue *the way of their owne hearts*, that is, *their luſts*. Doe or ſay what they can, they muſt returne to the duſt, their ſtiffe neckes muſt ſtoope, and looke into the grave, into the darke and ſilent grave. *Solomon* hath an excellent expreſſion of this (*Eccl.* 8. 8.) *There is no man hath power over the ſpirits to retaine the ſpirit*; That is, as the word *Spirit* is often uſed (*Gen.* 6. 19. *Job* 7. 7. *Iſa.* 42. 5.) no man hath power over his breath or life to retaine it. The ſtrength, authoritie, wiſedome, and induſtry of man, cannot hold his life when once death, by commiſſion from God, calls for it: *And* (as it follows in the ſame verſe) *there is no diſcharge in that warre.* The Original word tranſlated *diſcharge*, ſignifies, *miſſion or ſending forth*; When death aſſaults and makes warre upon us, 'tis in vaine

vaine eyther to ſend out forces to make reſiſtance againſt it; or to ſend out Ambaſſadours to make peace with it. Some have made a covenant with death (*Iſa.* 28. 15.) but none could ever make peace with it; as no force, ſo no treaty nor entreaty can ſtay it, when 'tis reſolved to come. And as there is no miſſion, ſo (according to our reading) there is no diſcharge or diſmiſſion in that warre. No man can have leave to depart the field and goe home, when he is ſummon'd to depart the world, and goe to his long home. And therefore the ſame *Solomon* while he ſeemes to give the young man liberty, bidding him take his full ſwinge, (*Eccl.* 11. 9.) *Rejoyce O young man in thy youth, let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the ſight of thy eyes,* yet gives him a check at parting, *But know thou that for all theſe things God will bring thee unto judgement.* In this Text *death* is the ſtop, and in that *judgement.* Though a man wallow in pleaſure, and live in ſin all his dayes, yet God will bring him firſt to death, and after that to judgement; *Yet he ſhall be brought to the grave, &c.*

Secondly, Theſe words are conceived as the prevention of an objection againſt the whole matter before ſpoken. For *Job* having aſſerted the outward proſperitie of wicked men, in oppoſition to his friends; ſome might ſay, what doe you ſpeake ſo much of, and cry up their proſperitie, they dye, they are brought to the grave, they rot and conſume there as well as other men. To this *Job* is ſuppoſed anſwering three things. *Occupatio objectionis.* Jun.

Firſt, That he had done enough, as to the eſtabliſhment of his owne tenet, when he proved that many wicked men live a peaceable and flouriſhing life; he never undertooke to prove that they were exempted from death, or priviledged from the grave.

Secondly, Let it be, that they dye, that's no argument againſt their proſperitie; for their very death is a kinde of proſperitie; *verſ.* 33^d, *The clods of the valley ſhall be ſweete to him.*

Thirdly, That there is no reaſon why this ſhould be objected to ſtaine the preſent proſperitie of the wicked man; for as much as this is the lot of every man; in the latter part of the 33^d *verſe*; *Every man ſhall draw after him, as there are innumerable before him.*

Thirdly,

Persist adhuc Job in suo illo proposito confirmando scz: sæpe impios vivere felices nec non supremum etiam funeris honorẽ, conferri illis amplissimè. Pined.

Thirdly, For the understanding of these words, *Yet he shall be brought to the grave*, I conceive that *Job* here continues his owne discourse, and confirmes that opinion which he had before laid downe, concerning the prosperitie of wicked men, rather then answers objections against it. As if he had said, *Such live happily, yea and they dye happily too, or they have a kinde of happinesse in their death, as much happinesse as the natural man is capable of in death.* So that, whereas ye my friends have affirmed, that if God doe at any time spare a wicked man while he lives, or suffers him to live comfortably, yet God will surely brand him with some remarkeable judgement at his death. I affirme, That many wicked men live in plenty, dye in peace, and are brought to their graves with honour.

Yet, or as some render, *yea he shall be brought to the grave*; As if he had said, besides all that I have spoken of the outward felicitie of the wicked man, I add this further, *He shall be brought to the grave.* But what is there of singularity or priviledge in this? a man that lives in misery and dyes a beggar is yet usually brought to a grave when he is dead: And he that hath been a meere attendant or a slave all his dayes, shall yet have some to attend his body to the buriall. I answer; The Hebrew word signifies not onely the common action of bringing to the grave; in which sense 'tis used (*Job* 10. 9.) *Remember I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust againe?* That is, shall I dye presently and returne to the dust out of which man was moulded at the first. But besides this ordinary sense of the word, there is a higher, which denotes a studied preparation, or a kinde of pompous celebrity in bringing man to his grave. And the state and pompe of men while they live, is usually suited with a funeral pompe when they dye. In strictnes the word implyes a bringing to the grave with sound of Trumpets, which instruments render a dolefull tone as well as a pleasant, and can make sorrowfull as well as joyfull musicke. Trumpets were so much used in the yeare of Jubilie, that the Jubilie is so called from a Trumpet. Death is to some in every respect a day of Jubilie, they attaine freedome from all evills; and it is a day of Jubilie to all in some respects, every man receives freedome by death from many evills.

וְהוּא denotat pompam quandam & apparatum deducendi cum cantu & musicis instrumentis, hinc Jobel Buccina cujus in Jobeleo usus erat.

Thus

Thus the wicked man *is brought to the grave*; that is, he hath an honorable and a ſolemne buriall; His dead carkaſſe is not throwne into a ditch, he hath not (as *Jehoikim* was threatned, *Jer.* 22. 19.) the buriall of an Aſſe, to be drawne and caſt forth beyond the gates of the City, (as the buriall of an Aſſe is there deſcribed by the Prophet) but he hath even a whole City to accompany and carry forth his corps to the place of buriall. He hath mourners at his funerall, and he hath his funerall muſicke, to highten the affection of ſorrow. Such uſages are reported by Heathen Poets at the more pompous interments of their dead. And we finde the footſteps of that cuſtome in the Goſpel, (*Matth.* 9. 23.) Chriſt being ſent for to cure the daughter of the Ruler of the Synagogue, when he came into the houſe, *He ſaw the Minſtrils and the people making a noiſe.* They knowing that ſhee was dead, and ſuppoſing her paſt all recovery, were addreſſing themſelves for her buriall; or as *Job's* Text ſpeakes to bring her to the grave.

Hinc tuba candelæ tandemq; beatulus alto
Compoſitus lecto craſſiſq; lutatus amomis.
In portam rigidas calces extendit. Perſ.

Further, The firſt particle of the verſe is that common conjunction copulative *and*, we render it (as elſewhere often) *yet*, which carrieth in it a ſound of admiration. Thus *Amos* 4. 6. *I alſo have given you cleanenes of teeth in all your Cities, and want of bread in all your places, yet have ye not returned unto me ſaith the Lord*; As if he had ſaid; What a wonderfull thing is it that ye being thus afflicted ſhould not returne. Thus here, Though it may ſeeme ſtrange to you, *Yet he ſhall be brought to the grave*; *though the man were ſo wicked that no man would adventure to tell him of his wickednes, yet he ſhall be brought to the grave*; and when he ſayth, *He ſhall be brought to the grave*, it may have a twofold oppoſition.

Firſt, To another kinde of death, even a violent death; As if he had ſaid; *This man living ſo lewdly, deſerved indeed to be brought eyther to the block and have his head cut off, or to the Gibbet and be hanged up before all the people, yet though he was ſo vile as to deſerve a violent death from the ſtroake of juſtice, he ſhall dye a naturall death, and be brought to the grave with honour.* It was anciently ſaid, *That few Tyrants dyed a dry death*, they were uſually drencht in their owne bloud when they dyed, eyther by ſome ſudden aſſaſſination, or by ſome judiciary ſentence. Yet ſome Tyrants who have thruſt others violently and unjuſtly out of

the world, goe out themſelves naturally, and are brought to the grave pompouſly. For

Secondly, *To be brought to the grave*, according to the true ſence of the word, and the interpretation given, ſtands in oppoſition to an obſcure and vulgar way of buriall. He lived in ſtate, and he ſhall be brought in ſtate to the grave.

Hence obſerve;

Men Inglorious by their wicked lives, may have glorious funeralls when they dye.

And it hath been no ſmall part of ſome ſuch mens care to leave order for a funeral. They who never had a truely ſerious thought how to diſpoſe of their ſoules when they were to dye, yet have taken care very ſeriouſly how to have their bodies diſpoſed of, and have ſet downe in what place, in what tomb, and at what rate they would be buried. Some order a Sermon at their burialls, who never regarded Sermons in their lives, though (like enough) they heard many. Their friends ſhall eate the ſweete, and drinke wine in bowles at the bringing of their bodyes to the grave; while their ſeparated ſoules, ſeparated for ever from God, as well as from their bodyes for a ſeaſon, are feeding upon gall and wormewood, and drinking the wine of Gods feirce indignation, powred out without mixture. Such pompe (if that be poſſible) makes mirth in hell, and ſets the Devill a laughing. Such funerals have a number of viſible mourners, and they have innumerable inviſible rejoycers: The God of this world, and the powers of darknes, deride thoſe ſolemnities, which give ſo much honour to a body, whoſe ſoule is not onely departed, but condemned to eternall anguiſh and infamie. A Heathen could ſay, *The loſſe of a funerall, or of a Sepulcher, is an eaſie loſſe*; but Chriſtians know, that *the loſſe of a ſoule, the loſſe of heaven, the loſſe of glory*, are not onely ſad but unvaluable, and not onely unvaluable, but irreparable loſſes. A Beleever careth not much, where his body finds a grave, ſo his ſoule finde Chriſt. What Glory ſoever the bodyes of wicked men have when they are buried, onely the bodyes of the Saints ſhall have glory, when they are rayſed againe. *He ſhall be brought to the grave,*

Facilis jactura ſepulchri.

And

And ſhall remaine in the tombe.

Theſe words are a continuation of what was ſayd laſt. There is ſome variety in the reading of them. The Hebrew is, *He ſhall watch in the Heape*; ſo we put in the margen of our Bibles; *He ſhall be brought to the grave, and watch in the heape.* The Original word ſignifies *both to watch, and to remaine*; becauſe a watch man keepeth his place, and ſtayeth by it; he is not as we ſay, up and downe, here and there, but fixed where he is appoynted. And the word ſignifies not onely a bare watching, (as when a man keepes his eyes open, and doth not ſleepe) A watching meerely oppoſed to ſleeping; but it notes watching with an intentive ſpirit as well as with an open eye. The word is uſed fully to that ſence, (*Prov.* 8. 34.) *Bleſſed is the man that heareth me* (ſaith wiſedome) *watching dayly at my gates.* What doe we, when we watch at wiſedomes gates, if we doe as we ought? is it onely the placing of our bodies there, and the keeping of our eyes open there? 'Tis much more then both theſe. *Watching at wiſedomes gate* is the worke of our ſpirits, 'tis the ſetting of the heart to receive what wiſedome utters; This is watching indeed. But you will ſay, This ſence ſeemes very incongruous to and remote from a dead mans caſe; how can he watch at all whoſe eyes are cloſed in darknes? I conceive, The dead mans *watching in the heape or tombe* (which tranſlation divers learned Interpreters adhere to) may have a double reference; either, firſt, to the cuſtome of preſerving the bodies of great men from putrifaction. To which end their bodyes were ſo ſpiced and imbalmed, that they were kept, as it were, alive, and being ſet in vaults, they looked as if they were keeping continuall watch.

Secondly, It may referre, if not to the embalmed bodyes of the dead, yet to their repreſentations or ſtatues, which (as we ſee) in our dayes are placed upon their tombes or ſet upright in preſſes. Theſe Statues were made as neere as art could reach to the life, & ſo might be ſaid to watch there as if they lived. yea upon the ſame account they might be ſaid not onely to watch but to pray there; for ſuch Statues are uſually (among us) ſet up in praying poſtures, kneeling, and lifting up both hands and eyes (ſuch as they are) to heaven; you ſhall ſee the

Super acervo vigilabit. Mont. i. e. ac ſi vigil vivuſq; exiſteret.

שקד *ſignificat non ſolum vigilare ſed intentum eſſe & aſſiduum in opere aliquo.* Merc.

Forte alludit ad condituram medicatâ cadaveris, cujus beneficio ſervatur a putrifactione per multa ſæcula atque vigilare duraſſe & vivere videtur. Pined.

figure of a man, who hath (poſſibly) been a neglecter of prayer all his dayes, yet fixed to his tombe not onely in a watching but in a praying poſture; Many being dead ſeeme to pray alwayes, who onely ſeemed to pray when they were alive; They made dead prayers, or they prayed without watching while they lived, and being dead they would be looked upon both watching and praying. To either of theſe cuſtomes the Text may allude fairely; and ſo carry on *Job's* diſcourſe concerning the wicked mans proſperitie in death.

Againe, Some read (not, he ſhall watch, but) *he ſhall be watched, or others ſhall watch him in the heape.* They ſhall watch there, eyther as conſtant mourners for his death, or they ſhall watch there as protecter of his duſt; leaſt any offer violence to his grave, or diſturbe his bones. Both theſe may ſuite with the ſcope of the Text as ſignifications of honour and reſpect to the deceaſed. *He ſhall be watched in the*

Tombe or heape.

גדש *ſignificat proprie acervum frugum qui in area in modum pyramidis in ſublime attollitur.* Merc.

That Original word is uſed but foure times in the whole Scripture, and in this place onely it is tranſlated *a tombe*; properly it ſignifies a heape of corne. (*Job* 5. 26.) *He ſhall be brought like a ſhock of corne in full age.* A ſhock of corne, is a heape of corne, that is, many ſheaves laid or built up together by the art of the husbandman. And hence ſome interpret this Text as if the wicked man ſhould be buried abroad in the feilds among the heapes of corne, but there is no neceſſitie to carry it ſo ſtrictly. A tombe or grave, any where made, is an heape or aggregation of earth, as a ſhock of corne is an heape or aggregation of ſheaves. And the tombe is ſo called in a double conſideration.

Firſt, Becauſe the dead bodyes of men are brought and heaped together in the tombe. That periphraſis of death ſo often uſed in the Scriptures of the old Teſtament, *He or they were gathered to their fathers,* is by ſome expounded in compliance with the poynt in hand, as noting the gathering of the bodyes of the dead into one common heape. And though I rather conceive it intending the gathering of their ſpirits unto the ſpirits of juſt men made perfect; yet the Text ſpeakes in the caſe of *Joſiah* (2 *Chron.* 34. 28.) concerning his being gathered

thered to the grave, as well as to his Fathers; which neceſſarily inferres the gathering of his body to theirs, and of his duſt to theirs, all making but one heape of duſt. The grave or tombe are as a floore wherein corne is heaped up untill the great threſhing and winnowing day cometh, when the bodyes of men ſhall be rayſed and purged from the chaffe of their naturall condition; for then, *this corruptible muſt put on incorruption, and this mortall muſt put on immortality*, (1 Cor. 15. 54.)

Secondly, As the tombe is called a heape, becauſe the bodyes of men are heaped there together; ſo becauſe a tombe or a grave, though but one body be layd there, ſwels up like a heape. The body being put into the earth, riſeth by ſo much as the ſpace is which the body filleth. And hence criticks tell us, that the Latine word for any tombe or grave, notes the ſwelling of the earth. But eſpecially the ſtately tombes of Princes and Great men, ſwel high, and are rayſed upon Arches and pillars. Nor have men left in any thing plainer marks of the ſwelling of their minds with pride and vaineglory, then in appoynting ſuch towring and ſwelling Monuments of their frailty. Yea ſome ſeeme to have had an ambition to immortalize the memory of themſelves and of their greatnes by theſe memorialls of their mortality. They for whom ſuch vaſt and ſtupendious heapes have been rayſed, may well be ſaid in anſwer to this tranſlation of *Job's* Text, *To watch in the heape.*

Significanter latinè tumulum vertas a tumendo.

Laſtly, We (as others alſo) render plainely, *He ſhall remaine in the tombe*; His dead body being brought to the grave remaines in the tombe, and moves no more, till God calleth it forth, and by his Almighty power reſtoreth it to life againe. *The Grave is a priſon, and death is a ſure keeper. Death will hold its owne, till the Lord of life gives command to let goe.* Living men are of ſo little permanency, that they can ſcarce be ſayd to remaine any where. Onely the dead know nothing of removing.

In tumulo manebit fugitèr. Pagn.

Againe, When *Job* ſaith, *He ſhall remaine in the tombe*, he ſpeaks this (in purſuance of what he had ſayd before) as a priviledge which a wicked man may have; he ſhall not onely be brought to the grave with honour, but ſhall remaine there in ſafety.

Hence

Hence note.

It is a favour (yet ſuch a favour as wicked men are often partakers of) when our bones reſt and remaine quietly in the grave.

Many have been brought to their graves with much ſolemnity, who have not remained there. The *Aſſyrian* is threatned (*Iſa.* 14. 18, 19.) that he ſhall not have the honour of buriall in the Graves of his Predeceſſors, or in the Grave which he had appoynted for himſelfe, *All the Kings of the Nations, even all of them lye in Glory, every one in his owne houſe*; That is, in his owne grave, (the grave is called the houſe of all living) or in the grave which each one prepared for himſelfe neere his own houſe; Thus all the Kings of the Nations lye in their ſtately tombes, *but thou art caſt out of thy grave like an abominable branch, and as the rayment of thoſe that are ſlaine thruſt thorough with the ſword, that goe downe to the ſtones of the pit, as a carkaſſe troden under feete, thou ſhalt not be joyned with them in buriall*; that is, thou ſhalt not have the honour of ſuch a buriall as they. *Thou art caſt out*, (that is, kept out) *of thy grave.* Now if it be a ſore judgement, upon a wicked man eſpecially, all whoſe portion conſiſts in outward reſpects and priviledges, not to be admitted to a grave, but as the Pſalmiſt bewayles the ſad affliction of the Saints and ſervants of God, (*Pſal.* 79. 2.) to have their dead bodyes given to be meate to the fowls of the heaven, and their fleſh to the beaſts of the earth; Then how great an evill is it to have the dead body torne and pulled out of the grave, and thoſe bones diſquieted which were at reſt. Yet the Lord threatens *Jeruſalem* with an enemy, who provoked eyther with covetouſneſſe, or with malice, ſhall riffle their very graves. The wrath of God doth not onely purſue ſinners while they live, but in death, it purſueth them to the grave, and in the grave. (*Jer.* 8. 1.) *At that time, ſaith the Lord, they* (that is, the cruel enemy) *ſhall bring out the bones of the Kings of Judah, and the bones of the Princes* (in whoſe Sepulchers, they might hope to finde rich ornaments, Jewels, and treaſure.) *And the bones of the Prieſts, and the bones of the Prophets* (that is, of the corrupt Prieſt and Prophets eſpecially, who had flattered the Princes, and perverted the people, this doome is paſſed upon them alſo who had been eyther perverted by the falſe Prophets,

Prophets, or had oppoſed the faithfull Prophets) *and the bones of the inhabitants of Jeruſalem out of their graves, and they ſhall ſpread them before the Sunne, the Moone, and all the hoaſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped.* How exact is the Juſtice of God, and how terrible? Their bones muſt be ſpread before thoſe creatures of Gods making, whom they (by ſpreading their hands before them, and worſhipping them) had made their Gods: and as they were threatned to have their bones unburied, ſo that they ſhuld not be reburied; for thus it follows; *They ſhall not be gathered, nor buried, they ſhall be as dung upon the face of the earth*; That is, they ſhould lye above-ground, as Monuments of their wickednes and of divine vengeance, till they be utterly conſumed, and mouldred into duſt. That God will rayſe our bodyes out of the grave is a matter of faith, and of great conſolation to the Godly; but to have the body pulled out of the grave by men, is matter of feare and terror to the wicked. Yet many of the wicked eſcape this Judgement, they are fayrely brought to their graves, and abide unmoleſted there. *Job* is here expounded, as deſcribing this peece of proſperitie incident to a wicked man, while he ſaith, *He ſhall remaine in the Tombe*, which interpretation ſeemes to have the free conſent of the next verſe, as continuing a deſcription of the ſame thing.

Verſ. 33. *The clods of the Valley ſhall be ſweete unto him.*

The word which we render *clods*, undergoes variety of tranſlations; ſome ſay, *the ſtones of the brooke or valley*; ſome, *the gravell*; others, *the duſt or ſand of the vallies*. But as here ſo againe in the 38th Chapter of this booke, *verſ.* 38th, we tranſlate it *clods*. *When the duſt groweth into hardneſſe, and the clods cleave faſt together.*

רגבים *glubæ lapides, glareæ:*

Dulcis fuit glareus Cocyti. Vulg.

The clods of the valley are ſweete unto him.

As this word ſo likewiſe the whole clauſe is diverſly rendred. The Vulgar alluding to an old Poeticall fable, gives it thus; *He ſhall be ſweete to the ſand of Cocytus*, which was phancied by Heathens for one of the rivers of hell, or an infernall lake, ſo called from the lamentations there made; as if *Job* here

Tanti ſc: erat lectionem poetarum oſtentare et eorum mendacio, in verſione Authentica regio; mentis deſ riberetur. Coc.

here intended a deſcription of the wicked mans puniſhment in hell. A late learned Expoſiter upon this Booke juſtly perſtringeth that tranſlation as affecting the accommodation of the holy Scripture to ſuch a fiction, in deſcribing the region of death, or the ſtate of wicked men when they are dead. Yet 'tis (in it ſelfe) a truth, that the wicked are a ſweet morſel to helliſh tormenters; And they who in their life time have ſwallowed downe ſo many ſins, not onely gnats but camels, being dead, are in a moment ſwallowed up in hell. We may ſay of ſuch men (as the Prophet doth of the *Aſſyrian* Prince, (*Iſa.* 14. 9.) *Hell from beneath is moved for them to meete them at their coming.* The more wicked a man is, the more is hell delighted to receive him; as the more holy a man is, the more is heaven delighted to embrace him. When he who was a hell upon earth, drops to hell, he is pleaſant fewel to thoſe devouring flames.

Secondly, This verſe is better expounded as a continued diſcourſe of the happineſſe of the wicked man in regard of his natural ſtate in death. He ſhall not only continue in the tomb, but have (as it were) a contentfull being there. Earth is (as to matter) the common parent of us all; from the earth we came, and thither we returne; and when the wicked man returnes, the earth will not hurt him. The grave will not entertaine him with a frowne, but he ſhall be as welcome and as kindly uſed there by the clods of the valley as any other man. The bodily being of the righteous and of the wicked in the bowels of the earth knowes no difference. And as no man knoweth love or hatred by all that is before him (as to his body) on earth, ſo not as to the ſtate of the body while it remaineth under the earth. The ſuperſtitious Heathen (which may ſomewhat anſwer the phraſe of this Scripture, though farre from the ſcope of it,) were wont to pray for a dying friend in this forme; *Let the earth be favourable and eaſie to thee, let it not preſſe thee hard.* They had a conceit that if the earth layd too great a load upon the dead, they could not get up to the higher regions, therefore they prayed, that the clods of the valley, or the earth where their friends were buried, might be ſweete and favourable to them. *Tertullian* mentions this Heatheniſh cuſtome, and *Plinie* a Philoſopher of their owne laughs

Molliter ſuaviter tractatur a terra, quam felicitatem priſci precabuntur ſuis defunctis his verbis. Sit tibi terra levis. *Terram gravem imprecaris,* &c. Tertul. de Teſtim. Anima. c. 4.

laughts at them for it; *Becauſe they prayed for the favour and good will of that to them, which could not be angry with them, nor doe them any hurt.* Such were the vaine imaginations and feares of the dark-minded Heathens, dreading the unkindnes or cruelty of the earth to dead bodyes, but little dreading the miſery of their blinded ſoules. How vaine is it to feare, that eyther a ſenceleſſe body ſhould be pained, or that things without ſence ſhould be offended and put it to paine. The clods of the valley are alike ſweet to all.

Tanquam neſciamus hanc eſſe ſolam, quæ nunquam iraſcatur homini. Plin. Nat. Hiſt lib. 11. cap. 63. de terra.

Oſſa quieta precor, tuta requieſcete in urna. Et ſit humus cineri non onerоſa tuo. Ovid. 3. Amor. Eleg. 8.

Thirdly, Some give the ſenſe of theſe words, as deſcribing the ſad concluſion of the wicked man, who though he ſpend moſt of his dayes in pleaſure, yet a little before his death, he ſhall meete with ſuch ſorrows, that *the clods of the valley will be ſweete unto him*; that is, he will even deſire death, as the onely meanes (which he knows of) to give him a releaſe from them. 'Tis truth that though death be bitter to a carnall man who is at eaſe in his poſſeſſion, yet death is eaſie and ſweete to any man that is in bitterneſſe; and 'tis poſſible for a man to taſt ſo much bitterneſſe while he treads upon the clods of the earth, that the clods under the earth may be reckoned ſweet to him.

Laſtly, This is plaine, that *Job* ſpeakes here in figures, and wrappeth up a *proſopopeia* and an *hyperbole* together, while he aſcribes ſenſe and the affections of a living man to a dead body. The ſumme of all may be this; *The clods ſhall be ſweete to him*; that is, he ſhall have the utmoſt conveniency and happines, that any man (as to his bodily capacity) can have in death. He ſhall feele no more trouble nor paine there, he ſhall be free from care and feare, when once he is gotten thither. *The clods of the valley ſhall be ſweete to him.*

Hyperbole per proſopopeiam ſenſum & humanas actiones mortuis tribuentes. Jun. *Sepulchro ſuaviter habet nec quæ hic aguntur curat.* Merc.

Hence note;

The bodyes of wicked men are as free from paine or evill in the grave, as the bodyes of the Saints.

Death is the concluſion of and gives ſtop to all the worldly ſufferings of all men. (*Rev.* 14. 14.) *Bleſſed are the dead that dye in the Lord, for from henceforth they reſt from their labours.* And whether men dye in the Lord, or out of the Lord, they reſt from their outward labours. This bodily reſt, or reſt from

bodily labour and trouble is a favour to Saints, and 'tis much more then any wicked man hath right to, that his body ſhould reſt from trouble and labour all that time which runs out between death and judgement. We may call that reſt, the negative happines of wicked men. And as it is, in ſome ſence, a favour that they live ſo many years on earth, their ſouls being kept all that while out of hel; ſo that they lie and continue for ſo long a time after death in the earth, or (as *Job* ſpeakes) among the clods of the valleyes, their bodyes being kept all that while out of hell; For as the perfection of the glory and bleſſednes of Saints will be after the reunion and marriage of ſoule and body; ſo the perfection of the miſery and torment of the wicked will be at the like reunion. Therefore it may well be ſaid of a wicked man, not onely in reference to the paines of this life, which he is quite freed from, but alſo in reference to the pains of the next life, from which for a while the grave detaines him, that, *The clods of the valley are ſweete to him.*

And every man ſhall draw after him.

Maſter *Broughton* reads, *He draweth all earthly after him*; as if the dead man were active in pulling the living after him into the grave; we render it as if living men were active in haſtning after the dead unto their graves; *Every man ſhall draw after him.* Some taking the former tranſlation, underſtand it of *a morall drawing*; his wickednes attracts many to the imitation of him. Multitudes follow his ill example. But though it be true that ill examples (as ſome diſeaſes) are very catching, or, like a Loadſtone very drawing and leading, yet I conceive that is not the intendment here. The Latine Tranſlater expreſſeth it ſo, but expounds it, in purſuance of the pompe of his buriall, *He ſhall draw all men after him*; That is, when he dyeth his funerall will draw the whole Citie and Country together to attend, or gaze upon it: ſome will come out of reſpect to honour him, and many in curioſitie to pleaſe themſelves in beholding the magnificence and ſtatelineſſe of his interrement. But I paſſe this alſo, as much below the Text.

Poſt ſe omnem hominem trahit. Vulg.

And conclude, that theſe words, *All men ſhall draw after him*; doe onely remove an objection, which ſome man might make againſt *Job's* poſition, about the proſperitie of wicked men.

What

What tell ye me (might ſuch a man ſay) of a pompous funerall, which the wicked man ſhall have when he dyeth, and that the clods of the valley ſhall be ſweete to him; When the man is dead, what's all this to him? *Job* anſwers; What though the wicked man dye? there is nothing of weight in that objection againſt the proſperitie of the wicked; For death is common to all, both good and bad. Death is not peculiar to wicked men, for righteous men dye too; *All men ſhall draw after him*; ſo that there is no difference in this between the godly and the ungodly, the holy, and prophane; for all dye, or as the Scripture of the new Teſtament affirmes, *It is appointed unto all men once to dye.*

Si dicas illi eſſe pœnam quod moriatur; reſpondeo omnibus hoc accidere. Vatabl.

That all men ſhall dye, is a common theame; I ſhall onely touch a little upon this way of phraſing or expreſſing it. *All men ſhall draw after him.* Every man is daily drawing to the grave; dying is (as it were) a continued act. What *Paul* ſpake in a ſenſe proper to his own caſe, we may take in a common ſence, *I dye daily*; and 'tis appliable to all men, *they dye dayly*; while one man dyeth, *all men draw after him.* When a man is very ſicke and dying, or ſicke to death, when he ſtands (as it were) upon the borders of death, or (though I know that Scripture ſpeech hath another meaning then here I uſe it for) *betweene the living and the dead*, as if it were hard to determine to which of them he doth belong, when his breath ſits upon his lips ready to take its flight and be gone, then we ſay, *the man is drawing on*; but we may ſay it alſo of thoſe who are not onely alive but lively, not onely ſtrong, but *in their full ſtrength*, (as *Job* ſpake before) *their breaſts full of milke, and their bones moyſtned with marrow*, we may ſay it of thoſe that are walking, riding, running, travailing in the hotteſt purſuite of their buſineſſes, or pleaſures, *they are drawing on.* Every living man is drawing on to death, and all men alive ſhall draw after him, that is, already dead. Nor ſhould it ſeeme ſtrange, that all men who are ſhould be drawing after in that way, which all men that ever were (the excepted perſons are not conſiderable for number) have gone before, which *Job* gives us more fully in the next words.

As there are innumerable before him.

Et ante ipſum nec numerus. Heb.

The Text word for word is thus rendred; *Before his face no number*; that is, as all men are following, or drawing after him that dyeth, ſo thoſe are innumerable that are already dead. This manner of ſpeaking (*no number*) in the Hebrew, is ſometimes the deniall of any number, ſometimes of all number or numerability. To ſay of ſuch a thing, *There is no number of it*, is eyther to ſay there is no ſuch thing, or but one of it, *which indeed makes no number*, or at moſt but very few, which in common account are no number. Some applying theſe words to the buriall of the poore, give the meaning thus; rich men draw many after them, or have great numbers attending them to their graves, but the poore man hath no number, or but a very ſmall number of followers to his grave. But I conceive, the plaine ſcope of *Job* puts this expoſition of *no number* quite out of the number of thoſe expoſitions which are ſuitable to this place. And that therefore *no number* doth not ſignifie thoſe who are ſo few, that they ſcarce make a number, but thoſe who are ſo many that they can hardly be numbred. His buſines being to ſhew the innumerablenes of thoſe whether rich or poore who are already dead, not the fewnes of thoſe who follow the poore to the grave when they are dead. St *John* (*Rev.* 3. 9.) having ſpoken Arithmetically of the ſealed ones of the twelve Tribes, aſcribing to each of them twelve thouſand, (which though it ſheweth that the number of the elect *Jewes* is certaine, yet it doth not inferre, that the number there ſpecified is the certaine number, but St *John* having heard this number) ſhuts up with, *After this I beheld and loe a great multitude which no man could number, &c.* So here (when *Job* ſaith) *Before him no number*; his meaning is, A great multiude are gone before him, which no man can number. Or as we render it clearely; *There are innumerable gone before him.*

Ut, non numerus negaret numerum non numerabilitatem, intelligens hanc partem verſus, de ſepultura pauperum. Bold.

Ut Arena numero caret ſic defuncti, Quocirca plores vacantur: unde ad plures migrare nam plures ſunt quam viventes. Druſ.

Hence take two Deductions.

First, *That the dead are more then the living.*

This hath been a truth ever ſince the firſt Ages of the world. When the world was young, or in its non-age, the living were more then the dead; but the dead of many ages muſt needs

needs be more then the living in any one. Hence the dead are called, *The more*, and *to goe to the more, or to thoſe who are moſt in number*, ſounds (among the learned) *as much as to dye*. As among thoſe who yet enjoy a naturall life, there are more ſpiritually dead then ſpiritually living; ſo they who are naturally dead, are more then they who live the life of nature. Every one that dyeth encreaſeth the number of the dead, yet there are innumerable before him.

Secondly, *'Tis no new thing to dye.*

Moſt are as unwilling to dye, and as unwonted to death, as if none had gone before them, as if they were to breake the Ice for all mankinde. Where we ſee one going before we uſually take courage to follow after. There have innumerable gone before to the grave, yet few take courage in following after. And I confeſſe, it is but a poor encouragement to dye, becauſe other men like us have dyed before us. That which makes a man dye with true courage, and ſtep with holy boldnes into the grave, is beleevingly to remember that Jeſus Chriſt dyed & lay in the grave not onely before us, but for us; that he hath conquered and worſted that King of terrors upon his owne ground the grave; 'Tis enough not onely to make us chearefull, but alive in death to know ſavingly that *This One* is gone before us; 'Tis at moſt but a morall argument to perſwade men to be chearefull in dying, becauſe men innumerable are gone before them; but Chriſts going thither before us is a ſpirituall and prevailing argument. They who lived before Chriſt dyed in the fleſh, might comfort themſelves againſt the feare of death, by beleeving the holy Prophecy that he ſhould dye for them, much more may we by beleeving the holy Hiſtory of his death. That he hath gone before us in dying and dyed for us who is alive and liveth for us, is ten thouſand times more conſolation to us when we are going out of this world, then that innumerable (ſuch as our ſelves) are gone before us, or though any one of us ſhould have the priviledge to abide in the fleſh, till all were gone before him.

Job having thus farre ſifted, weighed, and replyed to the anſwers of his friends, gives his judgement upon them as unfit to adminiſter any ſolid comfort to him; and therefore con-

concludes roundly with them in the laſt verſe of this Chapter.

Verſ. 34. *How then comfort ye me in vaine, ſeeing in your anſwers there remaineth falſhood?*

Mr *Broughton* renders, *And what doe ye comfort me with vanitie?* We ſay, *In vaine*, or with vaine words. A thing is done in vaine three wayes.

Firſt, It is ſomewhat in vaine when the end for which it is done is but imperfectly attained.

Secondly, It is much in vaine when the end is not at all attained.

Thirdly, It is then done moſt in vaine when the iſſue is quite contrary to the end for which it was done.

Job's friends *comforted him in vaine* all theſe wayes; for they did not onely not attaine their end perfectly, but not at all, yea in ſtead of comforting they troubled him, ſo that as *Balac* ſaid to *Balaam* (*Numb.* 23. 11.) *What haſt thou done unto me; I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.* Thus *Job* ſeemeth to ſay to his friends, What have ye done unto me, yee came to comfort me, and ye have grieved me altogether, as hath been ſhewed from other paſſages of this Booke, eſpecially from thoſe, where he titles his friends not onely *Phyſicians of no value*, but *Miſerable Comforters*. And he gives a further and a full account, whence it came to paſſe that he got no comfort by all the diſcourſe which they had with him in the laſt clauſe of this verſe and cloſe of his ſpeech.

Seeing in your anſwers there remaineth falſhood.

Mr *Broughton* renders thus; *Great offence remaineth in your diſputation.* The word rendred *Anſwers*, ſignifieth a debate between two or more, when arguments being given are returned, which we commonly call anſwering.

In your anſwers there remaineth falſhood.

מעל *eſt prævaricatio, tranſgreſſio cum con-*

The word carries not onely falſhood upon miſtake, ignorance, or miſunderſtanding, but falſhood by art or prævarication, when like a Sophiſter a man would foyle his Adverſary by

by fallacyes. It imports alſo ſomewhat of contempt, when he that is inferiour doth not (as he ought) ſubmit to the judgement and reaſon of his ſuperiour. Thus ſome expound *Job* complaining, that he was not onely unkindly, but fallaciouſly and unreverently dealt with by thoſe who ought not onely to be faithfull to him, but to give him reſpect and honour. And (which is yet worſe) that they did him (as the meaning of the word is further carried) a reall unkindneſs under the cloake or colour of faire and friendly pretences. A prevaricator dealeth falſly with his client, while he profeſſeth to plead his cauſe, or undertakes to ſupport his perſon. The unfaithfullnes and falſhood of man to man, walkes alwayes under the cloake of profeſſed courteſie. But I would not ſuppoſe *Job* ſo much as ſuſpecting his friends of any ſuch ſtudied unkindnes towards him; eſpecially conſidering, that this word which ſome ſtraine ſo hard, is alſo uſed by the holy Ghoſt in a more gentle ſignification, (*Lev.* 5. 15.) where it is applyed to a ſin of ignorance; And that notion of ſinning under a cloake may hold in ſins of ignorance, as well as in thoſe which are committed againſt knowledge; onely with this difference; Malice and hypocriſie uſe a cloake to hide the evill from others; Ignorance is a cloake which hides the evill from our ſelves. Thus in the preſent caſe, the falſhood which *Job* chargeth the anſwers of his friends with, proceeded not, ſurely, from any cunning purpoſe in them to vex and trouble him, but from their unskilfullnes in comforting him. *How then comfort ye me in vaine, ſeeing in your anſwers there remaineth falſhood?* He doth not ſay, that all their anſwers were falſe, or that they had knowingly falſifyed with him in their anſwers. All he chargeth them with, is, that there was falſhood in their anſwers. That is, that their anſwers contained falſe or unſound aſſertions. Such as theſe;

tempta, repugnando illi cui quis debet ſe ſubmittere, tanquam inferior.

מעל *notat violationem officij diſſimulatam, ſub jactatione officij* a מעיל *unica.* Coc.

Firſt, *That godly men are rarely afflicted in this life.*

Secondly, *That the godly ſhall in this life be ſpeedily delivered when ever they are afflicted.*

Thirdly, *That wicked men ſeldome or never proſper in this life.*

Fourthly, *That if they doe, yet their proſperitie ſhall ſoone be blaſted.* Thus while his friends went about by theſe affirmations to vindicate the juſtice and holineſs of God from any

any the leaſt complyance with wicked men, they unawares ſet limits to his ſoveraigntie, and his power. As if God were not at libertie to diſpoſe of theſe outward things, when and to whom himſelfe pleaſed. Theſe poſitions, (ſaith *Job*) I have proved falſe; and ye have not yet taken off my arguments by any of your anſwers, therefore in your anſwers there ſtill remaineth falſhood, and your labour in comforting me, hath been but labour in vaine.

Hence obſerve;

Firſt, *Falſe and unſound principles, can never produce ſound and true comforts.*

Solid comfort cannot riſe from any ground, nor reſt upon any bottome but truth. As truth onely workes true grace in the heart and ſanctifieth (*Joh.* 17. 17.) *Sanctifie them through thy truth* (was the prayer of Chriſt) *thy word is truth*; ſo truth onely worketh true joy in the heart and comforteth: if you would comfort a poore dejected ſoule, you muſt comfort him with the truth, the word is truth. Error can neyther kill our ſins, nor remove our ſorrows. And there is the ſame reaſon of both. For it is the office of the holy Spirit both to ſanctifie and to comfort; now, the holy Spirit is the Spirit of truth, and therefore he will not worke by a falſhood, or cloath an error with his divine power, eyther for ſanctification or conſolation. The Prophet *Hoſea* (*Chap.* 7. 3.) reproves thoſe *who made the King glad with their wickednes, and the Princes with their lyes.* 'Tis poſſible, that a doctrinall lye (or a falſe doctrine) as wel as an hiſtoricall lye, may make a man glad for a while; but it is impoſſible that it ſhould adminiſter laſting comfort or comfort at laſt to any man. If they who are in darknes will as the Prophet ſpeaketh (*Iſa.* 50. 11.) *Kindle ſuch falſe fires, and compaſſe themſelves about with ſuch ſparkes; let them* (as the Prophet in holy ſcorne bids them) *walke in the light of their fire, and in the ſparkes that they have kindled, yet, This they ſhall have of mine hand* (ſaith he) *they ſhall lye downe in ſorrow.* When ſuch lie downe upon their beds to reſt, they ſhall finde little, and when they lie downe in the grave (except a while for their bodyes) they ſhall finde leſſe.

Secondly,

Secondly; *Good men may be miſtaken, and erre in judgement.*

As the wills and affections of the Saints on earth, have ſome corruption remaining in them, ſo alſo have their underſtandings. And therefore as their practice, ſo their opinion, may be ſoyled and faulty. 'Tis no wonder, if falſhood be found in their anſwers, who are themſelves ſo full of faylings.

Thirdly, Note;

Good men may continue long under ſome miſtakes and errors of judgement.

Job found his friends in theſe errors at their firſt diſpute, and he found them ſo in this ſecond; they did not mend their anſwers, though they multiplyed them; In your anſwers there remaineth falſhood. As 'tis hard to part with an evill in practice, ſo with an error in opinion. That man is come to a great pitch of humility that confeſſeth he is out. Moſt will anſwer, and anſwer, come thicke and threefold, with replications and triplications, and yet ſtill in their anſwers there remaineth falſhood. *When any man maintaines an error, the more he anſwers, the more he erres.*

Thus by the Good hand of God with me, I have finiſhed the Expoſition of this Chapter, and of this whole ſecond diſpute, between *Job* and his three friends. There yet remaines a third diſpute, but that's between *Job* and two. The third gives out, and quits the next feild. What was done there by thoſe who ſtill held out, may if God, in whoſe hand our breath is and all our wayes, continue helpe and life, be reported at another time.

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